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Preface.

The "Lutheran" has now been in the service of the Lord and His heavenly truth for seven and thirty years. There were often times of difficult struggle. But it could not be otherwise. He could not have done his work without this struggle. Of those who help to build the kingdom of the Lord Jesus, what is said of the builders of the new temple in Neh. 4:17 applies: "With one hand they did the work, and with the other they held the weapons." Therefore, the "Lutheran" has from the beginning called it one of his tasks: "to discover, refute, and warn against the false seductive teachings in circulation, and especially to expose those who falsely call themselves Lutheran, who under this name spread misbelief, unbelief, and fanaticism, and who therefore awaken the most evil prejudices against our church in the members of other parties." (Year. 1. No. 1.)

Things are no different today. The "Lutheran" cannot yet lay down his arms. And thank God that he is still fighting for the cause of the Lord.

It is a most grievous thing that there is so much strife in Christendom. Many are offended by it, and go astray. Many fall in battle or are wounded. "It is also," we say with Luther, "the greatest and most harmful evil of the church, to cause dissension and division of doctrine; which also the devil drives to the highest, and commonly comes from some arrogant, obstinate, and ambitious heads, who want to be something special, to quarrel for their honor and glory; They can hold themselves equal with no one, and think it is their shame if they should not be praised as having a more learned and greater spirit (which they do not have at all) than others; they do not grant anyone the honor, although they see that he has greater gifts. Item, out of envy, anger, hatred, or revenge against others, seek to make ruthlessness and to attach people to themselves.... It is clear and evident enough from experience what harm and ruin is brought to the church by the vexation of division and discord of doctrine; for to this....

That many men are deceived, and the multitude fall into it quickly, when they hear some new thing pretended by the hopeful, scanty spirits with great pretence and excellent words, it also follows that many of the weak and otherwise good-hearted men fall into doubt, not knowing in which they should abide; from which it further follows that the doctrine is despised and blasphemed by many, who seek cause to contradict it. Many have become reprobate and epicurean, and regard all religion, and what is said of the word of God, as nothing at all. Item, even those who are called Christians, become embittered in such quarrels against one another, biting and devouring themselves with hatred, envy, and other vices, whereupon both love grows cold and faith is extinguished." (Church Post. Epist. Sonnt. 17. after Trin. E. A. 9, 290 f.)

Indeed, fighting is not a pleasant thing, nor is it pleasant to be blasphemed as quarrelsome people, as those who start quarrels, who rejoice when quarrels break out, and who fan the flames. The "Lutheran" would also like to be relieved of this unpleasantness, would rather enjoy peace and live in peace.

Well, they say to us, why don't you keep peace there, why do you always fight with the Papists, why don't you leave the Unirthers, the Methodists, the Baptists and others alone?

It cannot be otherwise, we answer; it requires the glory of God. The glory of God is our ultimate goal. God has given us his word; this we are to believe and accept, this we are to submit to, this we are also to confess, of this we are not to forgive even one jot. By this he wants to be honored. Where the word of God is taught purely and unadulterated, and where we live according to it as holy children of God, the name of God is sanctified. If we bow down in humility before the mystery of the holy Trinity and the incarnation of the Son of God, if we do not ascribe any ability to man but everything to grace, if we confess that the work of the Lord Jesus is the work of God, then we will be blessed: The work of the Lord Jesus alone makes me blessed, if we diligently teach that we are justified without works by faith alone, etc., God will be glorified.

Satan does not like this; he wants us to teach and live differently than the word of God teaches; he seeks to lead us away from the word in every way, either in a crude way so that we reject it completely, or in a subtle way so that we allow ourselves to be deprived of its true meaning. Where God builds a church for himself, which confesses his word, honors him, and serves him, the devil builds his chapel beside it, to prevent God's name from being hallowed. "When the word of God has risen and God has gathered a multitude to him, the devil soon became aware of the light and blew against it from every direction, blowing and storming with great winds to quench such divine light. And though one or two winds have blown and blown, yet he hath blown and blown against the light from hole to hole, and hath not ceased, neither shall he cease, till the latter day." (E. A. 63,407 f.)

And Satan never lacks tools. The world is devoted to the word. It takes all the glory away from the haughty heart of man, does not accept man's own wisdom and virtues, destroys everything the world considers great and high, and disturbs it in its lust for sin.

Shall we stand by calmly when Satan thus robs God of His glory, when he wants to deceive us into not giving God His due glory? Shall we stand idly by while the pope, as the true antichrist, contends with his servants against Christ? Shall we be quiet spectators when the rationalists put blind reason above God's Word and want to take away the sole dominion of the divine Word? Shall we quietly allow the unrighteous who give away heavenly truth and consider error to be on an equal footing? Shall we remain silent when the doctrine of grace is obscured by countless people?

No, we cannot. If there is to be peace, if the battle is to cease, this is only possible if Satan ceases to be Satan and God's adversary; - but this is not possible; or if we deny Christ and his word and make common cause with the enemies; - we cannot do this, we do not want to do this, by this we would be

God dishonor. "Also," says Luther, "we must first put away the Lord's Prayer, in which we pray that his name may be hallowed, that his kingdom may come, that his will may be done, and that we may not fall into temptation. Now when there shall be no more blasphemous doctrine under God's name, it is time to cease praying: Hallowed be thy name, let thy kingdom come rc." (E. A. 23, 267.)

In the battle many fall, but many are also won for the truth. And as often as a soul is won, the number is increased of those who sing, "Amen, praise and glory and wisdom and tank and praise and power and strength be to our God forever and ever. Amen." Revelation 7:12.

Each number of the "Lutheran" reminds us of the angel with the eternal gospel who flew through the church sky and spoke with a great voice: "Fear God and give Him glory!" - of our dear father Luther, who, like no other teacher after the time of the apostles, so wonderfully encouraged us by his word and example not to deviate a hair's breadth from God's word, to accept it as it reads, and to oppose all who would dispute even a word with us.

It cannot be otherwise. The salvation of the Church also demands a struggle. Only through struggle will the treasures given to her be preserved, which the enemies want to snatch away from her. He who does not keep what he has and does not defend himself against those who want to snatch it from him will be robbed of the crown. But is it not worth the trouble, to mention only a few things, to fight for the sweet consolation of our baptism against the baptismal swarms? Is it unnecessary to fight for the precious treasure of the true body and blood of Christ in Holy Communion against those who want to rob us of it? Is the fight against the papacy, which wants to snatch Christ from us, which wants to snatch Christ's rule in the church, an unnecessary and useless one?

In the struggle the church also learns to recognize its glorious treasures better and better. It is driven into the Scriptures, encouraged in its knowledge, and provoked to gratitude to the gracious God who has given it so much. Among our readers will be many who cannot thank God enough for the blessed knowledge to which they have attained through the struggle for the pure doctrine of the church, of the preaching office, of the rights of the congregation.

By fighting souls are won for Christ; where there is no fighting they fall prey to the wolves. Satan rages against Christ's kingdom. His confederates cry out: We would not have him reign over us: but where the truth is fought for, Satan's kingdom is weakened, Christ's kingdom is increased; for Christ's truth is always victorious.

Those who think that it is best for the church to live peacefully, without struggle, are very much mistaken. God's word and experience tell us otherwise. How can the church be in a happy state when truth and error peacefully coexist, when the wolves are not prevented from tearing the sheep? "These," says Luther, "are wise and excellent men, who can teach the Holy Spirit how to govern the Christian Church. Yes, dear, if the devil did not want to bite Christ's heels, or had to leave it alone, such a quiet, peaceful church could easily be had. But now that he is Christ's enemy and wages war in his church, Sec.

and causes turmoil without ceasing, one does great violence to the dear church by blaming it for such discord and desolate behaviour, which it does not do but has to suffer.... The dear church must be unpeaceful if it does not want to hear the enemy of its Lord Jesus Christ; how can it do otherwise to him? The heel-biter, the devil, will not rest, nor leave peace to his head-biter; so the head-biter, our LORD, will not suffer such heel-biter." (E. A. 23, 263.) "It saith St. Bernard,that the church can never be worse than when it has peace and quiet... And is also the truth; if the Christians be not at war with the devil or heel-biter, it is no good sign; for it signifieth that the heel-biter hath peace and his will. But if the heel-biter rage, and have not peace, that is a sign that he shall be subject to touch, and Christ storm his court." (Ib. p. 266.)

What was the situation in the "Lutheran" church in this country before the "Lutheran" entered the battlefield? Well, there was peace. To a great extent, he destroyed the peace. But what kind of peace was it? A churchyard peace; there was no life, no strength; there the faith in reason flourished; there the fanatics had a free field and devastated the church quite horribly. And was it the work of the ecclesiastical papers, which still preach a false peace, that the Lutheran Church here has experienced a time of prosperity? They will not dare to claim that themselves.

But if this flowering time is to last longer, if we want to preserve our treasure, we must not cease the battle; for Satan never rests.

So it can't be any other way. We send ourselves into it. Christ has gone before us. He cried woe on the Pharisees and warned against the leaven of the Pharisees and Sadducees. The dear apostles did not allow the false apostles who invaded their churches and wanted to re-impose the law of Moses on the believers, they did not let the deniers of the deity of Christ, of the resurrection 2c. go unpunished. Athanasius was a valiant, courageous fighter for the deity of Christ against Anus. Augustine strove mightily for grace against Pelagius. Where would we be if God had not awakened the valiant fighter Luther, if Luther had not attacked the Pope, if he had peacefully allowed Zwingli, the Anabaptists, and other fanatics? if after Luther's death M. Chemnitz and other fighters of Christ had not fought for his heavenly truth?

And let us take a look at the battles that the "Lutheran" has fought since its publication in 1844 - no one can prove on the basis of Holy Scripture that even one of them was unnecessary, useless or harmful. Was not the fight against the Pabbacy, against the arch-enemy of the Christians, necessary? Should not the "Lutheran" have stripped off the coat of arms of the rationalists, the believers in reason, who call themselves Protestants here and protest against God's word instead of against man's word? Should he have let the religious mongering of the Unirt Protestants go unpunished? Should he have left in peace the General Synod, which calls itself Lutheran, and yet pays homage to Unionism, Rationalism, Methodism 2c.? Or should he not have fought the Methodists, with their heresies dangerous to the soul, the Chiliastes, and other enthusiasts? Should the struggle of the "Lutheran" for the free grace of God, for the sole dominion of the divine Word, for the rights of the congregations, have been omitted

should? No, experience confirms that it was necessary, that it was useful.

The "Lutheran" will also never forget the word of the apostle: "Be diligent to keep unity in the Spirit through the bond of peace," Eph. 4:3, but he will, God willing, never speak the word of a churchyard peace, he will oppose all who touch God's word and honor and endanger the welfare of the church. The dear readers will therefore not be unwilling if they now and then find an article of controversy in the "Lutheran"; the controversy is, after all, also led to their salvation. If they cannot join the ranks of the fighters themselves, they will certainly pray all the more in their closets for those who are called to lead the fight, that God will give them one victory after another, that they will continue courageously, in the certain confidence that the Lord, whose cause they are leading, will not abandon them.

If it's too hard for you, I'll go ahead, I'll stand by your side,
I fight myself, I break the course, Am all in the strife.
A wicked servant, who may stand still, When he sees the
commander approaching.

G.

(Submitted.)

Inner Mission in Minnesota and Dakota.

On the occasion of the mission festivals celebrated everywhere, as well as on other occasions, the dear Synodal congregations are earnestly and urgently called upon to support the work of the inner mission, partly by their prayers and intercessions, and partly by charitable contributions. Our work in the Lord is also not in vain, but we may boast that the Lord is gathering and building His church even in such places where a few years ago individual scattered Lutherans only lived as in a spiritual sand desert. These desolate places are now gradually becoming lovely green pastures. It can be assumed that the dear Lutherans in general, but especially our dear synodal congregations, would like to hear a report about the work and hardship, but also the joy and refreshment, that a traveling preacher has to offer. Let it be communicated here a report of Hm. Pastor Pfortenhauer, who has been at his post for a year. -

"Odessa, Big Stone Co, Minn, Nov 16, 1881.

"To an honored commission of the innermission of the Northwest District of the Missouri Synod 2c.

"Dear friends, dear fathers in Christ!

"I have already been here in the far West on my mission field for a year. It is therefore time to give you a brief overview of what the Lord has done. I must first tell you how things stood when I arrived.

"I received a call from my local congregation in Minnesota (17 members strong) and some Lutherans in Dakota. I was installed on the 24th Sunday after Trinity. This is the most important day of my life. My heart was full of joy and thanksgiving to God that He has also made me worthy to be His servant. The service was in the house. I knelt down in front of a chair and was committed to the symbols. - Pastor Vetter then showed me a part of Dakota's hallways. It was quite cold. I was shivering like a leaf. Also a

little adventure we had to pass. We came to a stream that was half frozen. On the other side lived a Lutheran. It was impossible to get through. We unhitched. Father Vetter and I mounted our noble steed. Soon we had ridden through the creek. On the other side, it was a steep climb. The horse galloped. I slid, holding P. Vetter in my arms. Soon we were both in the snow, tumbling down the hill. Laughing, we rose. - A few days later Father Vetter left me, and I was now alone in the far country. However, the faithful God did not leave me alone, but faithfully stood by me. - After visiting my parishioners, I made my first missionary journey. I went west to Milbank (now already a thriving city), founded four weeks ago. Here I sought out a dear young man, Stein, a Missourian. Great was his joy at my appearance. He hurriedly hitched me up and drove me to all the Lutherans living there, who were very happy to be able to have church service in the evening. Here I learned that a Lutheran named Schulze lived south of Milbank - where? - no one could tell me. The following day I set out with Stein to find him. We went first to the Indians in the Dakota Mountains. In the midst of them we found a fellow believer. From the Indians we could at least get the direction of Schulze's farm. On and on we went. At last in the evening at 5 o'clock we reached our destination. From Mr. Schulze, whose wife was unfortunately influenced by Methodist priests at that time, but now attends our church diligently, I learned that there was a German settlement not far from him, that there were Lutherans there who had been served for some time by a Unir Protestant pastor, but that a man named Vogelfang had not gone to the Protestants, and that he might be able to give me information. I thought: you must see this man tonight; and although it was already dark and Vogelfang lived six miles away, we set out. It was a bitter cold, prairie far and wide. We sang an evening song. Soon we lost our direction and wandered for a long time, not knowing where to? We feared we would have to spend the night outside. Then suddenly we saw a light. Cheerfully we drove towards it and behold, we had reached our destination. Here I met a richly blessed family who were busy making sausages. Great was their rejoicing as they heard I was a Lutheran pastor. Vogelfang said he had dreamed the night that a great sun was rising, that must be me. I let the dream be a good sign to me that the sun of pure doctrine would go out here. The man then told me that there were 14 Lutheran families there, that a Lutheran (Unirt) preacher had served them, but that he had not gone there; he asked me to supply them with God's word. I promised to come again the next Sunday and preach. How glad I was when I found a large congregation on Sunday! Everyone had come. After the service I asked the people if I should serve them further? They warmly wished to do so, as they **wanted to** remain faithful to their faith. So these dear people were preserved for us. It is true that the Methodist preacher tried to make my name bad, but without success. I have much joy in this settlement. There is a school of 18 children there. As often as I am there, I teach. **Also**, the people have already organized themselves into the St. Paul's Lutheran congregation. -

"During the winter I diligently held school and confirmation classes here in my main parish. As I had no schoolhouse, I gave the lessons at farmers' houses. The woman of the house brave, Christian young people, whom I now serve diligently. - cooked sauerkraut, I taught; all in the same room. I had great joy in my children. Although my 12 confirmands could hardly read, they were so far advanced that they could joyfully confess their faith at Palmarum to the delight of many a Christian and with Pastor Hertwig. We were our ten. I had to go through six the angels in heaven. -

"The winter was gruesome. One snowstorm followed and my brother-in-law were with us. Northern Minnesota is another. There were usually four parhelia in the sky. In wonderful. Forests and lakes refresh and gladden the heart. I consequence of all the snowfall we were cut off entirely for a long time. Many were grinding their flour on the coffee grinder. glorious after all, a foretaste of that eternal conference which One man told me that he did not know how long he had been will never end. -

"After the conference I went to the James River (120 miles from here). It is 'a *new oountry*.' Most of the people had only been there a few weeks, building houses, or rather earth huts. Almost no one knew their neighbor yet. When I called them to church, everyone was surprised that so many Germans were there. I met several Missourians there, among them a very old couple, devout Christians who long to be dissolved soon. O, that was joy! Ample compensation for all the labor! James River justifies great hopes, especially since I am the first German preacher to have come there. So the territory is ours until now. Oh, if we only had help! Many congregations could be planted there.

"So I have let you have a little look at my work. In addition to the places mentioned above, I still have a few small ones to attend to, and I have so much work that I can hardly manage it all. My local congregation has also grown considerably, now has 29 members, and is still getting more. We dedicated our beautiful church a few weeks ago. The Methodists have their main power here, their robber castle. So I must not be absent as much as I have been up to now; otherwise much may be lost.

"I want to close with the word that all the traveling preachers here keep coming back to: 'See that we get help/ Dakota must become Lutheran with God's help.' Let us lift up our praying hands to the Lord, that his gracious and good will may also be done in this far Northwest. Oh, how glorious it would be if the light of the pure doctrine of our church could shine on the streams of the westward migration, so that they would not perish on the way!

"God's protection be with you! Yours

Mrs. Paw Paw."

Only a short epilogue. The sender thinks that whoever has read this letter would first of all thank God that he has given us such faithful, hard-working laborers in this important work; he would also in the future intercede quite earnestly for these laborers, that God would protect and preserve them in the dangers to which they are exposed, and that he would bless their work; But he would certainly, if he did not have a heart of stone, feel moved and impelled to reach deep into his pocket and do something quite considerable for the treasury of the inner mission; At the same time he will consider that he is offering this sacrifice as a thank-offering to the Lord, who has also blessed him with spiritual gifts in heavenly goods; he may also take comfort in the promise of the Lord that he will amply repay in time and eternity what has been done for his own. G. Kühle.

Der Lutheraner

(Submitted.)

A good confession.

The "Pilger" from Reading reports from the 9th Annual Report of the Saxon Association for the Distribution of Bibles and Christian Writings in Saxony an experience of the President of the Association that deserves to be brought to the attention of the readers of the "Lutheran", because it shows what a power an open, decisive, simple confession often is at the right time and in the right place. The "Pilgrim" writes of that association president :

He was once riding in a large railway carriage, which was very crowded. Several gentlemen were talking about religion in a mocking manner; then a gentleman, it was a Jew, shouted loudly: "Now, gentlemen, we are all agreed: the Lord Jesus, the Son of God, born of the Virgin Mary, no one believes that anymore," and many joined in with cheers. Then our Vorsteher (Association President) cried out twice so loudly that it resounded through the whole carriage, "Do you believe that I am a man?" And when all became attentive, and the chief scoffers said, Well, what is it? he said loudly and powerfully: "I believe that JEsus Christ, truly God born of the Father in eternity, and also truly man born of the Virgin Mary, be my Lord, who hath redeemed me lost and condemned, purchased and won from all sins, from death, and from the power of the devil, not with gold or silver, but with his holy and precious blood, and with his innocent suffering and death, that I might be his own, and live in his kingdom under him, and serve him in everlasting righteousness, innocency, and blessedness, even as he is risen from the dead, and liveth and reigneth for ever and ever. This is certainly true." And now say no more, no man believes it; I can name you hundreds more who confess the same.

The effect of this confession was tremendous; the scoffers were instantly struck dumb, and some other people who were there reached out their hands to him (the confessor) and thanked him with tears in their eyes. After he had earnestly admonished the scoffers, he made friends with all but one of them. Later, as he left the carriage, the Jew came up behind him on the platform and said: "Dear sir, forgive me! Please, give me your hand and tell me where you live; I would like to visit you sometime. I thank you for all you have told me."

Thus the "Pilgrim's" message. Sender thought thereby among others also of Spitta's word:

Unbelief and foolishness - arm themselves more insolently now than ever, Therefore you must arm us with weapons from on high. You must give us strength, patience and faithfulness, And must free us completely from all timidity.

There is a free confession in this our time, An open confession in all conflict;

In spite of all enemies' raging, In spite of all heathenism To praise and extol the gospel. L.

To the "ecclesiastical" chronicle.

I. America.

The "Witness to Truth." This paper, founded 4 years ago by the Protest Party of the New York Ministry, has recently been adopted by our New York Conference. Mr. Sieker writes about it in the "Witness": "The New York Pastoral Conference, whose members belong to the Missouri Synod, has taken over the 'Witness'. It is convinced that the Eastern Church cannot do without it. If we look, for example, at our local interests, such as the orphanage, the home for the aged, the hospital, and the emigrant mission, all works for which we need the heart and hand of our Christians, it is obvious that we must have an organ well known that in Holland, too, Christians receive their "school which keeps these institutions in the memory of Christian love with the Bible" in addition to the non-religious state schools. The last collection, which was levied for this purpose by 550 local committees, resulted in the sum of 88,758.90 guilders Dutch, that is, over \$35,000. O. (Wisconsiner Gemeindeblatt.) - Our areas of work yet to be occupied, whose needs, prospects, etc. should be made known to our Christians, so that prayer and encouragement may be awakened, it is again clear that such a journal is necessary for our large area. If we look at the whole eastern area of our church and consider how much teaching, rebuke, and instruction in faithful Lutheran work is necessary to maintain their own parochial schools, often at great expense that the corruptions in doctrine and practice that have been torn down can be seriously combated, then again it cannot be denied that our 'Witness' has a great mission. - Here in the East it also happens most frequently that the Missouri Synod and the bodies connected with it are slandered, partly out of malice, partly out of ignorance, but always to the detriment of the pure confession. *qui fume*" (to the tobacco-smoking canicle). Henri Rochefort Here we use a paper which in all urgent cases can serve the truth and oppose the lie. Finally, it may be mentioned that the Church of the East has its own special tasks, needs, and difficulties, which should be confronted with teaching, comfort, feast. At dessert, the citizen Grossetete put on the badge of the and admonition. This is the purpose of the 'Witness'. He will therefore nowhere and never become a rival of the dear and faithful 'Lutheran' of St. Louis, but rather his foreman and pioneer, and then his small but faithful helper. God help it!" - We extend a hearty welcome to the tried and true fighter.

II. foreign countries.

The Hermannsburg Separation. From the last report of the Hanoverian State Consistory, Dr. Munkel reports, among other things, the following about the growth of the Hermannsburg Separation. In May 1878, only 1557 souls with 6 congregations and 4 pastors belonged to the Separation in the Hanoverian Consistorial District, and only a few in the country. At the present time it numbers 4009 souls in 16 congregations with 7 ministers, 8 churches and 5 chapels. Dr. Munkel adds, however: "The number of souls will presumably be even greater, because this sum only those are included who have judicially executed their resignation.

Hanover. The "Niedersächsische Zeitung" (Lower Saxony Newspaper) reports the following in No. 44 from the district of Wittlage: "The resignation from the regional church, which had been expected for some time, in order to join the Hermannsburg Separation on the part of several members of the Barkhausen congregation, will take place in the course of the next week, as if the dear Enchiridion wanted to cry out to them, "But now since the necessary registrations were made yesterday at the district court of Wittlage. The regional church will lose 20 people as a result. The small separated congregation forms a branch of the free church congregation of Werden, and the Countess v. Reventlow there donated an altar some time ago."

In France, a certain Professor Paul Bert, a rabid denier of God, has recently been appointed to the Cult.

minister, i.e. the highest official of the state who is responsible for the supervision of religion, church and school.

State and parochial schools in France and Holland. The official general synod of the Reformed Church in France held its

meeting at Marseilles from October 18 to 26. Among the items on the agenda of the meeting, which "*Le Temoignage*" lists, was religious instruction in elementary schools. The Synod agreed to the principle that religious instruction should be omitted from the state schools, the use of which can be claimed by all kinds of people, and over which the Church has no control. On the other hand, it was emphasized that it was the duty of the Protestant free schools and to found new ones wherever the need for them arose. - It is well known that in Holland, too, Christians receive their "school with the Bible" in addition to the non-religious state schools. The last collection, which was levied for this purpose by 550 local committees, resulted in the sum of 88,758.90 guilders Dutch, that is, over \$35,000. O. (Wisconsiner Gemeindeblatt.) - Our dear Lutheran congregations here can see from this that not only we here in America "expect" them, for the sake of the salvation of their children, to take upon themselves the double burden of paying their school tax to the state, and yet to establish and maintain their own parochial schools, often at great expense. W.

An Atheist Baptism. In the paper "Unter dem Kreuze" of October 8 of last year we read the following: A disgusting scene took place on September 25 at Saint Denis in an inn called "*lapin*" performed an act there which was blasphemously called an atheistic baptism of children. Fifty freethinkers of the purest water were gathered in the aforementioned pub for a festive freethinkers' association of Saint Denis for the editor of the "Citizens, whereupon Rochefort rose and said: "Citizens, Let us now proceed, not to the baptism, but to the solemn initiation into life of three children to whom freethought opens its gate. Even before one sets out to destroy tyrants, one must rid oneself of superstition. Our fathers would not have destroyed the Bastille if they had not first thrown Christum to the ground." At these words a young mother came forward, a newborn child in her arms, and a boy and a girl, both about four or five years old, at her side. The latter two children took their places on the right and left of Rochefort; who seized broad red ribbons and looped them round the children's necks. To the great rejoicing of the assembly, the swaddled child, probably attracted by the red color, grasped his ribbon with his little hands, uttering a cry of joy. Finally, a record of the celebration was taken and signed by all present! What an abomination!

Luther's Small Catechism in Italy. In several papers we read that Luther's Small Catechism is being translated into the Italian language in order to be distributed everywhere in Italy. This is most gratifying news, and the people who are taking care of the translation and its distribution put to great shame those Germans who in their own country are endeavoring to replace this delicious book as of little use by modern works of fiction. It is as if the dear Enchiridion wanted to cry out to them, "But now you push me away from you and do not esteem yourselves worthy of God's grace, behold, I turn to the Welsh!" G.

A sign of the times. In the Hanoverian paper "Unter dem Kreuze" we read: The English police

recently made a raid into one of the most notorious parts of London and arrested 71 suspicious, mostly drunken persons at a drinking party. One of these wretches testified that he and the other guests had been invited by one of their comrades who wanted to celebrate his hundredth murder. So a murder anniversary, not among man-eaters, but in the capital of a Christian country!

Rare Baptism. Miss Mary Travis, of Jewish origin, who had celebrated her hundredth birthday a few weeks before, was baptized the other day in the church at Cottingham (England) by the vicar there, in the presence of several aged friends. So reports Dr. Munkel. There one is quite vividly reminded of the laborers in the vineyard, who were not hired until the eleventh hour. Matth. 20, 6. 7.

W. [Walther]

Basil the Great and the Jew.

At Caesarea in Cappadocia, at the time when Basil the Great was a teacher and faithful nurse of the congregation of the Lord in that city, there lived a Jew named Joseph, who possessed such deep insight and great experience in natural and medicinal medicine that no other physician in the country could compare with him in this. Among other things, this Joseph had such a sure foresight of the outcome of diseases that when he was called to incurable patients, he predicted the time of death from the movements of the pulse and other signs three, even five days in advance. With this naturalist physician, who was the object of envy and hatred of all other physicians and their followers, Basil, who had himself been a diligent student of philosophy and natural history in Athens for fifteen years in his youth, often conversed and kept company. Yes, the two loved each other; and on this love rested the desire and the faithful, firm hope, which Basil often expressed toward Joseph, that, even before God reclaimed one of them from life, it should happen that Joseph should recognize Jesus the Anointed as his Lord and Savior and be baptized in His name. But as often as Basil expressed this hope, the Hebrew replied each time that it would never come true, for he intended to live and die in the faith of his fathers. And when Basil, with all the art of speech and with all the power of faith and love, endeavored to prove to his friend that Christ was the Messiah, the desire and hope of the nations, and the fulfillment of the law, Joseph nevertheless remained unmoved in his opinion, and his ear was closed to all such speeches.

After this it happened that Basil died. When he felt that his end was near, he sent to Joseph the physician, as if to ask his advice about the weakness of his body. The Hebrew came and looked at the dying man and felt his pulse. -Then Basil asked, smiling: "Say, what do you think of my illness? - But Joseph, moved, turned to his friends who were standing by, and said, "Prepare, and bring what seems necessary to you, for his end is at hand. Then said Basil, How shall I not be kept alive until to-morrow? - The physician replied, "My lord, that cannot happen; one sun will set with another today. Basil will not see the morrow to come. Therefore, if my lord still has any arrangement to make for his church or for his own, let him make haste, for he will not be alive more than an hour. - Thereupon said the dying man: But how if I now lived till noon to-morrow? - Joseph, in the security of his art, answered : Then would I die. - Well,

said Basil, you shall die to the sin of unbelief, and live to the Lord Jesus, who became a man and died on the cross for the salvation of your soul. - The Hebrew, recognizing the good opinion of his dying friend, replied: "Well, my lord, if this serves to reassure thee, I promise thee that, if thy life be prolonged to-morrow, I will be baptized in the name of Him who only by a miracle of divine omnipotence can give new motion to the heart that is already almost still, and the sight of light to the broken eyes. Joseph then departed. Basil, however, folded his cold hands and prayed: "O Lord Jesus, who gave life and breath to this wretched body and gave me strength to use this breath many a year for Your service and to recruit the souls of men for Your holy kingdom, give life and breath to the dying members for several more hours, so that the soul of this man may be made a partaker of Your salvation, O You my God, and of Your blessedness.

When morning came, Basil commanded that the physician should be sent for. Joseph would not believe what the messengers told him; and though the friendship of many years which he had borne to the man induced him at last to go with him, he did so only in the opinion that they might try to move him by the sight of a beloved dead man. But when he entered the room, and Basil, still alive, greeted him with his usual kindness, he sank on his knees beside the bed of the sick man and cried out: "Now I truly know that your God, O Basil, is the true God, the God of Abraham, Isaac, and Jacob; for only He, the God of the gods, could have wrought this miracle. Well, I do what I vowed yesterday: I go to be baptized in the name of Jesus with my whole house. - Wait yet, my friend, said Basil. I myself will baptize thee. - Then Joseph felt the pulse of the sick man, and said, My lord, there are but few strength left in thee; it shall be impossible for thee to rise from thy bed, and speak a few words. But Basil answered, "We have one Lord, who called nothingness into being, and gave the creature its being. He, Jesus Christ, has been my strength and my great comfort from my youth. It is easy for him to give me strength even for this work. - Then Joseph the Hebrew goes to prepare himself and his own for baptism.

When the hour of the holy act had come, behold, it was Basil who stood before the altar of the Lord, Basil, the supposedly already deceased, who called out the assembled congregation of Christians to the praise of God and to common intercession, who then baptized the Hebrew and his whole house in the name of the Lord Jesus and gave them all the bread of grace and the holy cup. About this great thing all the captains and chief men of the city were gathered together in the temple of God. To all of them Basil once again testified that in no one else is there salvation and blessedness, but in Jesus, and that we should remain faithful to Him in faith, in love, in hope and patience until the end. Now when Basil thus administered the ministry of the word until the third hour after noon, it was as if his face were illumined with the power of a kindness and love which is not of a human but of a divine kind, and above this the man was diverse. This happened on the 1st of January 379 after the birth of our Lord.

Joseph the Hebrew received the name John at his baptism. And this John, as long as God preserved his life, became a model of faithful love for the Lord and the brethren. He became an example of faithful love for the Lord and the brethren to all who knew him. For all his strength and

He used goods in such a way that he testified that it is not he who uses the mortal body and the goods of life for himself, but it is Christ who created this body for himself a blessed temple and consecrated it for his praise and for the service and salvation of men.

Missison success.

Some years ago a native of the island of Raratonga in the South Seas, who had come to London as a sailor, visited the museum of the London Mission House. Among the many strange things he saw there was a collection of idols, and in it was one from his native island. He looked at it for a long time with the greatest attention; then he asked for permission to hold it in his hand. After looking at it from all sides, he returned it to the guide, saying, "I thank you; this is the first idol I have seen in my life." Two ages ago Raratonga was full of such idols, and since then they had so completely disappeared that the young islander never set eyes on a single one in his native land. (Dr. Warneck.)

Luther, ready to become a martyr, not valuing himself above martyrdom.

When in 1519 Luther's friend Spalatin wrote him a letter in which the latter expressed his fear that the papists would kill him for the sake of his frank writing, Luther finally answered him, among other things, as follows: "In short, if I perish, nothing of the world will be lost. The Wittenbergers, praise God, have already learned so much that they no longer need me. What do you think? - I poor man only fear that I am not worthy to suffer and be killed for the sake of such things; for such happiness there will have to be better people than such a shameful sinner." (See Luther's Works according to Walch, XV, 991.)

Do you, dear Lutheran Christian, not even consider yourself worthy of being so happy as to be persecuted for the sake of the truth? - then thou art not yet a true Lutheran, as he ought to be.

[Walther]

A testimony against the position of the Ohio Synod.

Father Brandt of Pittsburg, until now a member of the Ohio Synod, has sent us a statement in which he professes the doctrine of election by grace, which we now have to defend according to Scripture and confession. We are printing this statement in its entirety in "Lehre und Wehre", January issue, since it contains a detailed explanation of why Father Brandt and his dear congregation must declare their opposition to the Ohio Synod. We highlight a few sentences from the "Testimony": "In such sad conditions in the Church of God, it is necessary to confess those to whom Luther's words must be applied: 'Are therefore all who believe and live according to the doctrine of the Confession and the Apology, according to such faith and doctrine our brethren, and do their danger concern us as much as ours/ I am not ashamed to bear shame with the Missouri Synod, which even in this doctrine, now so often obscured by reason, gives all glory to God." The congregation of the Rev. Brandt, soon after the synod at Wheeling, passed a resolution, "that under present circumstances we must withdraw from the association of the Ohio synod, 1. Because we have at our confession a perfectly sufficient unanimous form of doctrine, and wish to commit ourselves to this only, but not 'to be led in the fathers and doctrines of the church as into the wide sea.' Catal. test. N. p. 826. - 2. because we cannot make ourselves partakers of the perversion of a Lutheran Synod, and are still anxious to cultivate ecclesiastical fellowship with the congregations of that Synod."

Inauguration and launch.

In former times it was decided at a synod that the announcements of church dedications and inaugurations should be short, unless there was something important to report; this is now the case here.

Rahe Yorkville in Kendall County, Ill, is a community I served from Aurora 16 years ago. When I moved away, it became independent and Fr. Hallerberg served it. When the latter went to Quincy, Father Dörmann became their pastor. The latter sided with his brother-in-law, Prof. Schmidt, in the doctrine of election by grace, and revealed this to us especially in Fort Wayne at the last Synod of Delegates, at which I was also present. As soon as I returned home, I set out to visit my old friends, especially as they had so often urged me to do so before. Without anyone knowing anything about it, I entered a parishioner W. K.'s house. He was very happy and said with tears in his eyes: "God has sent you. Oh, how things are going with us, the pastor is making a mess of everything; right now at 1 o'clock we are having a church meeting, you will go with us." He fetched me a letter from I)jr. Walther to read. In Fort Wayne, D. had declared in pastoral conference that he had never touched the point in his congregation before, - namely, the grace election doctrine controversy; but now I learned that even before the synodical meeting he had twice dealt with the point publicly before his congregation. Yes, at the time of the synodical meeting at Fort Wayne, a letter from W. K. was waiting in Dr. W.'s room for a reply. In this letter he complained of his Roth, and asked if it was true that we had fallen away, as his pastor said. I went with him to the church meeting, where an investigation by President Wunder was to be discussed. After other arrangements had been made, D., who was chairman, asked if anyone else had anything, to which W. K. replied that he had meant that the inquiry should be discussed this afternoon. D.: "Yes, about the new false Missouri doctrine." When he said that, I got up, "Mr. Chairman, I beg to speak, I am only a guest here, but I hope the congregation will let me speak; I want to say something in reply to this." D.: "The congregation hears there is a stranger here, and a stranger asks to speak: now the question is, whether the congregation will give the floor to a stranger in this important matter." It was proposed, seconded, and polled. Some said aye, some said nay, and the chairman left off. He counted a few more on the side of No, and triumphantly exclaimed, "Gambled, he must not speak." Whereupon R.-still now on D.'s side-asked, "But why is our old pastor not allowed to speak?" D.: "You have heard that he is not to speak." R.: "But I should like to know how Pastor Strikter stands on this point." D.: "I can tell you that, we two are like fire and water against each other." R.: "But I would also like to hear Pastor Strikter." D.: "After the meeting you can hear him as much as you like; now he shall not speak." Then there was a row about W. K., because he was bringing a spy here. I asked him to speak again, saying that this time it was only a declaration of honor. D. told me that I should speak then. I demanded that the congregation allow me to do so. This was done. I stood up, lifted my rolled-up pamphlets aloft, and said, "I knew as much of your meeting as this paper; and W. K. knew as much of my coming as this paper. I came here to visit my old friends, arrived this noon at W. K.'s, who invited me to go with him to the meeting. D.: "Fine, so I invite you to visit me too." Mr. Otto, teacher of the congregation, said, "I also have something to bring forward." D.: "What is it?" O.: "I want to ask if it is right to spread skriften in a Missourian congregation, in which the Missourian synod is most shamefully slandered?" D.: "What kind of pamphlets do you mean?" O.: "I mean the pamphlet of Stelhorn." D.: "So you say pamphlet." O.: "Well, then I will say pamphlet." D.: "Who did that, then?" O.: "That I do not know. I only know this much, that the same thing was in my box in church on Sunday." To which he replied, "In mine, too; in mine, too." D.: "You could have- left it stuck. Can we read nickt what we want?" Then it was said, "Yes, yes, we can read what we want." The meeting decided that inquiry should be, and that the coming of the President should be made known 14 days before the meeting in question. On the way out, D. said to me, "Are you going?" I: "No." Outside I was now surrounded and asked if and where I was staying the night? To my answer, "At W. K.'s," they said, "You'd better come to Hage's tonight, we'll be closer there. We'll come, we want to hear you too." In the evening we went to Hage and there was quite a crowd gathered. I took the Bible and the Concordia book and began to let them hear the teaching. When I came to the passage: "And became believers...

big, as many of them were ordained to eternal life" - someone behind me shouted, "Where does it say that?" Me: "Here." A young man, T. H., stepped forward and looked at my book, sat down, was silent for a moment, and then said, "But W. himself used to teach that we are elect in respect of faith." I said, "Where does it say that?" He rose, went out of the door, soon returned, and handed me a book. I, looking at the title: "That is Löber's Dogmatics." He, turning over some leaves, pointed with his finger to W.'s name. Me: "The preface is by him. But let us read this one." As soon as I came to it, "By the way, this Dogmatics suffers from the same weaknesses." I said, "Do you hear what W. says about his book? And among these weaknesses he counts the doctrine of election." My opponent got up, went toward the door, and said, "Faith goes first"-and was gone. The next morning I visited four families, but I asked only one man whether he also believed that we had fallen away? He said yes, and referred me to Prof. Crämer, who had formerly taught his pastor himself as he claimed to us. I told him that I had been Prof. Crämer's pupil before D., that he had pointed out to me and my colleagues that Hunnius was not right in the election, and that these days my then college Wagner had read to me a marginal gloss made at that time from his Hunnius (on the passage that God had looked at man's faith in the election), which thus read: "False, for it is all vain grace."

Whoever now reads "Old and New," compare what D. writes of me in 1881, p. 277, "I would have rummaged wolfishly in D.'s congregation." To what I did I had a double right, 1) in that D. reproaches me, a Missourian, with new, false Missourian doctrine in a Missourian congregation; to be silent to this would be to deny his Saviour and become a traitor to his synod. Either D. had to keep silent or give me an opportunity to defend myself, be it in his church meeting or wherever it might be; 2) that in the meeting before the same people he expressly said, "After the meeting they could hear me as much as they wanted."

The investigation by Mr. Präses Wunder took place. He brought Pastor Wagner with him, and also called upon me, because I had been the former pastor of the church. Wunder defended our doctrine in the clearest, most simple and modest way, but it was as unsuccessful with D. as what was said at Fort Wayne. In the evening quite a number gathered at W. K.'s and wanted counsel. To Teacher Otto the Praeses gave counsel to tender his resignation. I was asked by the President to advise the congregation. My advice was that they should leave everything to them, although with few exceptions the congregation's property came from them, and should leave empty-handed; they should organize themselves again into a congregation and appoint a pastor, and thus in God's name begin anew. My advice was well received by the other ministers and accepted by the dear people. The following Sunday, under my leadership, the organization took place and the building of a church was decided upon. Quickly everything was put into action and soon the beautiful church stood there - paid for - finished.

On 23 October it was inaugurated. Pastors Krebs, Behrens and Norden were there with a part of their congregations, also the former teacher Otto von Aurora with his singing choir. I preached in the morning and Father Behrens in the afternoon. We called a pastor, Pastor Rabe from Kansas City, who also accepted our call and was introduced by me on behalf of the honorable President on the 2nd Sunday of Advent. Praise God and thanks for everything.

Proviso, CookCo., Ill, 8th Der. 1881. Joh. Strikter.

Address: Rev. Il. Rade, VorkvMe, LeuckuU 6o., Ill.

Inaugurations.

By order of the Honorable Presidency Middle District- Mr. P. F. W. Franke was installed in the congregation at Leslie, Van Wert Co., O., on the 3rd Sunday of Advent, by the undersigned, assisted by Mr. P. E. Zehn.

G. F. Eeemeyer.
Address: liev. U. sick, Lsslie, Vrm ^Vert 6o., 0.

By order of the Presidency of the Illinois District- Mr. k. K. A. Meyer, on the 22nd Sunday after Trin. in his congregation at Osnabrueck, Clinton Co, Ill, introduced by the undersigned. I. G. O. Katthain.

Address: Lev. L. Lieber,
Olemevt, OllotOQ 6o." Ill.

On the last Sunday in Advent, Father F. Brunn, in accordance with the commission received, was instituted by the undersigned, assisted by Mr. K. F. W. Schlechte, of Strasburg, Shelby Co. F. W. Schlechte at Strasburg, Shelby Co, Ill, was inducted. K. Th. Grüber.
Address: Usv.l'.vnuw, Lo" 80, Strrwdllrx, 8delbz- 6o., Ill.

Church dedications.

On the 4th Sunday of Advent, the Lutheran Zion congregation in Ottawa, Ill. dedicated their newly built church to the service of the Triune God. The church is built of bricks and is 82 feet long and 40 feet wide with an altar niche and spire. Festive preachers were Pastors A. Wagner and W. Krebs, and Prof. Th. Brohm, the latter preaching a sermon in English. H. Sieving.

On the S. Sunday of Advent my little congregation in Town Union, Wis. had the joy of dedicating their new little church (20X36 feet) to the service of God. Festive sermons were k. E. G. C. Markworth and undersigned. I. I. Walker.

On the 4th Sunday of Advent, the Lutheran congregation of St. John's in Town Madison, Allen Co. consecrated their newly built, beautiful little church to the service of the Triune God. The building is 82 feet wide and 71 feet long with steeple and altar niche, the steeple 97 feet high. - The farewell sermon in the old church was preached by Pastor Stock, the consecration prayer by the local pastor, the consecration sermon by Pastor Zschoche, the English sermon in the afternoon by Pastor Berg. G. Rosenwinkel.

On the 2nd Sunday of Advent, the little church (20X30) of St. John's parish, near Lyons, Burt Co. Nebr. was dedicated to the service of the Triune God. A. Bergt.

On the 11th of December our new church at Hancock, L. S., Mich. was dedicated to the service of the Triune God. The festival preachers were Bro. E. Heinecke of Marquette and Bro. Fr. Arnold of Lalumet. Ph. Wambsganß, Jr.

On the first Sunday of Advent, the church at Alden, Iowa, was dedicated to the service of the Triune God. The pastors C. F. Herrmann of State Centre and Diedrich of Hampton were the festival preachers. The former preached in the morning in German, the latter in the afternoon in English. The church is 40 feet long and 26 feet wide, the Thurm being 26 feet high. A.Alexander.

Conferenz - Ads.

The Pastoral Conference of the 2nd District of Min nesota will meet, s. T. w., January 24 and 25, 1882, at Roeteste. K. Wende.

The mixed German-Norwegian convention of northern and central Wisconsin will meet, s. G. w., January 24-26, 1882, at Wausau. - Let it not be forgotten to register. I. I. Walker.

The Northern Illinois Pastoral Conference will meet, s. G. w., January 17, at the church of the Rev. Reinke, of Chicago. The meetings will close on the 19th of January. - Registration is desired. Take Milwaukee avenue cars to Paultna street. L. v. Schenck.

Prateste Conference.

The same will assemble, w. G., on the 17th of January, 1882, at Logan, O. - Registration with P. H. Henkel. P. Brand.

Official Notice.

It is hereby brought to the general knowledge that the former Pastor L. Schümperltnin Lhatsworth, Ill, is no longer a member of our Synod. The same had to resign from his office because of a given serious aversion and has withdrawn from further negotiations with him by declaring his resignation from our Synod. Chicago, Ill, Dec. 23, 1881. h. Wunder, d. Z. Pres. of the Jlllnois District of the Synod of Missouri, Ohio, &c. St.

Correct""g.

The "undersigned," who has only now become aware that he is erroneously listed as Vice-President of the Michigan District in our Calendar for German Lutherans for the year 1882, hereby makes this error known. For the vacancy of the office of Vice-President, Mr. Fürbringer has merely appointed two persons, namely P. I. Schmidt in Saginaw City and myself, to perform the duties of Vice-President. F. Sievers, seu.

For your kind attention.

It will be obvious to everyone that it is not very pleasant to receive mail from three different post offices: Lust (Aeveluvå, Luollick and 8outk Luolick. - The latter post office, South Luellck, Odlo, is there-right". Kindly ask to observe this. Sl. Ernst.

Incoming to the "äffe des Illinois" District:-

To the synodical treasury: Harvest Festival Collect: from ?. Dear congregation in Wine Hill -21.25 & by W. Märten from ?. Gruber's congregation in Bethlehem 7.45. By ?. Nuoffers congreg. at Eaale Lake 14.10. Communion coll. by ?. Schuricht's congregation at St. Paul's 19.46. ?. Riedel's congregation at Bloomtngton 8 p.m. ?. Löber's congregation at Riles 11 a.m. ?. Hansen's congregation in Worden, 9.50.

To the building fund: ?. Heyer's Gem. in CrystalLake 4.00. From Addison: by Teacher H. Clüver 20.00 & by H. B. 10.00. (S. -34.00.)

For the new building in St. Louis: From Chicago: by ?. Succop by H. Holt 10.00, L. Plümmer, Fr. Knack, teacher Steinbach, Joh. Sagert, W. Consör 5.00 each, 1st payment by Joh. Geckel 5.00 & Franz Schwaner 2.00; by ?. Reinke by Aug. Pollex 10.00, L. Schlof, Joh. Brüning, Anna Schwartz 5.00 each; by ?. Äartling by Joh. Labahn 50.00, Joh. Becker 10.00, Karl Retchentroch 5.00, Ferd. Schulz 1.50, Karl Boll- mann 2.00; by ?. Wagner from the Jungfrauen-Verein 94.00. By ?. Große in Hartem by Chr. Bergmann and H. Weiß 3.00 each, Albert Jeske 10.00. By ?. Otto in Warsaw by members of sr. 18.00. ?. Nordens Gem. bet Hinckley (1. Zahlg.) 35.00. By ?. Wehrs in Oak Glen by F. Clussman 1.00. ?. Steegr in Dundee 5.00, Mrs. Luther .50. (p. -305.00.)

For Negro Mission: Through k. Meyer in Lincoln from G. T. Reinhardt 1.00. Through ?. Miracle in Chicago from the missionary box by the women in sr. Gem. 3.65. (p. -4.65.)

For poor students in St. Louis: FromCycago: by ?. Hölters Gem. for Ad. Bünger 15.00; by ?. Miracles from the women in sr. Gem. for L. Schwartz and F. Herzberger 7.00 each; by ?. Succop from the Disciples' Association for G. Stark 16.00. By ?. Love in Wine Hill, Coll. at ?. E. Schutz's wedding, 5.25 for L. Schwartz. ?. Griffin's comm. in Lhandlerville 13.00 for Ch. Otto. (S. -63.25.)

For poor students in Springfield: By H. Koboldt in Efsingham from the community 3.46 and by Mrs. ?. L. Frese there 1.70. From Chicago: by ?. Enyelbrecht of the Women's Association for Bendin 11.00; by ?. Wunder from the women in sr. Gem. for Spanuth 7.00; by ?. Succop from the youth club for B. Mohr 11.00. ?. Schmidts Gem. in Schaumburg for F. W. Heinke 24.10. Half of Coll. on double wedding at Bro. Meyer's in Addison 10.00 for W. Brauer. (S. -68.26.)

For poor students in Ft. Wayne: By?. miracles in Chicago from the women in sr. Gem. 7.00 for C. Koebel. Half of Coll. on double wedding at Bro. Meyer's in Addison for Bro. Brewer 10.00. (S. -17.00.)

For poor students in Addison: From Chicago: by ?. Succop from the Young Women's Association for W. Ernst 12.50; by ?. Engelbrecht from the Young Women's Association for A. Eichmann 10.00; by ?. Wagner from the Young Women's Association for R. Erdmann 25.00. (p. -47.50.)

For ?. M. Wyneken: By ?. Engelbrecht in Chicago by Mrs. Treide 1.00. For Wittwe Crämer: By?. Lochner in Chicago by H. Schierborst 2.00.

To the Widow's Fund: Harvest Festival Coll. from ? A. Wangerin's congregation in Town Summer 7.00. N. N. there, Thank Offering from his ? Wife, 5.00. By ?. Love in Wine Hill: wedding coll. at F. H. Brammer 6.30, thank offering from Mrs. D. Brueggemann 5.00, thank offering from Mrs. Louise Buescher "for happy delivery of twin sons" 5.00. By ?. Franck at Steeles Mills by H. N. 2.00. ?. Frese's congregation in Champaign 5.20. By C. L. Winte, Coll. on the 1st Sunday of Advent from the congregation in New Minden, 22.03. By ?. Merbitz in Beardstown "from some unnamed" 12.00. ?. Griffin's congregation in Chand- lerville 5.00. Coll. on the 1st Sunday of Advent by?. Knief's congregation in Golden 14.65. By E. H. W. Leseberg in Addison from Joh. G. Höhne in Metra, Jnd, .95. By H. Koboldt from the congregation in Efsingham 3.46. ?. Hansen's Gem. in Worden 7.50. Wedding coll. by ?. G. Goesswein at Altamont 1.06. By Mrs. Mangelsdorf of the Missionary Society at Rock Island 5.00. (p.-107.15.)

For inner mission: By ?. Lußky in Sterling by H. Grossman 1.00. ?. Heyer's Gem. in Colehour 1.80. By ?. Hölter in Chicago by N. N. .50. (p. -2.80.)

For the deaf and dumb: Part of the Harvest Festival Coll. of ?. Steeges Gem. in Dundee 8.40.

To the orphanage near St. Louis: By ?. Franck at Steeles Mills "by two brothers" 2.00. ?. Hansen's pupil at Worden 7.00. (S.-9.00.)

For the Milwaukee Progyrnasium: ?. Nuoffers Gem. at Eagle Lake 14.75. Communion Coll. from ?. Schurichts Gem. in St. Paul 8.75. (p. -23.50.)

For the Studying Orphans of Addison: From Chicago: by ?. Wagner from the Young Men's Association 10.00; by ?. Engelbrecht from the Women's Club 5.00; by ?. Succop from the Women's Club 20.00, by C. Wiedbusch .50, I. M. .50 and from the piggy bank of Hedwig Hedder 1.07; by ?. Lochner from Mrs. Bertha Köhnel 1.00; by ?. Bartling from Mich. Mu- rawski and Joh. Tapper each .25, Rob. Richter, Mrs. Marie Richow and Ernstine Baumann each .50, Joh. Labahn 8.00, Anna Fehniger .50, Heinr. Pfister, Georg Heicher each 2.00, Wm. Sandberg 1.00; by ?. Hölter by A. G. 1.00, N. N. .50, Mrs. Engel Tatge 2.00, from the piggy bank of U.'s children 5.00, Louise Fischer 2.00, Wilh. Rohn 2.50. By ?. Loßner, thank offering from E. Klipp at Lake Zurich, 5.00. By ?. Lußky in Sterling by R. N. for Alf. Johnson 1.00. (p. -67.57.)

For ?. Schwartz' Gem. in Michigan: By ?. Reinke in Chrcago by Friederike Mein" 8.00, Herr. Zechlin, H. Höpe 2.00 each, Jul. Zählte, Jul. Koschnick, W. Hörmann, W. Petersen each 1.00. (S.-11.00.)

For the parish in St. Clair, Mich.: ?. Mary's parish in Danville 12.85. N. N. from ?. Wagner's Gem. in Chicago 1.00. By ?. Bohlen of Lyons' Gem. 6.13. (p. -19.98.)

For ?. Dunsing's Filial-Gem. in Indiana: By ?. Wagner in Chicago by H. Zuttermeister 2.00, E. Müller 1.00. (p. -3.00.)

For burn victims in Michigan: ?. Uffenbeck's parish in Lr- mont 30.65. ?. Mariens' congregation in Danville 10.25. By?. Lochner in Chicago by Th. Baumann 1.00, Auguste Lenz 8.00.

By H. Block from the comm. at McHenry 8.00. By ?. North at Hinckley by H. Jlsemann 1.00. ?. Heyer's comm. in Crystal Lake 5.00. Through ?. Lochner in Chicago by Mrs. Kleinow 2.00. From Communion Coffee by ?. Steeges Gem. in Dundee 10.00. (p. -65.90.)

For theGem. in Morrisonville, Ill: By?.Hansen in Worden from Mr. Pieper 4.00.

R?. To the required sum for new building in St. Louis were paid: From ?. Otts' congregation in Warsaw 18.00, ?. Wehrs' congregation at Oak Glen 1.00, ?. Heyer's congregation in Crystal Lake 4.00. Signed: By ?. Ottmann's comm. in Collinsville 310.00, ?. Schieferdecker's parish of New Gehlenbeck, 226.00... Oettings Gem. in Elliottstown 50.00. (p. -609.00.)

Correction.

In my receipt of Nov. 16 ("Luth." No. 23) under "oil?." it read: From?. Piffels Gem. in Benson -50.00 instead of "-5.00".

Addison, Ill, Dec. 16, 1881. H. Bartling, Kasflrer.

Entered the "monkey of the Eastern" district:

To the synodical treasury: from the congregation in Cohocton -6.32. congregation in Town Asbfield 2.06. congregation in East Boston 3.71. congregation in Otto 1.20. congregation in Martnsvile 3.00. (Summa 16.29.)

To the widow's fund: ?. Sieker 10.00. ?. Weidmann 2.00. Teacher Hoelter 6.00. From the piggy bank of Emma, Mathilde, Emilie and Heinrich Hoelter 1.00. Parish in New Dork 15.00. Mrs. Pf. in Albany by ?. Frey 5.00. member of Jmm. congreg. in Lock Haven 5.00, Karl Schmidt 2.00. infant baptismal coll. at Jakob Neu's in Cohocton 4.60, N. N. .40. congreg. in Otto 5.65. H. Harder in Buffalo 1.00. Jac. Uhl in Albany by ?. Frey 3.00. G. Muckel by ?. Stärken 2.35. ?. Tramm 5.00. (p. 68.00.)

For college maintenance: comm. in New Aork 7.75 and 9.25. Pauls comm. in Baltimore 26.91. (S. 43.91.)

For poor students in Fort Wayne: Peter Kompf by ?. H. Hanser 2.00. Part of the Mission Festival Coll. in New Nork 18.00.

For poor students in St. Louis: Cong. in Bayonne 5.50. Cong. in Otto 2.10. Jmm. Cong. in Baltimore 19.00. Part of Mission Fest Coll. in New Nork 13.00. (p. 39.60.)

For the Negro mission: members of St. Matthew's congregation in New York through ?. Sieker 5.25. Part of the Mission Festival Coll. in New Aork 15.00. (p. 20.25.)

For poor students in Addison: part of the Mission Festival Coll. in New Aork 13.00.

For poor students in Springfield: Jmm. congreg. in Baltimore 7 p.m. Part of Mission Fest coll. in New Nork 1 p.m.

For the burned in Michigan: Matthäus-Gem. in New Aork 133.50. Coll. at G. Ernst's baptism of children by ?. Sieker 3.50, by Heinrich Brunges 1.00. Peter Kompf by ?. Hanser 1.00. children of the day school of the Gem. in New Uork 5.00. Gem. in Bayonne 8.25. by ?. Book of Stegemann 1.00, Hildebrand .50, N. N. .50, two confirmands .15. By ?. Rademacher 2.00. Mrs. R. Benton in East Boston 1.00. ?. Frey's Gem. in Albany 50.00. Martni-Gem. in Baltimore, 3rd dispatch, 25.00. (S. 232.90.)

For ?. Schwarz's Gem. in Michigan: Bon ?. Stürken 20.00.

For the ???. Wyneken u. Crämer: Members of the congregation in New Aork 8.50. Wedding coll. bet I. Jänecke in Martins- ville 5.00.

To the Orphanage near Boston: Gem. at College Point 4.75. Fr. T. by ?. Stürken .50th part of Missionary Festival Coll. at New York 25.00. (p. 80.25.)

To the orphanage at Mount Vernon: part of the Mission Festival Coll. in New Uork 21.00.

For the community in Neu-Ulm: Community in Otto 6.05.

For St. Clair, Mich. congregation: St. Andrew's congregation in Buffalo 10.81.

For the deaf and dumb: Trinity Comm. in Buffalo 18.58. Thank Offering from W. D. in Martinsville 5.00. Mission Festival Coll. portion in New Aork 20.00. (p. 38.58.)

For inner mission: From the three congregations in Baltimore coll. at a communal service 21.31. G. Menkel by ?. Stürken 3.15. Half of the Mission Festival Coll. in Johnsburg 21.50. Part of the Mission Festival Coll. in New Uork 7.00. (p. 52.96.)

For inner mission in the West: Heinr. Pring through ?. Frey 2.00. Mrs. Cath. Münch through ?. Frinke sr. 3.00. Part of the Mission Festival Coll. in New York 120.47. (p. 125.47.)

For college building in St. Louis: Cohocton congregation, 1st service, 28.00. Harlem congregation 130.00. Small- wood congregation 40.00. Trinity congregation in Buffalo, 5th service, 20.00. St. Stutz's congregation in Albany ? Stutz's in Albany 29.00. St. Martin's congregation in Baltimore, 3rd mission, 23.50. Johnsburg congregation 10.00. St. Andrew's congregation in Buffalo 2.19. (p. 319.69.)

Also enrolled for college construction: ?.Linde- mann's Pittsburgh congregation another -125.00. Port Richmond congregation 265.00. Washington congregation tentatively 200.00. Johnsburg congregation another -18.00.

New Aork, December 2, 1881. I. Birkner, Cassirer.

From some members of the community of ?. W. G. Polack 1.75. P. Miesner 2.00. By ?. Bremer by I. Brödehoft 2.00. H. Baden 1.00. By ?. Germann by Mrs. Adrens 1.00. ?. A. Leutheusers Gem. 9.00. Baptismal coll. by I. Wukasch jr. 5.00. Virgins club of the Gem. of ?. Döscher 5.00. ?. Hafner's congregation 3.00. H. Dierking and D. M. 5.00 each. Unnamed 2.00. ?. C. A. Frese's comm. 7.00. O. Laudel 2.00. G. Hinrichs 1.00. E. Bollmann 10.00. ?. Jungcks Gem. 6.00. Two members of the Gem. of?. Maisch 2.00. F. Reuter 2.50.

In response to Please in the "Lutheran" 2.00.

St. Louis, Mo. 1st Dec. 1881, C. F. Guenther, Cassirer.

Kör the preachers" "ad teachers "widows" "nd orphans" ""äffe (of the Illinois District)

have been received:

I. Contributions:

Don the ??: F. Döderlein -10.00, B. Burfeind 8.00. Bon the Chicago Teachers Conference 13.00.

Two. Gifts:

From Mrs. Hörmann by teacher Krumsteg .50. from the parish collection bag of ?. H. Schmidt 10.00. Bon 8. Nitschkowsky in Chicago 1.00. ?. Dorns Gem. 9.00. From H. Fieseler in Troy, thank offering for recovery of his wife, 5.00. Through ?. Succop: Mrs. Niemeyer 5.00; Reinh. Gahl 2.00; Mrs. Meyne 1.00. By ?. Engelbrecht: Joh. Heiden 1.00; K. Krüger 1.00; H. Mehring .50; from the piggy bank of Mr. and Theodor N. 2.00; K. and wife 10.00; R. 5.00; W. Sch. 1.00. Through ?. Lehmann: I. Brunow, Matth. Whrhmeister each 2.00. By H. Faster v. der Gem. in Strasburg 2.00. k?. Ch. Kühn and several members of his community. 4.25. Mrs. C. Warneke in Chicago 5.00. Harvest festival coll. of the communities of ?. Rauschert 16.00. ?. Wartens' congregation 8.25. By ?. Burfeind: Coll. sr. Gem. in Rich 10.15; H. Bl. 2.00. ?. Mueller's comm. in Kankakee 7.50. S. Narten by ?. L. Lochner 1.00. P. Bojrs by ?. Uffenbeck 1.00. Mrs. Riepel through ?. Wagner 2.00. ?. A. Brauer's comm. 7.50. ?. Loßners Gem. 15.25.

Mr. Kassirer H. Bartling delivered 111.45.

Chicago, Ill, Nov. 30, 1881; H. Wunder, Cassirer.

Kar the preacher" v "d teacher wittwen" and orphan""äffe (middle districts)

have been received:

1. contributions:

Bon den ???: F. Wendt, H. Kühn each -2.00, H. Jüngel, I. H. Werfelmann each 4.00, H. Schöneberg 5.00.

Two. Gifts:

From Mr. W. Boschers in Massillon, O., 1.00. By Mr. H. Müller from the parish of ?. H. Jüngel at Jonesville, Jnd, 10.97. teacher Th. F. Wichmann's school children 3.70. F. Bünte 1.00. ?. H. Kuebns Gem. collecte, 5.78, of individual members 7.10. By ?. F. W. Brüggemann of N. N. from sr. Gem. 6.00. ?. C. G. Hitler's compound in Pomeroy 10.20. Mrs. Fuckinn in New Aork 1.50. By ?. I. H. Werfelmann, Coll. sr. Gem. at Marysville, O-, 81.97, by individual members sr. Gem. 7.50, child coll. at L. Ruhl 2.25, N. N. .12. By ?. H. Schoeneberg by H. Meyer 1.00, Dennbardt 2.00, wedding coll. at Baumgart 9.35. (Summa -118.44.) Indianapolis, Dec. 3, '81. M. Conzelmann, Cassirer.

For the burned down people in this area I have also received: From the community in Lake Ridge -42.00 and several boxes of clothing. Fred. Pahnke in Batavia, Ill, 5.00. W. Hummel in Millbrook, Ill, 2.00. By ?. L. Schulze at Schenectadv, R. U., 15.80. Alb. Greiner at Benzette, O-, 2.00. By ?. H. Bauer at GrandHaven, Mich., 21.50, whose comm. at Luthersburg is 37.00. By ?. Hornberger at Wine Hill, Ill., 6.00. By ?. F. Keller at Racine, Wis., 64.60. Durck ?. Hartmann at Woodworth, Ill, 180.00, 2nd Sendg. 4.25. Karl A. Schulz at Prairie Du Sac, Wis., 3.00. Mr. Wältner at California, O., 1 package woolen clothes. Durck ?. Torney at Montague, Mich., 23.25. Durck ?. Miller at Amelith, Mich., 71.00. By ?. Wolf at Pimperville, O., 65.00 and 1 oz. of clothes and stuff. By ?. Cellar at Racine, Wis-, 2 barrels of clothes. By ?. Markworth at Wyandotte, Mich-, 25.00. teacher Maurer at Detroit, Mich-, 1.00. By ?. Senne in Buffalo: from the Women's & Young Women's Club of his Drerf.Gem. 87.00, Mother Schorr 10.25, I. Linke 5.00, F. Burow 3.00, G. Walther, A. Schmidt, A. Jox each 2.00, P. Bürger, C. Steinfeld, H. Harder, Wittwe Steinhoff, Davis Schröder, Martha Herdach, Lewine Herbach, Ernst Asmus, Agnes Still, Marie Haag, Vater Mühlenkamp, Anton Siegel, Chr. Staffelt, Fr. Brück, Elias Rorsel, H. Fischer, H. Kleitsch each 1.00, A. Senne 1.75. By ?. Herrmann at State Centre, Iowa, 41.00. By ?. Heyer at La Fayette, Jnd., 132.20. By ?. Grossberger, Coll. sr. Andr. Comm. at Buffalo, N. U-, 68.00. By ?. Sckwan- kowsky at Morris, Mich., 25.00. Durck ?. Latenhusen at Louisville, Nebr., 80.00. A fellow believer 1.00. ?. L. Dulitz's St. Paul's congregation, 11.40. St. John's congregation, 23.70, Zion's congregation, 21.80. By G. Dobler in Baltimore: by I. G. Lhapmann, 10.00, E. F. Mudje, A. B. Barrington, H., 5.00 each. Durck ?. Love, Coll. sr. Gem. 66.25, wedding coll. at A. Alms 5.30, by a woman instead of dresses 2.00. By H. Bartling of the Gem. at Addison 144.75. By ?. P. Seuel at Indianapolis 106.65, by ?. Schmidt the. 86.00. Zion congregation at Hamilton, Nebr. 34.00. Mr. Panitz 1.00. Paul congregation at Fort Wayne 10.00. Trinity congregation at Lansing, Mich. 17.47, Karl Kruger .50. ?. M. Otto 3.75, 2nd Mission. C. Neider at Appritown, Mo., 1.00. B. Sckneidewind at Hillsboro, Ill., 5.00. By ?. Steyer, wedding coll. at W. Blenke, 16.75. ?.. Cook at Whea- ton, Ill, 2.00. I. Allwardt 5.00. C. Werre at Wine Hill, Ill, 6.00. By ?. Roeder at Arlington Heights, Ill, 96.00. ?. I- L. Hahn at Sebewaing, Mick., 5.00, by dens. v. ?. M. Hahn at Dwight, Ill., 10.00, by Ed. Pommerenke and his father, 2.00, by notier .25, by ?. Wille at Concordia, Mo., 42.10. by ?. Loßner in Lake Zurich, Ill, 27.38. Jmm. Gem. in Pilot Knob, Mo., 40.00. Mrs. ?. Brenham at TexaS, 3.00. By ?. Pröhl at Augusts, Wis., 55.00. By ?. Kluge at New London, Wis., 50.00. T h. Schock.

For the preachers" "ad teachers "widows" "vd orphans" ""äffe (Western Districts)

have been received:

1. contributions:

Bon den ?.: M. Adam, I. Grieoel, G. Stöckhardt each -5.00, E. I- Frese 10.00, A. Leutheuser, U. Jben each 2.00, O. F. Boigt 3.00, C. H. Demetro 9.50, F. G. Walther 4.00, H. Fick 1.00. From the teachers: M. Wukasch 5.00, C. Nagel 2.00.

Two. Gifts:

By H. Schäperkötter50.00. F. Streutker 2.50. F. Schmidt 5.00. By ?. Estel, sent at H. Beckelmann's wedding, 6.30. By ?. F. J.Biltz by sr. Gem. 10.00, from the virgins club 10.00, from the women's club 8.00, A. Brakmann 2.00. F. Rank 1.00. By ?. Döscher from the women's club sr. Gem. 10.00, by N. R. 2.00. Mrs. E. Meyer by ?. Johanning 1.00.

Freestyle received the English "Lutheran Misfiou i" West:
-73.49 from the Norwegian Lutheran Synod by its casstrer G. O. Rustad. C. F. Lange, Kasstrer.
509 k'mulclw ^vo., 8t. l<oui8, Llo.

With heartfelt thanks to God and the generous donors, the undersigned hereby certifies that he has received the following gifts of love as support for the building of the church in his parish: By Fr. H. Stärker from individual members of his congregation -10.00. By Fr. M. Otto subsequently .25. By G. Blnm from the congregation in Collinsville 8.55. Congregation in Leland, sent by Mr. Claus Duhn 7.00. By Mr. H. Bartling 11.75. By Mr. C. Eißfeldt 6.00. By P. H. Koch's congregation at Grand Rapids 36.00. By U. W. Linsenmann 5.65. By U. G. Runkel 5.00. By Kasstrer Simon 21.75. By Mr. E. Bangerter of the congregation at Peoria, Ill. 5.00. By Mr. Roschke in St. Louis 8.50. By Mr. Faster of the parish in Strasburg 4.00. By Mr. H. Bartling 5.00. By U. F. Sievers, Jr. in Monitor, at the baptism of children at Mr. Selle's, 1.00, at the baptism of children at S. Wegner's, 1.20.
Ludington, Mich. 17 Nov. 1881.
Correction.
In No. 24 of the "Lutheran" vor. I. in the Outg. of Mr. Kasstrer Eißfeldt read instead of "From U. Keller's Gem. in Racine 7.66 for the Gem. in Leland, Mich." For the Gem. in Ludington, Mich. I. Karrer.

The following gifts have been received to date for my poor little parish : From the parishes of Messrs. ID.: Hattstädt in Mon- roc, Mich., -10.00, Bernthal in Richville, Mich., 5.00, Traut- mann in Adrian, Mich, 10.00, Biltz at Concordia, Mo., 3.00, F. Sievers at Frankenlust, Mich., 12.27, Stock at Adams Co, Jnd, 15.25, Schoeneberg at La Fayette, Jnd., 25.50, C. Strafen at Watertown, Wis., 10.00. By Mr. ?. F. Weidmann at Springville, N. A. 1.00. On a hocy time in the comm. of Mr. P. I. H. Werfelmann at Marysville, O., collected 4.00. By Kasstrer Schmalzriedt at Detroit, Mich. 25.00. By Kasstrer Bartling at Addison, Ill. 18.35.
God bless the dear givers! H. W. Schröder, Pastor of St. Peter's Parish, St. Clair, Mich.

For poor students received with heartfelt thanks from Mr. H. Thies in Schaumburg, Ill, (specifically for student Heinemann) -10.00. From the valuable women's association in the congregation of Mr. U. Sprengelers in Milwaukee, Wis, 16 bust shirts, 6 bed sheets, 6 towels, 6 undershirts, 6 undershirt dresses, 8 pillow covers, 10 pairs of stockings and 6 handkerchiefs. From Mr. Schäpkerkötter in the Zion District of the local Lutheran congregation as a Christmas gift especially for 8 students 80.00. By Mr. I'. Strasen in Watertown, Wis. from several young men and maidens in his congregation (especially for Castcnhuber) 15.20. From Mr. I. Meuschke in Lincoln, Mo., 2.00. By Mr. U. Brandt in Clarinda, Iowa, from Mr. Hermann Herzberg 4.00. From the worthy women's club in the Zion congregation here 8 bus shirts, 8 undershirts and 8 undershirt dresses.
C. F. W. Walther.

Received for poor students: By Mr. U. E. Denninger, Colt. sr. Gemeinde -7.00. By Mr. C. F. Günther, Coll. of Christ in St. Louis, 6.00 for W. Meyer. By Mr. P. Karth, Pentecost Coll. 3.00 and by him 2.00 for Grimm. By Mr. Lehenbauer, sent on Mr. I. F. Weber's wedding, 4.25. From the singing club of the congregation of Mr. P. H. Sieving .50 for Wehking. By Mr. ?. Schulte, s. on M. Rehwald's wedding 4.00 for Rumpsch. By Mr. I. H. Töpcl in Detroit 10.00. By Mr. U. Schieferdecker, s. in sr. 12.00 for R. Grüber. By Mr. U. Castens, s. at a baptism of children, 3.00 for Heinze. By Mr. U. Reinhardt, s. at Mr. Nikkei, 5.00 for I. Müller. By Mr. U. D. Gräfi, sent at the wedding of E. Lange, 3.60 for Hornung. From Jul. Kampholz from the Berlin community, 1 pr. shoes. By Mr. U. Karth v. I. Wach from Milwaukee 1.00 and from Mr. P. Rohrlack 5.00, also from himself 5.00 for Grimm. From the parish of Mr. U. Ehlers, given at the baptism of Mr. Chr. Drefahl 2.55 for A. Ehlers. By Mr. P. Sander, Harvest Festival Collecte sr. Gem., 12.00 for W. Meyer. By Mr. P. Th. Grüber, s. on Mr. Zahnow's wedding, 2.00 for M. and R. Grüber. By Mr. U. Stärken from the Women's Association of St. Peter's. Community. 16.00 for Her. By Mr. U. Barth from 1?. M. Claus 5.00 for Grimm. By Mr. Mackensen, teacher, from the sewing club of the St. George district of the Trinity congregation in St. Louis 12 shirts. From Mrs. Sell here to pay for laundry 5.00. By Mr. P. C. F. W. Brandt from the Women's and Young Women's Association of his church. Gem. 1 quilt, 1 bed sheet, 2 calico shirts, 1 padded blanket, 3 underpants, 2 undershirts, 10 pairs of stockings and 7.00, from himself 5.00. By Mr. Präses Biltz 8.00 for Lehr. By Mr. U. Rabe, Reformationsfestcoll. sr. Gem. 10.00 for Dörfler. By Mr. U. Pröhl, s. at the wedding of Mr. U. Heiner 15.00 for Preuß. By Mr. U. Dr. Mießler, sent at the wedding of Mr. C. Bauer's wedding 5.30.
For the housekeeping fund: By Mr. ?. F. Lochner j z the Collecte at the Mission Feast at Sadorus 23.05. By Mr. W. Nickel, of Marysville, Wis. 5.00. By Mr. C. Schneidewind, of Hillsboro, Ill, 2.0c,. By Mr. P. M. Hahn, Thanksgiving Fcstcoll. sr. Gem. 10.70. A. Crämer.

Received through Mr. U. Brandt from his congregation in Page City, Iowa, for inner mission in Iowa 2.80.
Dexter, Iowa, Dec. 12, 1881.
L. Vaudt.
Received through Mr. U. Stock -11.09 for E. Jüngel, given at Mr. Wies's wedding, and 25.46 for G. Stephan, given at Mr. W. Hartmann's wedding.
H. W. Diederich.

Received
for Stud. Noack -5.00 from Mr. U. H. E. Michels, 5.00 from the Women's club of sr. Parish. Gunther.
For the students H. & M. Zagel gratefully received theWedding couects at W. Hochemerier -19.00, L. Oetting -22.63 and I. Kraft -4.50. A. Zagel, Pastor.

Received for poor students from the Women's Association of Trinity Parish in St. Louis, Mo., 18 bustle shirts, 8 quilts and o pair of woolen socks.
St. Louis, Dec. 10, 1881. Otto Hanser.
For the local Semmar library
received with heartfelt thanks: From ?. C. Ar*Gräber Die Augsburgische Confession deutsch, lateinisch, ehstnisch und lettisch; von einem nicht genannten Gönner unserer Anstalt: Der Freimaurerorden m seiner wahren Bedeutung.
M. Günther.
Correction.
In No. 24 of the "Luth." read under "Wittwenkasse" instead of "Ludwig Schmidt in Dearborn": Ludwig Schmidt in Detroit.
Chr. Schmalzriedt.

New printed matter.

Correction of Prof. Stelhorn's "examination".
Adapted by C. F. W. Walther. St. Louis, Mo. Concordia Lutheran Publishers. 1881.
Herewith the dear readers receive the work of our dear Prof. Walther promised in No. 20 of last year's "Lutheraner" - a thorough refutation of the second Stelhorn pamphlet. Since Prof. W. was unable to begin the "correction" immediately because of his overburdened work, he held out the following prospect in the above-mentioned number: "We will irrefutably prove that Prof. Stelhorn, in the first place, applied a false touchstone in his so-called 'examination,' and thereby violated the supreme principle of our Lutheran Church.Lutheran That, instead of interpreting Scripture and symbol conscientiously, he has put his own erroneous opinions into Scripture and symbol; that what he calls election by grace is no election at all; that by means of gross misinterpretation and distortion of Luther's words he has ridiculously tried to make Luther himself a patron of his sham election and his gross synergism; that instead of the clear testimonies which the old dogmatists also bore to the truth, he has sought out and emphasized, nay, made a rule of faith, the very passages in their writings in which, because of human weakness, they expressed themselves incorrectly in the struggle." - Whoever reads the now completed "Correction" without prejudice, will have to admit that the dear author has fulfilled his promise, indeed has accomplished even more, has proved even far more dishonesty 2c. of the opponents than he had mentioned.
In the "Preliminary Remembrance" we first testify to those who are distant from us that we have not brought the doctrinal controversy about the election of grace into the public arena: "How gladly would we have prevented the controversy from becoming a public one! How gladly would we have made heavy sacrifices, if we could have had the effect that the dear Christian people would have been spared it altogether! But it has happened to us, as it once happened to the Wittenberg theologians, against whom a furious spirit by the name of Samuel Huber came out, who also accused them of Calvinism in regard to the doctrine of the election of grace, as our opponents are now accusing us. How gladly the Wittenbergers would have prevented the controversy from being brought out into the open! But they could not prevent it, after it had already happened on the part of their opponent. For now they, too, were compelled to oppose publicly the heresy that had arisen against them, and that precisely for the sake of the dear Christian people, who were easily thrown into confusion."

Then our opponents here in America, "who are well aware of the origin and course of our public dispute," but who "try to shift the blame for the emergence of the same away from themselves and send it to us," are illuminated. This is followed by an explanation of why 1. the "correction" is so extensive ("But consider that a writing of 58 pages, such as the so-called [Stellhorn's] 'examination,' which contains nothing but attacks on what we had written, cannot be refuted in as many pages. How many accusations can an opponent crowd together on one page, which it is well to deny in as many words, but impossible to refute in the same space!" 2c.); 2. why even "the most trifling expositions made by our opponent" have been taken into account; 3. why the author has "not infrequently gone into great detail, even on some individual words and phrases in a single sentence"; 4. a brief reply is given to those who "find our judgments too harsh"; 5. it is shown why the "correction" "is in such bad order: "But they" (the readers) "must not hold this both against us and against our opponent. For he has not only followed an order, or rather a disorder, in his first treatise, which is quite inexplicable to us in a professor of theology, but he has made it worse, rather than better, in his 'Prüfung'. There he almost never leads his readers straight towards his goal, but in a veritable zigzag, sometimes to the right, sometimes to the left, sometimes forward, sometimes backward, so that one can only notice that he is now at his goal by the fact that he stops writing. But we had to follow him, as in our 'illumination,' so also in our 'rectification,' step by step, of course, if we wanted to reach our goal, namely, a 'rectification.'" At the end follows the declaration, "that we will hardly ever again set a pen to refute Prof. Stcllhorn's sophistries. He who has read our 'Rectification' with attention will hardly desire to read the new sophistries, with which he will now probably seek to justify his former ones; but for those who do not read our writings (which we do not blame any man for doing), we do not write."

Now that we have shown our dear readers what is offered to them in the present Scripture, we cannot fail to share with them the words with which the actual "rectification" begins, - words which they will no doubt hear from the

Soul are written. They read: "In the incomparable writing 'Of the Concililis and Churches', Luther presents, among other things, the longstanding, sometimes very bitter disputes about the secret doctrine of the person of Jesus Christ, which the arch-heretic Nestorius had once aroused in the old church by his denial of this doctrine and by his rationalistic attacks on it. At the conclusion of his exposition, Luther, himself deeply moved, exclaims: Oh, Lord God, from such a blessed, consoling article one should always be joyful, unruffled, undoubted in right faith, catching, praising, and thanking God the Father for such unspeakable mercy that he has let his dear Son make us like man and brother. Thus the wretched Satan, through proud, ambitious, desperate people, causes such unhappiness that our dear and blessed joy must be hindered and spoiled. This be lamented to God!' (XVI, 2728.) What Luther once felt when he vividly visualized the sad Nestorian disputes over the mysterious and consoling doctrine of Christ's person has certainly been felt in our time by many godly Lutheran Christians in the equally sad dispute that has arisen among us, The same is true of the 'ordination of the children of God unto salvation, who were chosen and ordained unto eternal life before the foundation of the world was laid.' When a truly believing Christian hears this doctrine, viz: When a truly believing Christian hears this doctrine, namely, that he is such a gracious Christian, that he owes it not to his right conduct foreknown by God, but solely to God's banishing mercy and to the most holy merit of Christ, and to God's eternal decree of grace based solely on this, he, far from being offended and annoyed by this doctrine, rather accepts it at once with joy, falls on his knees, and sings, praises, and thanks God for such unspeakable mercy. But if quarrelsome people arise who seek to confuse this article, which is just as simple as it is blessed and consoling, by all kinds of pleasures, if they condemn those who confess it, and thus arouse bitter quarrels and disputes about it, then his dear and blessed joy is also spoiled, and he too, therefore, often with many hot tears, breaks out with Luther in the words: 'Let this be lamented to God. For, first of all, no clear doctrine of the divine Word has ever been publicly attacked by false spirits, without whole multitudes of dear, simple Christians being thereby misled, nay, without many having been deprived of their souls and blessedness, even if the attacks were still warm and groundless. The simple-mindedness is soon overcome. Righteous Christians, on the other hand, exclaim with Luther: 'Let this be lamented to God!' because, when false spirits come out, only God can help and preserve souls from seduction. For false teachers may well be refuted, but, unless God intervenes, they cannot be silenced."

The book contains 158 pages and costs 50 Cts. per copy, 84.50 per dozen.
To be obtained from "Luth. Concordia-Verlag". G.

Harvest Wreath, wound from the Gospel Pericopes of the Church Year. By F. W. A. L. First part. Milwaukee, Wis. published by Georg Brumder.
"Now in winter a harvest wreath?" this or that person might ask at the sight of the above title, and we answer: "Yes, now in winter a harvest wreath, not gathered in the barren fields of our cold Northwest, but in the garden of God, which is always green and blossoming and bearing fruit, blown through by the breath of the Spirit of God and radiated by the sun of eternal grace and trickled through by the was far from life. And it is precisely those passages of the divine Word with which our Lutheran Christians have made especially close acquaintance, and, as it were, have formed especially intimate friendships, and have especially familiar intercourse, that are treated in these hymns, namely, the Gospel pericopes which recur annually in public worship, and which are read and interpreted before the assembled congregation on Sundays and feast days. In the present first part, the texts of the first half of the church year from the first Sunday of Advent to the Feast of Trinity have been treated in such a way that each text has served as the basis for a hymn. And not only because of the subjects treated, but also because of their form, these songs, which are all composed with consideration for the melodies of our hymns, will have a homely sound for the ears of Lutheran readers. The printing errors that unfortunately crept in as a result of the author's distance from the place of printing are to be corrected by the readers, who will hopefully find many of them in this beautifully typographically designed booklet, after a note enclosed with each copy before using the book. Price 50 Cts. G.

Changed address":

lieiv. 3. rather, ^elkersoo, 6ook 6o., III.
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To Germany the "Lutheran" is sent by post, postage paid, for "1.25 "er.

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elnss matter.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo. 15th Jan. 1882, No. 2.

The Christian Church.

Out of infinite goodness and mercy, the Lord gathers a church out of the lost and damned human race. This church is, as our confession says on the basis of the divine word, "the assembly of all believers and saints" (Augsburg Conf., Art. 8); it includes "the holy believers and the little sheep that hear their shepherd's voice" (Schmalk., Art. III, Art. 12); it is "a congregation of the saints, that is, a congregation of the saints, that is, a congregation of the saints that hear their shepherd's voice" (Augsburg Conf., Art. 8.); it is "a congregation of saints, that is, a congregation in which there are all saints, or more clearly, a holy congregation"; "a holy company, and a congregation on earth of all saints, under one head Christ, called together by the Holy Ghost, of one faith, mind, and understanding, having divers gifts, yet of one accord in love, without divisions and schisms." (Great Cat. art. 3.) The members of this church, though "bodily separated from one another, and tossed to and fro through the wide world, yet are gathered and united in Christ." (Luther, E. A. 50, 15.) The all-seeing eye of the Lord sees the believers scattered throughout the world as one assembly, one community.

The church is the body of Christ and has Christ as its head, "from whom the whole body through joints and unions receives help and is contained in one another, and so grows to divine greatness." Col. 2:19.

She is the pure bride of the Lord, most gloriously adorned; for "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it by the washing of water in the word; that he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:25. f. "I rejoice in the Lord," therefore she sings, "and my soul is glad in my God: for he hath clothed me with garments of salvation, and with the robe of righteousness, as a bridegroom adorned with priestly ornaments, and as a bride in her jewels." Isa. 61:10. Every true member of the church can rejoice:

"There's not a stain on me, I'm all pure and clear
All my sins;
I am pure for thy sake, thou givest enough honor
and adornment to wrap me in it."

As the bride of the Lord, the church shares in all his goods and riches. She is the house of honor, and she divides the spoils. Ps. 68,13. The keys of the kingdom of heaven have been given to her. "Whatsoever ye shall bind on earth," saith the Lord unto her, "shall be bound in heaven: and whatsoever ye shall loose on earth, the same shall be loosed in heaven." Match. 18,18.

The church is the kingdom of the Lord Jesus. "The LORD is King, and gloriously adorned; the LORD is adorned, and hath begun a kingdom as far as the earth is, and hath prepared it to abide." Ps. 93:1. This kingdom is on earth, and yet it is not earthly, but heavenly. It is the kingdom of heaven on earth. It is a kingdom of peace, in which Christ, the Prince of Peace, reigns. The prophet Isaiah prophesies of the same: "All warfare with tumult and bloody raiment shall be burned up and consumed with fire.... That his dominion may be great, and that there be no end of peace." Isa. 9:5, 7. "Then shall they beat their swords into plowshares, and their spears into pruning hooks: for there shall not a nation lift up a sword against another, neither shall they learn war any more." Isa. 2:4: "There shall no man be left nor destroyed in my holy mountain: for the land is full of the knowledge of the LORD." Isa. 11, 9.

It is a kingdom in which all who belong to it enjoy the most glorious liberty and reign as kings with Christ, and are subject to no one but this their King.

The church is the temple of God, in which all are priests. "But ye," saith Isaias, "shall be called priests of the Lord, and ye shall be called ministers of our God." Isa. 61, 6. "Ye are," saith the apostle Peter, "the chosen generation, the royal priesthood, the holy nation, the people of ownership." 1 Pet. 2:9. She is the house of God, where he dwelleth in grace. "The LORD hath made Zion

And he hath a desire to dwell there. This is my rest for ever: here will I dwell; for it is well pleasing unto us." Ps. 132:13, 14. It is the city of God, firmly established, and well-fortified with walls. "She is firmly established upon the holy mountains." Ps. 87, 1. "We have a strong city; walls and ramparts are salvation." Isa. 26:1. All the inhabitants of this city are well secure, and can mock the enemies that besiege them, saying, "Decide a council, and nothing come of it; confer, and it pass not: for here is Immanuel." Isa. 8:10.

Great is the glory of the church and of each of its true members.

But, one might object, where is such a church to be found? When I go through the history of the church, I find no such church, at any time, in any place. She is supposed to be a kingdom of peace, and yet her history tells of so much strife and contention! She is to be Christ's pure bride, and yet so much infirmity is seen even in her most faithful members! God is said to dwell in her, and yet we often see her as forsaken of God!

We answer: It is true that the Church does not appear as we have described her: but nevertheless all that we have said of her glory is true, yea, we have not yet said all of her glory, we cannot even speak out her glory.

We admit it: the members of the church are still afflicted with much weakness; hypocrites are mixed in with its outer community; it appears as the wretch over which all weathers pass, Is. 54:11, e.g. at the time of the terrible persecutions of Christians; it often seems that the Lord has forgotten it, that it has completely perished, e.g. in the dark Pabstism before the Reformation; we often find its members tainted with error, e.g. St. Bernard in the 12th century, who was entangled in Pabstism and yet, when he was challenged, threw away all trust in works and the intercession of the saints. We often find its members tainted with error, e. g. the pious Bernard in the twelfth century, who was entangled in Pabstry, and yet, when he came under challenge, threw away all confidence in works and in the intercession of the saints, and took comfort in the sole merit of Christ; the heretics, who are found in its external community, often have the upper hand, and may, as happened in Pabstry, arrogate to themselves the name of "Church," but they do not take advantage of it.

heresy, and persecute the very members of the church.

But we do not admit that what we have said of the glory of the church must therefore be retracted. For the Church is an invisible kingdom, a kingdom of faith, in which those who belong to the kingdom see its glory even only with the eyes of faith. "The King's daughter is all glorious within." Ps. 45:14, She believeth forgiveness of sins. "Now faith is a certain assurance of things hoped for, and not doubting of things not seen." Heb. 11:1. We doubt not the glory of the church, though we cannot see it before our eyes. We do not fret at her outward poor appearance.

"Luther says, "This piece, 'I believe a holy Christian church,' is as much an article of faith as the others. Therefore no reason, even if it puts on all its glasses, can recognize it. The devil may cover it with vexations and pests, that thou mayest be vexed with them. God can also cover her with infirmities and all kinds of defects, so that you become a fool and make a false judgment about her. It is not to be seen, but to be believed: but faith is of that which is not seen. Heb. 11: And she also sings with her Lord the song, Blessed is he that is not offended in me. A Christian is hidden from himself, because he does not see his holiness and virtue, but sees in himself all unholiness and unholiness. And thou rude wretch wouldst see Christianity with thy blind reason and unclean eyes? Summa, our holiness is in heaven, where Christ is, and not in the world before the eyes, as a stuff in the market. Wherefore let all fear, heresy, and infirmities be, and work what they may; but if the word of the gospel abide purely with us, and we love and value it, let us not doubt that Christ is with us and with us, though it be most grievous, as we see here in this book (Revelation), that through and above all plagues, beasts, and evil angels, Christ is yet with and with his saints, and at last is subject to them." (Preface to the Revelation of St. John. E. A. 63, 168 f.) The church "is believed, and not seen; as we profess in infantile faith, and say, I believe a holy Christian church; for it is commonly weighted and covered with the holy cross. Only look at how it went with the pope." (E. A. 60, 381.) "It is the nature of this kingdom that it is altogether hidden: it is an almighty power, the highest wisdom, the greatest righteousness; and yet seems to be the contradiction, that nothing is weaker than its power, nothing more shameful than its righteousness, nothing more foolish than its wisdom.... All this is because it is a kingdom of faith, which we teach to be true God, the highest wisdom, power, righteousness; but that it is so covered that I do not see, feel, or grasp it." (Sermon on the Evang. on the 18th Sunday after Tr. E. A. 18, 227.)

Therefore, however much the true members of the Church may be despised, however much they may appear to be relegated to the background even in the history of the Church, they are still highly honored, highly respected before God.

They seem the worst of people from the outside, A spectacle of angels, a disgust to the world;
And inwardly they are the loveliest brides, The ornament, the crown that pleases JEsu, The wonder of the ages, That here prepare,
To kiss the king that feedeth among the lilies, Clad in pieces of gold.

No matter how much enemies storm the city of God, they cannot overcome the gates of hell, Matth. 16, 18; Christ reigns among his enemies, Ps. 110, 2. No matter how much discord heretics may stir up in the outwardly visible church, the invisible church of the Lord lives in undisturbed blessed harmony. The peace of God, which is higher than all reason, preserves it. We sing with comfort, "All Christianity on earth holds fast in one mind." Elijah may say, "I alone am left." - The Lord answers, "I will leave seven thousand in Israel, all the knees that bow not to Baal." 1 Kings 19:18. No matter how terribly the church is persecuted, the Lord has not forsaken it. She just then blossoms most gloriously. "With the blood of the martyrs the churchyard is fertilized."

This we must hold fast, when we do not always find, do not see before our eyes, what God's Word says of the great glory of His Church, in her history. "For the multitude of the ungodly," says the Apology, "is much greater, even nigh innumerable, who despise, bitterly hate, and utterly persecute the word, as there are Turks, Mahometists, other tyrants, heretics 2c. Above this, the right doctrine and church is often suppressed and lost, as has happened under the papacy, as if there were no church, and it is often seen as if it had even perished. On the other hand, we may be sure, not doubt, but firmly and completely believe that a Christian church will actually be and remain on earth until the end of the world, that we also do not doubt at all that a Christian church lives and is on earth, which is Christ's bride, though the ungodly multitude be more and greater, that even the Lord Christ here on earth in the multitude which is called the church, worketh daily, forgiving sin, answering prayer daily, daily in temptations with rich and strong consolation restoreth and always delivereth his own, the consoling article is set in faith: I believe a catholic, *) common, Christian church; lest any one should think that the church, like another outward police, is bound to this or that country, kingdom, or estate, as the pope of Rome will say; but that it certainly remains true, that the multitude and the people are the true church, who now and then in the world, from the going forth of the sun even unto the going down, truly believe in Christ, who then have One Gospel, One Christ, One Baptism and Sacrament, are governed by One Holy Spirit, though they have dissimilar ceremonies." (S. 153.)

O blessed is he who is a member of this church! He must indeed share in her disgrace, in her struggle, but he also has a share in all her invisible glory. G.

(Sent in by Dr. Sihler.)

What is a Lutheran?

I have said and written many times: A Lutheran is an orthodox Christian, but at the same time an orthodox evangelical Christian. Now, dear reader, I want to explain this to you in a little more detail.

For our dear Church is not so short-sighted and narrow-minded as the Papal; for the latter, as is well known, condemns all Christians who do not belong to her, and do not follow the

*) By Catholic Church the Apology understands not the Roman Apostolic, which so calls itself, but the Church of Christ spread throughout the world: for "Catholic" actually means general.

Pabst do not recognize as the governor of Christ, the visible head of the church. Our church, on the other hand, confesses that even in the pontifical church, through holy baptism and the reading of the gospel passages of the church year, these pieces of truth for salvation, individual members of this church of simple and sincere hearts, by virtue of a special preservation of the Holy Spirit, become true believers in Christ and therefore justified and blessed before God.

If this had not been the case, where would the one holy Christian church, the congregation of the saints or true believers, have remained under the almost thousand-year rule of the papacy? It would no longer have existed, and one would no longer have been able to say: "I believe in a holy Christian church, the congregation of the saints.

Just as little does our church deny that there are also true believing Christians in the enthusiastic ecclesiastical communities that hold and confess the biblical doctrine of the triune God and of the divinity of Christ, of righteousness and salvation through faith in Christ. And with these, as with those under the pope, the faithful Lutherans are gathered together in spirit before God, who alone knows His own, as His holy Christian congregation.

On the other hand, it is just as true that the pope's church is flooded with a curse of pernicious and damning false doctrines, some of which are profoundly destructive. These then smite the bright, clear Scriptural words, which establish articles of faith, in such a way that the Roman Pontifical Church cannot possibly be called a true-believing one. Rather, for centuries the basic soup of all kinds of heresies and abuses has flowed into it and condensed into a foul, stinking swamp. And it is truly one of the greatest miracles of the saving and preserving grace of the Holy Spirit when, in the above-mentioned way, a few individuals are rescued from this mire and preserved and maintained in the childlike faith in Christ as their Saviour, so that the corrupt lies and errors do not penetrate into their hearts and consciences. It is through this special preservation of the Holy Spirit that their ears remain purer than the mouths of their teachers.

The situation is similar in the fanatic churches. They, too, are not lacking in pernicious and, in part, condemnable or ground-breaking false doctrines. Just as in the pabstical church there is often superstitious addition, so here there is no lack of unbelieving rejection of the bright and clear words of Scripture, as they read; for they impute to them a meaning that they do not have, precisely according to their wording, and assert in a good fanatical way that the Holy Spirit works even without the Word.

In both, then, is the so-called Reformed Church, as in Germany, so elsewhere. It is therefore a great shame and disgrace when men who are considered pillars of the Lutheran Church, imbued with the unionist poison of our time, call the Reformed Church "a sister church" of the Lutheran Church; for the latter teaches decidedly contrary to Scripture, thus wrongly in the doctrine of election by grace, of the person and estates of Christ, of the holy sacraments, of irresistibility to grace, of the perishability of faith, of the sanctifying efficacy of the Holy Spirit without and apart from the divine word, and so on. etc.

Consequently, the Reformed Church is not an orthodox church either, and the individual who belongs to it is.

As such, as a reformer, he is not an orthodox Christian, although They are all the more damning before God and all the more he can be a true believer in his own person, through a similar insensitive to the preaching of the Word of God. Therefore, as preservation of the Holy Spirit, as the papist above.

By God's grace, however, our dear Lutheran Church alone belong to the one holy Christian church, the congregation of true is the orthodox respectable church; for in it alone are all the believers from every nation under heaven, from the going out of articles of its doctrine and confession founded on the bright, the sun to its coming down, which is always gathered together clear words of Scripture, as they read, may the simple sense of before God in faith and spirit.

the words always resist natural reason and its conclusions and In their outward conduct and works, however, they keep the swarming spirit; for truly, what I can comprehend with the themselves prudent and clean, so that they do not fall into gross natural mind, like a mathematical example, I do not need to and manifest sins; they also do not lack earnestness and zeal believe. May we wonder that God has not revealed to us in his to occasionally punish the false teaching of the popes and Word such things as man can conceive of by his own reason and enthusiasts when they are among themselves; likewise, there is strength, and therefore grasp and comprehend quite well, much no lack of Christian idioms and pious indignation among them as the hand of a boy grasps his cue ball? But much less than the against the churchless people; But they are in part the cause hand of this boy is able to grasp the ball of the earth, is man able, that many a bourgeois, righteous, and moral unchurched person by the light of his natural reason, truly to know God, as he has feels no particular inclination in himself to join such Lutheran revealed himself in his gospel according to his nature and congregations as these nominal Lutherans are in; for they have according to his good gracious will toward us sinners.

Then it remains as it is written in 1 Cor. 2:14: "The natural just these Lutherans do not let any special light shine among is man heareth not of the Spirit of God," i.e., of the truth revealed the people in the good works of serving, self-denying love of by the Holy Spirit in the Gospel unto salvation; yea, "it is one's neighbor. On the contrary, it does not remain hidden from foolishness unto him, and cannot know it, because it must be them that, as in their speech and judgments, so also in their spiritually directed." That is, the Holy Spirit must enlighten him works, business, and social intercourse, they keep it just the by his word concerning the right sense of it.

But even the most godly and learned theologians, whose in business dealings, trade and commerce, buying and selling, reason is enlightened, can only grasp and hold on to the truth they have a somewhat broader conscience than some of the revealed in the divine word, especially Christ and His salvation, churchless. with the simple childlike faith. And so the Lord also says, Marc. Truly, if there were fewer such pseudo-Lutherans, who in all 10, 15: "Verily I say unto you: He that receiveth not the kingdom sorts of ways make themselves like the world, and if there were of God as a little child shall not enter therein."

Now, although the Lutheran Church, because of its complete time orthodox, evangelical Christians, there would also be fewer and obedience to the Scriptures in all articles of the Christian faith unchurched people; for the seriousness of the righteous Further, in sending the above, I have, without intending it, given and heavenly doctrine, is the orthodox visible church, it does not godliness of the true Lutherans in word and deed would not fail an incorrect account of the Conference. To prevent necessarily follow that every individual who belongs to it and to have its attractive power and salutary effect on the salvable misunderstanding and resulting misrepresentation, I should professes to be a Lutheran is at the same time a orthodox ones of these. have reported the above as follows: I did not sign the report; yet

Christian. But there are, God be lamented, many a so-called Lutheran the Conference declares it was left under the impression that I signed the same. I must admit this. According to general We have seen before that even in unbelieving churches congregation, although in them the pure Word of God is mostly custom, those entrusted with the publication were perfectly there can be truly believing Christians. In the same way, spoken in the pulpit, to which the punishing word of the apostle, entitled - if they had not been instructed otherwise - to publish Scripture and experience teach us that in the orthodox church Rom. 2, to the Jews who were in heathen cities, is applied. "For the names of the committee members as well. By not voting at

there are Christians in name and in vain. These pretend by the your sakes God's name is blasphemed among the Gentiles." all when the Conference adopted the report, I tacitly agreed; I testimony of their mouths to the faith which they do not have in See to it, then, my dear Lutheran reader, that you daily should have submitted a minority report to put myself in the right their hearts, and thereby at the same time conceal the unbelief believe childlike and simple-mindedly, as a poor sinner, in your light before the Conference. One of the signers of the report which they really have in their hearts. Consequently, they are not Savior with all your heart, and that you are sure of the was, in my opinion, no longer a member of the Conference; but true and proper Lutherans and do not inwardly belong to the forgiveness of your sins for His sake, but at the same time that the Constitution was invoked, and the Conference recognized Lutheran Church. you are also daily devoted with all your heart to every piece of the same as a member; consequently I was mistaken in this

Some of them, who have heard the orthodox preaching for "the example of the wholesome words" in your little Lutheran matter. And the other member of the Committee was not present years and decades, may possess a better outward knowledge of catechism. For only then are you a true Lutheran; and only then, at the above-mentioned Conference, which assembled at the pure doctrine than many a hard-hearted and ignorant if at the same time you diligently attend to the teaching of the Madisonburgh in May; but what was done and decided there Christian, who, as a poor sinner, childishly and simple-mindedly catechism in your church, are you in a position to testify to the (action taken there), was thoroughly considered by the whole Conference at North Lima, before the Committee was appointed. It made no material difference that that member was not present at Madisonburgh. I received only four protests before and four protests after the tract was sent to St. Louis. The Conference, however, notifies me that six protests were sent to me before the Tractate left for St. Louis for publication. We, the majority of the Tractate - Committee, should have received the four protests which were sent before the Tractate was sent to St. Louis

contrary, this makes them all the more culpable and wrong. to them.

To the ecclesiastical chronicle.

I. America.

Correction. In the "Lutheraner" of September 15 of last year, at the request and after the report of Mr. P. Humberger, we communicated the following about certain events in the Augustana Conference (belonging to the Ohio Synod). "I did not sign the report. My name was added by someone against my will and unconsciously to me. Nor did I vote for this report. One who signed this report was also no longer a member of the Conference, was also not recognized by the Conference as a member, as the Conference is composed of pastors residing in Stark and adjoining counties. The other, whose name is found under the report, was not present at 'the above meeting.' The report is not quite correct either. I only received three protests about three or four weeks after 'above mentioned meeting'. Whether that is 'immediately' afterwards and whether 8 members protested: everyone can work out for himself. The fact is that at that meeting the Conference, which is a free one, unanimously adopted the resolution to publicize Dr. Walther's treatise on predestination. Likewise, the whole conference must also acknowledge as a fact that at the 'above-mentioned meeting' Theses 1-10 were adopted." So far then Pastor Humberger. Pastor H., however, as we see from a letter to the "Standard" of December 17, was mistaken in some of his statements. Since the "Lutheraner" has not yet received a correction from Pastor H., we feel it our duty to translate the following from the "Standard" and share it with our readers: "When I sent the above to St. Louis for publication, I considered myself obligated to do so. But after consulting with the Augustana Conference at Canton, O., on the subject, I now see and acknowledge that I should not have sent in the report. Further, in sending the above, I have, without intending it, given an incorrect account of the Conference. To prevent misunderstanding and resulting misrepresentation, I should have reported the above as follows: I did not sign the report; yet the Conference declares it was left under the impression that I signed the same. I must admit this. According to general custom, those entrusted with the publication were perfectly entitled - if they had not been instructed otherwise - to publish the names of the committee members as well. By not voting at all when the Conference adopted the report, I tacitly agreed; I should have submitted a minority report to put myself in the right light before the Conference. One of the signers of the report was, in my opinion, no longer a member of the Conference; but the Constitution was invoked, and the Conference recognized the same as a member; consequently I was mistaken in this matter. And the other member of the Committee was not present at the above-mentioned Conference, which assembled at Madisonburgh in May; but what was done and decided there (action taken there), was thoroughly considered by the whole Conference at North Lima, before the Committee was appointed. It made no material difference that that member was not present at Madisonburgh. I received only four protests before and four protests after the tract was sent to St. Louis. The Conference, however, notifies me that six protests were sent to me before the Tractate left for St. Louis for publication. We, the majority of the Tractate - Committee, should have received the four protests which were sent before the Tractate was sent to St. Louis

There is no greater harm to Christendom than the neglect of the children; therefore, if we would help Christendom again, we must indeed begin with the children. (Luther.)

received, should be heeded. After I had received the four latter protests, I wrote to St. Louis and informed them (?) that the Augustana Conference did not want to be responsible for the publication. - By using the expression "free Conference" I did not mean to say that the Augustana Conference had no permanent organization and was without officers and constitution, but to express that the Conference was a voluntary organization on the part of the members thereof. The Conference made no attempt to deny that at the former meeting at Madisonburgh it was unanimously resolved to publish Dr. Walther's treatise on predestination; nor did it admit that theses 1-9 incl. were adopted. - I also acknowledge that I have done injustice to Prof. Schutte in reporting that the latter came to North Lima to induce the Conference to retract its former measures. His presence there, as I now see, was a merely accidental one." - So far the statement of Mr. P. Humberger, as found in the "Standard" of December 17. Even so, one cannot yet see clearly in the whole matter, since even this explanation by Father Humberger does not quite agree with the committee report published in the "Lutheraner" of September 15 at the request of the "Kirchenzeitung". However, we only want to point out one more point in the last statement of k. Humberger's statement. He says, according to the "Stand- arä," "After receiving the four last protests, I wrote to St. Louis and notified them that the Augustana - Conference did not wish to be responsible for the publication." It will suffice here to make the simple remark that a letter of this purport was not received by the Concordia Publishing House, nor by any member of the editorial staff of the "Lutheran." F. P. [Pieper]

Methodism. Recently died the well-known writer Friedrich Münch (*Far West*), an enemy of Christianity, against whom the "Lutheran" already defended it in 1845. Of this Münch the "Christian Messenger" of December 19 says: "He wrote **valuable** treatises on politics and **religion** for various journals." - What a wide conscience the Methodists have!

The St. Matthaus congregation in New York. In the previous issue we informed you that the "Witness to the Truth" edited by Pastor Sieker in New York had been taken over by our New York Conference. Many of our readers will have heard that Pastor Sieker's congregation, the large St. Matthew's congregation, has unanimously decided to introduce the hymnal of the Missouri Synod and to grant their pastor, as well as Dir. Bohm permission to join our synod. Various judgments have been rendered in the ecclesiastical papers on this resolution. It will be of interest to our readers to hear how Rev. Sieker expresses himself in the "Witnesses of Truth". He says: "Therefore, it can be communicated to all without self-praise that St. Matthew's congregation not only "unanimously" but "with joy" granted its pastor the affiliation with the Missouri Synod. This was a cause of joyful wonder to himself, as he was conscious that he had not been working toward it at all. But how did the congregation come to decide it "with joy," since he did not even desire it? This may be told by the words of a dear brother of the congregation, from whom, years ago, it should have been least expected that the request would come from him. 'Since the congregation left the New York Ministry, I have examined the Missouri Synod where I could, and I find it everywhere the same; everywhere the same fidelity to the Confession, the same zeal for the kingdom of God, the same earnestness against the false

Teachings'. It was also said: "Our pastor needs the strengthening of brotherly fellowship, and he brings it home to us again," and so on. No, dear wondering gentlemen, St. Matthew's congregation has not slept all these years. It has read, observed, and questioned itself, and when it comes to the step of rejoining a synod, it does so not for the sake of its pastor, for it knows that that would be unconscionable human service, but because it has examined itself and recognized what is best for it."

"**Roughness** is sometimes a necessity, especially toward the slippery, insidious creatures, whom one must tear off the mask with coarse words, whether in religious, political, or private life." Thus says the local Jesuit journal, the "Herald of Faith" in No. 8. He will be able to explain to himself hereafter why Luther could not deal with the Roman pope in a very clean way, and why we cannot meet the "sneaking, insidious, insidious" Jesuits in a fine way either.

II. foreign countries.

Australia. Already in the issue of this newspaper of 1 December last year we brought the news to our dear readers that the candidate of theology Mr. Kaspar Dorsch from Baltimore, who had received and accepted a call to a German Lutheran congregation in Australia, arrived happily and safely in Australia under the escort of the holy angels. Since we now find in the "Luth. Kirchenboten für Australien" of October 12 of last year a description of how our dear young brother Dorsch was ordained, we also share this description with our dear readers. It reads as follows: "The ordination of the preaching candidate Caspar Dorsch took place, as already reported in our previous issue, on the evening of September 21 in the Bethlehem Church in Adelaide. The church, already beautiful in itself, was tastefully decorated with flowers and shrubbery for the occasion and, combined with the bright gas lighting, presented a lovely sight. The celebration itself could justifiably be called sublime, to which the well-rehearsed church choir, with its bravely sung old church tunes, contributed not the least. After the choir had sung a puffing introit, the numerous congregation sang the hymn 'Nun bitten wir den Heil'gen Geist' in a rhythmic manner. Thereupon the local parochus held the altar service with salutation, collecte, and reading of the Gospel prescribed for St. Matthew's Day, Matth. 9, 9-13. After the choir had sung another thanksgiving and the congregation the hymn, 'Preserve us, HErr, at Thy Word,' Mr. k. Strempel mounted the altar and delivered the ordination address on 2 Cor. 3, 4-6. and spoke on the glory of the evangelical preaching ministry. After this edifying address, and while the congregation sang the first two verses of the hymn: 'Preserve us thy doctrine,' all the pastors present stepped before the altar; in the middle stood Mr. P. Öfter, who, as President of the Church Council, had to perform the act of ordination, and on his right and left Messrs. kk. Appell, Strempel, Ey and Homann as assistants. The ordination took place according to the Missourian Agenda, according to which the ordinand, kneeling in response to questions from the ordaining pastor, made the following double vow: 'After serious consideration, I am willing to take upon myself this holy office to which God has called me; I vow and promise before God and his congregation to fulfill and administer it according to the ability that God has given, to the Lord, the Arch Shepherd and Bishop of souls, to all pleasure'. Further, 'I acknowledge the three principal symbols of the Church, the unchanged Augs.

I confess to the Schmalkaldic Articles, the two catechisms of Luther, and the Concordia Formula for the pure, unadulterated explanation and exposition of the divine Word and Will, and I will faithfully and diligently conduct my ministry according to them until the end of my life. To this end may God strengthen me by his Holy Spirit! Amen.' Thereupon the ordainer and the assisting pastors laid their hands upon him, and each said a scriptural desire, and the ordainer continued, 'We hereby, by the imposition of our hands, commit unto you the holy ministry of the Word and Sacraments of God the Triune, ordain and consecrate you to be ministers of the holy Church in the name of the Father, the Son, and the Holy Ghost!' Then all the pastors prayed aloud the Lord's Prayer, and the sacred act was brought to a close in the usual manner. This was immediately followed by the celebration of Holy Communion, in which the pastors present and several members of the congregation took part. Father C. Dorsch was educated at the theological seminary in St. Louis, North America, and was called by the congregation of Appila to be their pastor. May the Lord make him a blessing for many." - So far the "Kirchenbote". May this message move many godly hearts, so that they carry our dear Dorsch, who has left his father's house and fatherland in order to help in the building of the kingdom of the blessed truth far away, in prayerful pursuit, so that God may grant him wisdom and joy for his work and crown it with rich blessings for Jesus' sake. W.

[Walther]

State schools and parochial schools. We have already given our readers several examples of how even false believers have preferred to make the most difficult sacrifices than to send their children to the religionless state schools. In the "Freimund" we find the following further examples of this kind. In the number of December 8 of last year we read: "Catholic schools were abolished in consequence of the new school laws in Paris 136; they counted 33,372 pupils. At a cost of more than 6 million francs the Papal Church has already opened 118 free schools which are attended by 29,131 pupils. - In Holland, in several places, the elementary schools without religion, established by the State at great expense, have had to be closed, because the parents prefer to send their children to the free schools, where the Bible is used." - It is also remarkable that the established religious schools, in order to attract a large number of children to them, have been turned into free schools, in which instruction is given free of charge, just as in the state schools. This, too, is certainly worthy of imitation.

W. [Walther]

To our dear correspondents.

We have recently received several submissions from members of our congregations, in which they suggest the easiest way to collect the funds needed for the synodal buildings that have been decided upon. We must declare that, since the Synod has left the way of collection entirely up to the congregations, it is not proper for the "Lutheran" to present such advice to its readers. Therefore, the dear brethren will herewith only accept our friendly thanks for their Christian concern for the furtherance of the Kingdom of God among us.

We also have fine testimonies from quite a number of Lutheran laymen from town and country for the pure doctrine of the election of grace and against the trafficking of the faithful.

We are pleased to see that there is no lack of Christians in our Synod who have not only clearly grasped the pure doctrine, but also know how to distinguish it from all false doctrine, no matter how apparent, by means of the touchstone of the divine Word. Since we are convinced, however, that further articles of controversy on the above-mentioned subject are neither necessary nor beneficial, we persist in our decision not to submit any further such articles to our dear readers.

The Lord's Prayer as a home note.

Many Germans and Swiss have emigrated to the La Plata states in South America in recent years, ending up in Buenos-Ayres or Montevideo.

In the state of Buenos-Ayres in the forties a president named Rosas ruled as an unrestrained dictator. He had worked his way up from a wild shepherd boy, was cunning and cruel, and during his reign had more than 600 people executed, but he also lured European immigrants into the country out of prudence, promoted trade and change; however, no foreigner was allowed to hold public office or to join the soldiers, because he feared their superiority over the country's children.

In those days, as the Bremen Consul R. relates, a young man came to me from the country and asked me for a certificate that he was descended from German parents; if I did not give him this, he would have to become a soldier, and that was no fun under Rosas. But the young man spoke fluent Spanish.

Consul: Yes, dear friend, where is your birth? ...seem to be?
Man: I don't have one.
Consul: Have you any other testimony?
Man: No, sir.
Consul: Yes, so bring your parents.
Man: Father and mother died a long time ago.
Consul: So speak to me once in German, just a few words. The man remained silent.
Consul: There is evil help. How then can I give you a testimony that you are a German, and cannot prove it to me at all? Anyone could come to me.

Man: Certainly, Consul, as God lives, I am a German, my parents were Germans; I am telling the pure truth.

The Consul walked up and down the room, the young man had such an honest look, spoke so openly and freely and yet.----- Suddenly the Consul was struck by a
The thought flashed through his mind. He went up to the man and said, "Good friend, have you not remembered anything from your youth? can you not say some prayer that your mother taught you?

Now the gentle reader should have seen the lighting up of the eyes. *Si, Signore* (Yes, Lord), he exclaimed. Like a little child he folded his hands and prayed the Lord's Prayer from the beginning to: For thine is the kingdom and the power and the glory forever. Amen - without any offence - and when he had finished, a few large tears filled his eyes and from distant memory he remembered the little mother on whose knees he had learned this prayer before going to bed.

The Consul, too, was deeply moved. Everything that could betray German ancestry had been obliterated for 20 years - only the first prayer was indelibly engraved.

Dear compatriot, said the Consul, now I will give you a testimony - for you can only have learned the Lord's Prayer from a German mother.

(Hess. Kirchenbl.)

Into the mouths of babes.

Towards the end of the last century a farmer and his wife went to Husum, on the west coast of Schleswig. There was a cattle market there, the husband wanted to buy a cow, but the wife wanted to do all kinds of business in the city, and so the people in Husum soon separated from each other, because they wanted to finish as quickly as possible and return home; for the wife had a small child at home, who still had to be fed at the breast.

When she had finished her errands sooner than she thought, she set out to find her husband, who had promised to wait for her at the market. But she is unexpectedly detained, for on her way she hears the voice of a crying child in a lonely little house, and as poor and at the same time sinister as the house looks, the faithful mother's heart goes in, but finds neither husband nor wife at home; only in the middle of the very poor and unclean chamber stands a cradle, and in it lies a crying child, evidently afflicted with hunger. Therefore the woman stooped over the cradle and gave the infant her breast, rejoicing in the full breaths with which it drank, and was almost happy and blissful in her giving. Then she hears the door hastily pulled out and something thrown on the floor, and hears the words, "Da, nimm dat glik un legget fix henweg" (There, take that right away and put it away quickly). Then the door is thrown shut just as hastily, and the woman is again alone with the child. When the child has finally fallen asleep and she straightens up, she is astonished to see a well-filled bag lying on the floor, and - who can describe her astonishment - it is her husband's purse, and inside it is all the money he took to Husum to buy the cow for it.

She takes the money to herself, seeks out her husband, and finds him in great distress, learns what she already knew, that the money had been stolen from his pocket, and he learns what he did not yet know, that the thief, without knowing it, had thrown it to his wife for safekeeping. The cow was now bought, paid for, and driven home; and if the reader thinks that the business of those industrial knights, who extend the duty of hospitality even to inanimate things, and always find what no one has lost, dates from the last century, and is therefore already an old one, the narrator only means to tell him that the word, "Take the little child and suckle it to me, and I will reward thee," is much older still. (Stories by P. Paulsen in Kropp.)

Lead us not into temptation.

Some years ago in Berlin a poor barber came daily to a banquier to shave him. His way led him through the Komptor, which was still completely empty in the early morning. At home, he was plagued by bitter misery; the numerous children demanded bread and clothing, the rent had been in arrears for a long time, and a debt of about 50 thalers was particularly heavy on his heart. In the chamber door he saw whole rolls of gold and silver, one of which was worth more than his whole debt. When he entered the room, his hand twitched, but he resisted the temptation and went to get his customer. It struck the banquier, however, that his barber looked so pale, and that his hand, which was usually so sure, trembled so much. But they did not come to speak of it. The next morning gold and silver again tempted him with still stronger allurements, his hand twitched more strongly; the poor man had an uphill struggle to endure. "Take but one of these rolls," whispered the tempter to him, "and thy need shall be satisfied. No one will suspect you

throw!" But he also heard the voice of the Spirit of God warning him against the theft and reminding him of God's command. His struggle became a prayer struggle, but he could not rest. On the third day his agitation reached its highest pitch, the sweat came to his brow, his hand trembled, his face disfigured, as he again entered the banquier's room in the morning. "Sir," he cried, "I can no longer bear to come to you." When the latter, astonished, asked him the cause, the afflicted man told of his bitter distress and of his three days' struggle. Deeply moved, the banquier listened. Then he went into his office, seized one of those rolls, and gave it to the barber, saying, "This will relieve your first distress, and later I will do more for you." He kept his word, and the rescued man thanked him, and especially his God, most sincerely.

(Evangelical Lutheran messenger of peace from Alsace.)

Strange rule of penance.

It is said of an old Jewish teacher, Rabbi Eliezer, that when asked when they should repent, he once gave his students the rule: "Repent one day before your end." Astonished, the disciples heard this and said, "No one can know the day of his death beforehand!" - For this very reason," replied Eliezer, "it is necessary that you repent today, for tomorrow may be the day of your death. Let us remember this, beloved readers! W. [Walthers]

Ordination and Introductions.

After Candidate E. Saupert had accepted the call as a missionary to Blumenau, Colorado, he was ordained on behalf of the Misflonscommisflon on the 22nd Sunday after Trin. by the undersigned with the assistance of Father Bachmann.

A. Saupert.
Address: Rev. L. Saupert,
Llumeuau, Ouster Oo., 6ol.
Rev. I. v. Brandt having accepted the call of Imma- nuels parish near Albany and St. Pauls parish at Lake George, Stearns Co, Minn, the same was introduced by me by order of the honorable Pres. Strafen in his parish at both places on the 4th Sunday of Advent and Tuesday following.
May the Lord bless the work of His servant on many souls.
C. Kollmorgen.
Address: Uev. v. Lrauilt,
^ldLnzf, Stearus 6o., Llluo.

School dedication.

On the 4th Sunday of Advent, the Lutheran "Zion" congregation in Wilton, Muscattne Co., Iowa, dedicated their newly built school, which will also be used for worship for the time being, to the service of the Triune God. Festive preachers were Mr. k. I. A. Streckfuß and undersigned. G. Reisinger.

Church consecration.

On the 4th Sunday of Advent, the Lutheran congregation of St. Paul, St. Joseph, Mo., dedicated their newly built little church to the service of the Triune God. In the forenoon Mr. P. Scholz of Corning, Mo. preached, and Mr. P. Meyer of Leavenworth offered the dedicatory prayer. The undersigned preached in the afternoon in German and in the evening in English.
M. Great.

Wuruuug.

Two families, Peter and Heinrich Köfter, Würtemberger, came from Kansas to Staunton, Jlls. last spring, pretended to know several of our pastors well there, liked to turn to Lutheran pastors, turned poor, were kindly received here, supported many times, found work immediately and earned a lot of money. Both families, the former already some months ago, the latter only last week, are gone again and have left here only debts with many merchants. One does not believe or trust them in the least.
I. M. Hahn, P. C. Fischer.
John Faulstich. F. Heidkamp.

The Southern District

of the Synod of Missouri, Ohio, & L. St. will, s. G. w., hold its first sessions of the 8th to the 14th of February, in the Zion church at New Orleans, La. Subject of doctrinal proceedings : Theses on Free Will under the Concordia Formula with reference to the Doctrine of Election by Grace. February 15 Pastoral Conference.

Please register in good time with the local pastor, Fr. F. I. Biltz.

Complete index to the synodal chronicles.

Friendly request for staff.

By resolution of the Cleveland Special Conference, the undersigned has been commissioned to complete an index to the synodal journals. This is to include all Synodal Reports, Doctrine and Order, Lutherans, as well as the reports of the Synodal Conference, and is to extend to the year 1881 incl.. The aforementioned Conference hopes to meet a need by publishing this register and thus to fulfill the wishes of many members of the Synod.

Considering, however, that the preparation of such an extensive register is too much work for anyone who, hindered in many ways by official business, cannot devote his full time and energy to it; considering further that many of our worthy ministerial brethren are already in possession of individual registers they have prepared themselves, the Conference, and specifically the General Praeses, has instructed the undersigned, through the "Lutheran", to ask those ministerial brethren who are in possession of such preparatory work to make it available.

Accordingly, I hereby take the liberty of kindly requesting the honored brethren in office who possess individual registers of the above-mentioned periodicals and are inclined to provide them for the general good; likewise also those who are willing to help work out what is not yet available, to inform me of this.

Any help will be most gratefully accepted. However, I ask the gentlemen to write to me without delay, so that the compilation and printing of the complete register will be accelerated as much as possible. I will then send them the necessary instructions in writing regarding the sending of the work in question.

E. Sitzmann,
North Minderst, 1-orain 60., O.

Conferenz - Ads.

Rock Island Specialconference from the 2nd Tuesday in February to Thursday Inol. at Mr. P. Mennicke's.

The Luzerne, Iowa, Specialconference meets at the same time and place. I. Stretchfoot.

Pastoral and Teacher Conference held February 7-9 at St. Jacob's Parish School in Quincy.

G. F. Schnack.

The 2nd District of the Pastoral Conference of Minnesota will meet, s. G. w., January 24 and 25, at Rochester, Minn. F. Johl.

The Southern Michigan Conference will meet, w. G., on Tuesday, February 7, at the residence of Rev. I. Trautmann, in Adrian, Mich. H. Gose.

The Eastern Michigan Pastoral Conference will hold its meetings Jan. 24 & 25 at Millers. F. W. M. Arendt.

Income to the Western District coffers:

To the synodical treasury Collecte of P. Willes congregation bet Brownsville, Mo., -5.40. Of P. Meyer's congregation in Leaven- worth, Kans., 9.75. Jmmanuel's distr. in St. Louis 36.20, Trinity ct.Distr. 8.10. Coll. of P. Maisch's Gem. in Lee Co, Tex, 7.00. P. Kalkes Gem. in Glasgow, Mo, 4.00. Coll. of P. Schülke's Gem. in Palmyra, Mo, 6.20. P. Spehr's Gem. in Appleton City, Mo, 8.75. ?. Nützel's Gem. in West Ely, Mo., 7.50. N. N. by Bro. Tisza in Lone Elm, Mo., 3.00. Coll. of Bro. Nething's Gem. in Lincoln, Mo, 8.00, Vagts das. 1.00. Coll. by P. Krämer's Gem. at Humboldt, Sans., 4.72. Coll. by P. Zschoche's Gem. at Atchison, Kans., 7.00. V. Mödinger's Gem. at New Orleans 27.50. (Summa -156.12.)

ForCol(ege maintenance: k.Janzows Gem. in Frohna, Mo., 71.75. For inner mission: by Bro. Geyer in Serbin, Tex., .50. I. H. Scheer by ?. Michels in Franklin Co, Mon, 10.00. Jmm. dist. in St. Louis 1.30. k.Lenks Gem. 10.00. k. Sandvoß' Gem. in Augusts, Mon., 4.50, W. S. .50. Ges. at Brunke's wedding by P. Sievers in Cape Girardeau, Mon., 3.20, Mrs. Klages 1.00. Mrs. Strübing in St. Louis 1.00. B. Gehring in Silver City, Mon., 4.00. P. Biedermann's Gem. in Frtedensau, Nebr, 5.05. Wilh. Henjes by k. Saupert in Blumenau, Col., 1.00. Thank offering of Heinr. Baden in Independence, Kans., 5.00. Epiph. coll. of Dret- einiak. Dtstr. in St. Louis 65.75, P. Lenks Gem. 40.00. Coll. of k.Zschoche's Gem. in Atchison, Kans., 9.00. (S.-173.80.)

For Negro mission: W. M. by Bro. Kaspar at Giddings, Tex., 1.00. From the mission fund of Fr. Hallerberg's congregation in Qumcy for Hugo School children of Teacher Koscielskt at Evansville, Ind., 2.00. Surplus Charli 10.00. For W. Müller and W. Bewie from the congregation in Ehester of "Missionary Dove" and "Pioneer" by Bro. Nething at Lincoln, Mo., .75.13.90, Collecte at Emilie Jutzi's wedding there 8.40 and Collecte at the wedding of the two sisters Justine and Elis. Brächer there 8.00. By P. Hölter For poor and sick pastors and teachers: From the mission fund of Fr. Hallerberg's congregation in Quincy 5.00.

For the deaf and dumb: Christmas Eve - Collecte by ?. Michels in Franklin Co, Mon, 6.40, two members of the congreg. each 2.00. Fr.congregation in Quincy 10.00. W. Grote in Addison 2.00. By?. Strikter in Sievers' congreg. in Cape Girardeau, Mon, 8.50. W. Henjes by Fr.Proviso 3.00. By?. Mießler in Carlin- ville by H. W. Steinmeyer 1.00, C. Saupert in Blumenau, Col, 1.00. Mrs. Lübke and Mrs. Jäger each .50 by Brinkmann Sr. 3.00. k. Mueller's congreg. in Ehester 6.15. Women's club in M. C. Barthel in St. Louis. (S. -20.90.)

For poor sick pastors: Joh. Nickel by Fr. Reinhardt in Benton Co, Teaching Collect, 8.00. (S. -49.15.)

Iowa, 2.00. k, Endres' Gem. in Utica, Nebr, 6.35. Fr. Kaspar in Lee Co, For inner mission: From the mission fund of k. Hallerberg's parish in Tex, 3.00. Barb. Beck by P. Vetter at Osage Bluff, Mo., 2.50. Jakob Quincy 10.00. Fr. Heumann's parish in Fountain Bluff 4.15. Fr. Sippel's Scherer by P. Wischmeyer at Rose Hill, Tex., 10.00. Gottl. Ogroске by parish in Varna 6.17. By k. Miracles in Chicago by Mrs. N. N. 2.00. (S. -22.32.)

For the emigrant mission: Fr. Endres' congregation in Utica, Neb., To the orphanage near St. Louis, by P. Schroeder's congregation at S. 5.00. Gratitude offering by Heinr. Baden in Independence, Kans., 5.00. Litchfield by some members of the congregation," 23.00. By k. Haake at Bethel by I. H. Ommen 1.00. By P. Merbitz at Beardstown, Christmas Eve Collecte, 11.83. By P. Franck at Steeles Mills, Christmas Eve Collecte, 2.25. P. Steege's congreg. in Dundee 4.00. By P. Lehmann in Chicago, Christian

To the new building in St. Louis: P. Doescher's congregation in New Orleans, 1st instalment, 44.00. P. Kaspar's congregation in Lee Co, Tex, 3rd instalment, 13.50. P. Kalkes' congregation in Glasgow, Mo, 59.00, in Dorsey of C. Bohlmeier .50, H. Heuer 1.00, Wittwe Halbe 1.00 and Barb. Beck by P. Vetter in Cole Co, Mon, 10.00. August F. N. 2000.00. Christabend-Collecte 10.10. (S. 56.08.)

P. Lohr's Gem. in Jackson, Mon, 1st payg., 62.00. A. W. Homeier in Waukon, Iowa, 25.00. ?. Pflantz's Gem. at Memphis, Tenn, 110.00. U. Fr. Hallerberg's parish in Quincy 5.00. Through k. Döderlein in Homewood Jben's Gem. at Farmington, Mo, 27.00. P. Janzow's Gem. at Frohna, Mo, of D. Nietfeldt 2.00. (S. -7.00.)

3rd Zahlg., 85.00. P. Biedermann's Gem. at Friedensau, Nebr, 101.50. To the Orphanage near Boston: By Father Franck at Steeles Mills, in P. Grimm's Gem. at Washington, Mo, 1st inst., 75.00. Coll. of P. Christbescherungs-Collecte, 2.00.

Catenhusen's Gem. at Louisville, Nebr., 4.60. P. Sievers' Gem. at Cape Girardeau, Mo., 1st inst., 100.00. P. Stiemke's Gem. at Houston, Tex., Mrs. H. Zorn .50, by P. Hölter from Mrs. Weyland 1.00. By P. Beyer at 25.00. (P. -2741.60.) Signed: P. Sicvers' Gem. at Cape Girardeau, Mo., Brooklyn, N. A., 2.25. (P. -3.75.)

For the burned in Michigan: Schülke's congregation in Palmyra, Mo., of the Collecte at Emilie Jutzi's wedding 1.70, part of the Collecte at the wedding of the two sisters Justine and Elis. Brächer 4.00. (S. -12.65.)

members of P. Meyer's congregation in Leavenworth, Kans, 17.50. A. W. Homeier at Waukon, Iowa, 5.00. P. Catenhusen's congregation at Louisville, Nebr. 10.00. Wilh. Henjes by P. Saupert at Blumenau, Col. in St. Paul 6.00. (S. -20.50.)

For ?. M. Wyneken: F. Haase at High Hill, Tex. 10.00. k. Runkel at Aurora, Ind., 5.00.

On the Fort Wayne household: Coll. of P. Wisch- meyes Gem. in Rose Hill, Tex. at 5.30.

Fürk. Schröders Gem. in St. Clair, Mich.: H. Werner through P. St. Biedermann in Friedensau, Nebr., 2.00.

To the household in Addison: coll. of P. Wischmeyer's gene," in Rose Hill, Tex., 5.30.

On the Springfield household: coll. of P. Wischmeyer's gem. in Rose Hill, Tex. at 5.35.

On the St. Louis household: coll. of P. Wischmeyer's gem. in Rose Hill, Tex. at 5.35.

For poor students in St. Louis: I. H. Scherer through Fr. Michels in Franklin Co, Mon, 10.00. Virgins' Association in Fr. Schülke's parish in Wangerin's Gem. in Town Sumner -40.00, P. Reinke's Gem. in Chicago - Palmyra, Mon, 4.00. N. N. from the collection bag of Fr. Dösccker's parish 35.00. Signed were: From P. A. Wangerin's Gem. in Town Sumner -45.00. in New Orleans 5.00. Adam Michel through Fr. Wischmeyer in Rose Hill, Tex, 2.00. W. Henjes through Fr. Saupert in Blumenau, Col, 1.00.

For poor students in Springfield: Junafrauenverein in Fr. Schülke's congregation in Palmyra, Mon., 4.00. Mrs. Kreißler through Fr. Nething in Lincoln, Mon., 2.00. For Wilh. Meyer by Christ congreg. in St. Louis, 6.00.

St. Louis, Jan. 9, 1882. E. Rosch ke, Kasflrer.

Entered the Sofie of the Illinois District:-

For the synod treasury: from the mission treasury of k. Hallerberg's congregation at Quincy -10.00. Fr. Sippel's congregation at La Rose 5.30 and 10.00. P. Schmidt's congregation at Indianapolis 12.58. P. 6.02. Christmas Collects: from Fr. Grosse's congregation at Addison Heitmüller's congregation at d. Clifty 5.80. P. Schumm's congregation at 53.31, cregregation at Effingham by H. Koboldt 6.25 and from Fr. Hahn's Kendallville 8.50. P. Schmidt's congregation at Elyria 11.35. k. Kolbe's Gem. congregation at Staunton 10.00. From Fr. G. I. Mueller's congregation at in Newburgh 13.25. p. Schoeneberg's Gem. in La Fayette 43.00. i.s. Gross's Bremen, Thanksgiving Collects 7.50 and Christmas Collects 5.25. comm. at Fort Wayne 66.75. k. Sihler's congregation there 67.01. P. Huge's Collecte 5.25. Communion Collecte from P. Flachsbart's congregation in Dorsey 6.90. (Summa -105.23.)

For the building fund: from the comm. in Addison: by the teachers: E. Rosen 7.50, C. Greve 5.00, H. B. 15.00. (Summa -27.50.)

For new building in St. Louis: From Chicago: by k. Bartling from Karl Kemnitz sen. 25.00, Joh. Aff 2.00, Fr. Born- höft 5.A); by P. Succop from 10.00. P. Rupprecht's parish at North Dover, 2nd payment, 70.00. ?. Ch. Nütz 10.00, Carl Abendroth 5.00; by P. Wunder from Mrs. N. N. 3.00. Weseloh's Gem. in Cleveland, ith payg., 135.00. P. Schmidt's Gem. in By P. G. Jung in Mascoutah from some members 18.25. by P. L. Winter's congregation at Hampton, 2nd payment, 40.00. by P. Mennicke's whose land arm. 25.00. P. Lothmann's congregation at Akron 125.25. P. Meyer's congregation at Adams County 43.00. G. Geyer sr. at Hilliard 6.00. members of the congregation at North Judson 8.80. P. Diemer & some members 21.00, whose congregations 6.66. (P. -571.96.)

On the emigrant mission in New York: Part of the mission festival coll. at Dudleytown 15.00. One-sixth of the mission festival coll. at Vincennes 18.35. Father Werfelmann's congregation at Neu-Det- telsau 7.00. Father Horst's branch 8.15. (p. -43.40.)

On the emigr. mission to Baltimore : One-sixth of the Mtsstonsfestcoll. at Vincennes 18.35.

For poor pupils in Fort Wayne: From Mrs. Kuerhoff in Cleveland, 3.00. Fr. Hassold's Gem. in Huntington, 5.15. k. Lange's Gem. in Valparaiso, for Brunnian scholars, 7.00. (S. -15.15.)

On the seminary household in St. Louis: Fr. Zorn's Gem. in Cleveland 95.96.

To the orphanage at Addison: teacher Mueller's pupil at Fort Wayne 8.25. N. N. iu Elyria 1.00. Hochzets coll. at F. Winkelman's at Huntington 4.66. P. Seuel's at Indianapolis 1.00. (S. -14.91.)

To the Orphanage Lei St. Louis: teacher Strieder's class ' at Fort Wayne 1.25. wedding coll. bet Th. Grener by k. Horst 8.46. Otto Kreis in North Judson .55. P. Hassold's Gem. in Huntington 1.60. (S. -11.86.)

To the orphanage in Boston: Mrs. P. in New Boston .50. Mrs. M. that .50. (S.-1.00.)

For Negro mission: One-third of the mission feast coll. at Fort Wayne 98.00. Mathilde and Emma Fürhoff at Cleveland 1.00. N. N. through ?. Rupprecht in North Dover 1.75. one-third of the Mission Festival Coll. in Vincennes 36.90. half of the Mission Festival Coll. in Defiance 42.00. ?. Werfelmann's parish in New Dettelsau 7.00. ?. Kolke's church in Newburgh 8.60. ?. Schäfer's compound at New Boston 4.0. ?. Zagels Geip. at Fort Wayne 10.00. (p. -209.83.)

For inner mission: Two-thirds of mission feast coll. at Fort Wayne 196.00. ?. Zagel's church at Ft. Wayne 10.00. N. N. at North Dover 1.00. Half of the mission festival bill at Defiance 42.00. ?. Werfelmann's congregation at Neu-Dettelsau 7.31. Part of mission feast coll. at Dudleytown 25.00. ?. Schoeneberg's church at La Fayette 7.30. ?. Diemer's township on the Ridge 1.10. For the west, part of the missionary festival coll. at Dudleytown 38.78. ?. Jehns Gem. at Van Wert 7.31. For the west and northwest: one-third of Misstonsfestcollecte at Vincennes 36.69. (p. -372.49.)

For sick pastors and teachers: N. N. in Farmers Re- treat 1.00. Mrs. Bals in La Fayette 3.00. ?. Nützel's church in Columbus 6.58. ?. Horst in Hilliard 1.00. (S. -11.58.)

For poor students in Springfield: ?. Jehns Gem. in Van Wert for G. Rumsch 6.70. ?. Seuels Gem. in Indianapolis for Kaiser 15.10. H. Blecke Sr. in Cleveland 5.00. (S. -26.80.)

For poor students in St. Louis: 1) in general: wedding coll. with A. Schmidt in Fort Wayne 2.20, Mrs. Luhmann 1.00, wedding coll. with M. Keck in Darmstadt 11.55; 2) for rubles: Mrs. L. Schenkelberger in Weinsberg .50, Mrs. Bad- schuck in Massillon 1.50, Mr. Leonhardt Lanz.50, Mrs. Schäufler 2.00; 3) for Wesel and Weller: wedding scoll. with A. Büsching in Fort Wayne 5.00, with C. Gehrke das. 5.85; 4) for Weller: wedding scoll. with E. Römke 5.45; 5) for Wesel: Mrs. N. R. das. 2.00. (Summa -37.55.)

ForPoorPupil Addison: ?. Mevers Gem. in AdamS Co. 20.19. women's club in ?. Michaels Gem. at Fort Wayne (for Feustner) 10.00. (S. -30.19.)

For the deaf and dumb: Wedding coll. at F. Sievers by teacher Hafner 11.25, at F. Witte in Bremen 7.00. ?. Mertz's church in Brownstown 10.80. G. Clamers in Newburgh 1.00. ?. Huges Gem. in Vincennes 6.00. ?. Diemers Gem. in Florida 1.88. (p. -37.93.)

To the widow's fund: thank offering from Mrs. M. for Wittwe Marg. Schmitt 5.00. ?. Meyer in Adams Co. 4.00. I'. Joz in Logansport 5.00, whose comm. is 22.75. ?. Zagel's comm. at Fort Wayne 9.00. Mr. Kampermann at La Fayette 1.00. ?. Reichmann at Fryburgh 4.00, whose comm. is 10.25. By ?. Brakhage Mrs. K. Zelt 2.50, Mrs. M. Reitz 2.50. ?. Gross at Ft. Wayne 5.00, Mrs. Meyerding .50, Prof. Zucker 4.00, members of Jmm. congreg. 86.50. Karl Westenfeld at Fort.Wayne 2.00. ?. Jehns comm. at Van Wert 3.25. ?. Haffold's land comm. 1.27. ?. Lange at Valparaiso 4.00. ?. Germann's compound in Peru 10.00. (p. -132.52.)

For the needy in Michigan: I?. Werfelmann's congregation in Neu-Dettelsau 90.15. Women's Club in Logansport 10.00. ?.. Meyer's congregation in Adams Co. 113.10, women's club 28.50. Members of the congregation of ?. Michael 22.50. Mr. Bushman in Fort Wayne 3.00, ?. Gross's congreg. 50.00 and belatedly 13.75. From ?. Michael's congregation 14.50. ?. Kuehn's, Minden, 5.00, his parish 56.60... Spiegel's parish in Adams Co. 56.50. ?. Zschoche's parish of Marion Tshp. 82.00. ?. Hiller's congregation in Pomeroy 14.03. I. Threes 1.00. ?. Niemann's congregation in Cleveland 104.29. ?. Schmidt's congregation at Seymour 06-25. ?. Hassold's Landmark 1.81. Huntington 8.25. ?. Brueggemann's congregation at Darmstadt 12.20. ?. Kretzmann's parish of Dudleytown 13.50. ?. Evers' congregation in Adams Co. 53.63. St. Peter's congregation that. 13.38. ?. Werfelmann's congregation in New Dettelsau 10.50. ?. Kolke's congregation in Newburgh 24.00. H. Vornholt in Columbus 2.00. ?. Siegers' congregation in Adams Co. 2.00. Karl Stellhorn's in Fort Wayne 3.00. ?. Seemeyer's parish of Willshire, 30.25... Zucker's parish of Defiance 28.85. ?. Hüge's congregation at Vincennes, 2nd Sdg., 12.80. ? Gruber's former St. John's, 9.43. ?. Schaefer's compound in New Boston, 1.25. From ?. Michaels Gem. of I. v. d. Aue sen. 1.00, of Lahmeyer 1.00, of Jürgens sen. .50. ?. Diemer's parishes, 23.63. N. N. at Fort Wayne, 1.50. ?. Jox's parish in Logansport 8.75, H. Hoppe 5.00. Wittwe Engel in Delphi 1.00, H. Engel 1.00, I. Sonnenfrld.50. ?. Zorn's painting in Cleveland 44.37. (p. -1005.08.)

For the community in Neu - Ulm: ?. Brakhage's parish 5.00. ?. Kühn's parish of Minden 14.16. ?. Steinbach's parish of Fairfield 1.00, its parish 6.00... Diemer's parish of Florida 2.42, Archbold 1.88. (p.-30.46.)

For ?. Crämer: virgins club in ? Niemann's congregation in Cleveland 10.00.

For?. Wyneken: S. H. 1.00. P. Horst in Hilliard 1.00.

For the ??. Wyneken & Crämer: ?. Schmidt at Elyria 2.00. ?. Lothmann at Akron 2.00. ?. Jox's comm. at Logansport 32.05. ?. Nützels Gem. at Columbus 5.00. Prof. Zucker at Fort Wayne 1.00.

For the Gem. in Allendorf, Hesse: ?. Sihler's comm. in Fort Wayne 54.21.

For the English Lutheran Mission in Missouri: ?. Stein- back in Fairfield 1.00, whose parish 10.70.

For Wittwe Crämer: ?. Schmidt in Seymour 1.00, whose Gem. 6.90. Wedding coll. at ?. Dankworth in Cleveland 20.63, I. Wienck 2.00. virgins' club in I'. Niemann's **Gem.** that. 10.00, Woman's Club 32.00. (S. -72.53.)

Signatures on seminar construction:

?. Nützel's compound in Columbus, 300.00. ?. Schumms Community in Kendallville 300.00. ?. Siegers' compound in Adams Co. 200.00. ?. Jox's compound in Logansport, posthumous, 250.00. Michael's compound at Fort Wayne, 500.00. Meyers Gem. in Adams Co. 800.00. I'. Stocks Gem. at Fort Wayne 305.00. ?. Steinbach's compound at Fairfield 440.00. ?. Germann's Gem. in Peru (tentative) 40.00. (Total including amounts previously shown -6578.00.)

For the "Children's Leaf Latin Student": ?. Michael's Gem. at Fort Wayne 11.50.

Fort Wayne, Nov. 30, 1881, C. Grahl, Cassirian.

Income to the coffers of the Middle District:-

To the synodical treasury: From ?. Seitz's congregation near Columbia City -7.23. ?. Zschoche's parish of Marion Township -30.00. ?. Meyer's parish of Adams County -22.62. ?. Querl's parish of Toledo, 12.20. Jox's parish in Logansport 13.05. Surplus of travel money from parishes of ??. Stubnatzy and Diemer 7.03. ?. Gross' congregation at Ft. Wayne 74.00. ?. Sihler's parish there 78.00. ?. Schoneberg's parish in La Fayette 40.50. ?. Hiller's compound in Pomeroy, 13.10. ?. Schmidt's compound in Indianapolis 15.57. ?. Siegers Gem. in Adams Co. 6.40. ?. Wicked's compound at South Ridge 11.56. (p. -331.26.)

To the building fund: Chr. Herpolsheimer in Carlisle 2.00. ?. Zschoches Gem. in Marion Tshp. 100.00. ?. Schroeder at Flat Rock 20.00. ?. Mertz's comm. at Brownstown 18.50. ?. Rupp's right compound at North Dover 13.50. ?. Stiegemeier's parish of Lanesville, 50.00. Pohlmann's comm. in Louisville 10.00. (p. -214.00.)

On the E migr. mission in New York: H. Geye in Fort Wayne 3.00. From the missionary box of the church in Toledo 3.55. (p. -6.55.)

On the emigrant mission in Baltimore: H. Geye in Fort Wayne 2.00. To college house stop in Fort Wayne: ?. Frankes Thomasgem. in Van Wert Co. 5.26.

For inner mission: ?. Steger's parish in Adams Co. 7.20. ?. Dulitz's parish in Napoleon 15.35. (p. -22.55.)

For Negro mission: Grandfather Weigel in Cincinnati 1.00. ?. Zschoches Gem. in Marion Tshp. 6.00. N. N. in North Dover .50. Chr. Schneider in Fort Wayne 5.00. Unnamed by ?. Dulitz 1.00. Mrs. Büniger & son 2.00. ?. Dulitz's comm. in Napoleon 13.00. (p. -28.50.)

For sick pastors and teachers, M. F. at Fort Wayne 2.50.

For poor students in Springfield: Women's Club in ?. Great' Gem. in Fort Wayne 10.00. N. N. by ?. Dulitz 4.00. (S. -14.00.)

For poor students in St. Louis: Women's Club in ?. Large' Congregation in Fort Wayne 12.00. Wedding Collecte at Mr. Prange's. for Kastenhuber 5.00. N. N. by ?. Dulitz 5.00. (S. -22.00.)

For poor students in Addison: women's club in ?. Great' Gem. in Fort Wayne for G. Tisza 8.00. N. N. by ?. Dulitz 2.90. (p.-10.90.)

For the deaf and dumb: I'. Germann's Gem. in Peru 4.00.

To the orphanage in Boston: ?.Jox in Logansport 1.00. Several limbs in Delphi 4.00. (p. -5.00.)

To the orphanage near St. Louis: Mrs. Kellermeyer at Cincinnati 5.00. Conrad Gos' children that. 2.00. Wilhelmine Erdmann at Columbia City 1.00. Bequest of little Sophie Nahrwold at Fort Wayne 1.20. Teacher Wedel's class there 2.80. (S. -12.00.)

To the Wittwenkasse: ?. Rupprecht's estate in North Dover 10.37. I'. Schlesselmann's compound in Bremen 12.00. Mrs. B. through ?. Brömer in Cincinnati 2.00. ?. Niethammer's Gem. in La Porte 24.45. Chr. Lay das. 5.00. Chr. Herpolsheimer in Carlisle 1.00. ?. Schroeder at Flat Rock 10.00. M. F. at Fort Wayne 2.50. C. Regedanz at Ft. Wayne 5.00. ?. Ernst at Euclid 2.68, his comm. 7.32. G. Fritz at La Porte 12.00. ?. Mohr's congregation at Jnglefield 6.05. ?. Weseloh & Company in Cleveland 5 p.m. Virgin Society 6 p.m. ?. Dulitz's congregations 24.08. Wedding coll. at C. Norden 7.72. (Summa -154.17.)

For the needy in Michigan: N. N. in North Dover 2.00. ?. Saupert's parish in Evansville 56.00. ?. Zschoche's parish in Marion Tshp. (posttr.) 6.00. Mrs. Julie Schaper in Columbia City .50. N. N. in Flat Rock Township 2.25. (S. -66.75.)

For Fr. Karrer's parish in Ludington: A. Burkhardt in La Fayette 1.00. For Neu-Ulm: ?. Dulitz'Zionsgem. in Hanover 8.18, sr. Paulusgem. das. 7.58, sr. Johannisgem. 5.74. (p. -21.50.)

For Allendorf in Hesse: N. N. by ?. Dulitz 2.25. Fort Wayne, 31 Dec. 1881. C. Grahl, Kassirer.

Income into the coffers de- Northwestern District:-

For poor students in Addison: from I. Pritzlaff in Milwaukee -10.00, C. E. & Br. 5.00. (Summa -15.00.)

For poor students at Ft. Wayne: I. Pritzlaff 10.00, C. E. & Br. 5.00. (S. -15.00.)

For the Free Church in Saxony: I. Pritzlaff 10.00, C. E. u. Br. 10.00. (S. -20.00.)

For poor students in St. Louis: High T. Coll. at F. Breder's in Wayside 7.00. F. H. Menk's in St. Paul 2.00. I. Pritzlaff 10.00, C. E. & Br. 5.00. (S. -24.00.)

For ?. Brunn in Stecden: ?. Claus by ?. Barth 5.00.

To the orphanage near St. Louis: Mrs. ?. Hitzemann 5.00. W. Franzmeier at St. Paul 10.00. I. Pritzlaff 15.00. (S. -30.00.)

To the orphanage near Boston: I. Pritzlaff 15.00.

To the household in Springfield: I. Pntzlaff 10.00.

To the household in Addison: I. Pritzlaff 10.00.

For poor and sick pastors: I. Pritzlaff 10.00, C. E. & Br. 5.00. (S. -15.00.)

For the community in Neu-Ulm: ?. C. Roß' Gem. 10.00. For Student Rubles in St. Louis: Trinity Church in Milwaukee 12/28. For Hermann and Theodor Ruhland: From the Virgins' Association of the Community of ? Lenk in St. Louis 8.00.

To the household in Fort Wayne: I. Pritzlaff 10.00.

To the widow's fund: From the ??:. I. Horst, E. Rolf, W. Friedrich, A. G. Döhler 4.00 each, C. Kollmorgen 6.00, A. Hertwig 3.00, Teacher F. H. Meyer 4.00. Wittwe Hems 5.00. Trinity congregation in Milwaukee 26.73. N. N. by F. Kremps 1.00. ?. Horst's Gem. at Hay Creek 7.67. W. Plato 1.00. C. Schubert in Milwaukee 1.00. Coll. by Alb. Kurth in evening company 2.00. ?. Friedrich to Hall Creek 12.00. W. Pröhl 2.80. ?. C. Seuel's lower comm. harvest coll., 8.39. Wittwe B. in Sheboygan 5.00. ?. Börnecke's comm., 6.48. Mrs. Pritzlaff in Milwaukee, 10.00. Friedericke Dopperphul, 1.00. ?. Ge- orgiis parish of Cedarburg 7.65. ?. Schulz's congregation in Faribault...

8.00. ?. Krcztsckmars Gem. 12.00. Fr. Eggers 2.00. C. E. u. Br. 10.00. (p. -157.72.)

For emigrant mission in New York: ?. Hudtloff's congregation, 3.00. ?. WesemannsGem. in Grafton 7.55. Mrs. L. Lauben- stein 1.00. Wedding coll. at F. Jürgemeier's in Atwater 4.73. I. Pritzlaff 10.00. (S. -26.78^)

To the Milwaukee Progymnasium: ?. Daib's comm. at Oskkosh 10.50. ?. Horst's comm. at Hay Creek 6.11. ?. E. G. C. Markworth 2.00. ?. Rolf's comm. at St. Paul 8.50. ?. Frederick to Fall Creek 4.00. St. Stephen's gcm. in Milwaukee 34.50. Wedding coll. at F. Borks 8.00. I'. C. Seuels upper parish, Harvest Festival coll., 13.71. Thanksgiving offering by Mr. Frosch in Wayside 5.00. I. Pritzlaff 15.00. (p. 107.32.)

For the deaf and dumb: W. Fcllwork 1.00. ?. I. I. Müllers Joh. Gem. 4.00. Wedding coll. at W. Henslin 2.25. I. Pritzlaff 10.00. C. E. u. Br. 5.00. (S.-22.25.)

For poor students in Springfield: ?. Clöters Gem. 3.38. Wedding Collecte at A. Kammrath 9.22. I. Pritzlaff 10.00, C. E. u. Br. 5.00. (S. -27.60.)

For negro mission: ?. Clöters Gem. 3.21. I. Pritzlaff 10.00. (S. -13.31.)

For the burned in Michigan: N. N. by ?. Easter hus 5.00. ?. C. Ross' congregation, 25.00. ?. Wangerin's congregation in Lewiston, 12.75. ?. Hudtloff's congregation, 11.00. John's congregation, Greenfield, 18.50. Paul's congregation, Muskego, 19.76. Mrs. E. and Miss Ruehle, 1.00 each. ?. Frederick to Fall Creek 39.00. ?. Clutter's Community 56.25. M. Wegener .50. Tisza to Sheboygan 3.00. ?. Rådeke's Community 22.25. ?. Schaaaf's congreg. at Claremont 19.00. By?. A. Hertwig ges. at Carlstown 4.00. (S. -238.00.)

To the synod treasury: ?. Frederick to Fall Creek 10.00. ?. Clöter's comm. 6.91. ?. Kollmorgen's Gem. in Arwater 3.52. ?. Schaaaf's comm. at Claremont 3.30. ?. Herzer's congregation at Plymouth 17.00. Trinity's congregation at Milwaukee 39.75. (p. -80.48.)

To the seminary building in St. Louis: ?. Friedrich's of Fall Creek, 126.00. ?. Pröhl's congregation, 29.50. Stephen's congregation in Milwaukee, second number, 63.25. ?. Markworth's parish, 65.00. Wesemann's Gem. in Grafton 12.00. ?. Erk's Gem. in Vienna, 6.00. M. Hinz, 1.00. ?. Hertwig's compound at Leaf Valley and Effing- ton 9.50. ?. Maurer's compound (v SrSford 6.00 (p. -317.25!)

For inner mission in the Northwest: ?. Frederick at Fall Creek 10.00. ?. Clöter's congregation 5.12. ?. Georgii's parish in Fredonia 3.00. I. Pritzlaff 10.00. (S.-28.12.)

To the orphanage at Addison: W. Fellwork 1.00. I. Pritzlaff 15.00. Franz Wolläger's children Frida, Hermann, Clara, Louis, Martha and Edwin 6.00. ?. Maurer's schoolchildren 1.55. From the savings bank of F. Kaufmann's children 5.00. G. Wolläger 5.00. (p.-33.55.)

For?. Schroeder's parish in St. Clair: ?. Hertwig 2.00.

Milwaukee, Dec. 28, 1881. c. Eissfeldt, Cassirer.

For the preachers - and teachers-Wittwen" and orphans -Sasse (Western Districts)

have been received:

1. contributions:

From the ??: W. Sandvoß, A. W. Bergt, I. I. Müller each -2.00, F. W. Pennekamp, T. Stiemke, I. P. Fackler, H. Maack, P. Weseloh, G. H. Hörnicke each 4.00, F. Nützet, Kaspar each 5.00, A. Lohr 2.55. From the teachers: I. H. Backhaus 10.00, Barthel, I. S. L. Deffner each 2.00.

Two. Gifts:

k. W. Sandvoß' Gemeinde 5.00. By P. C. C. Brandt v. sr. Gem. 5.00, by the Frauenverein 16.00, by the Jungfrauenverein 10.00, by H. Schenkel 5.00. ?. A. W. Bergt's congregation 6.00. ?. A. Lohr's congregation 2.45. N. N. .50. L. Engelbrecht 5.00. Thank offering by Mrs. Kemper 1.00. ?. Döschers Gem. 7.60. L. Müller through ?. Frese 1.00, G. Otto 1.00. Coll. of Gem. ?. Adams 6.35. F. W. Pennekamps Gem. 14.00. C. F. Braun 10.00. Mrs. Schaach sen. 2.00. P. H. Ph. Willes Gem. 7.30. G. H. Meyer by P. I. Griebel 6.00. k. C. Vettters Filialgem. 8.50, by dens. by Mrs. B. Deck 2.50. by ?. Hoffmann by G.Seckel 2.00, W. Westphal, Clara Hoff- mannje 1.00. Mrs. F. Sienknecht 6.00. N. N. from L. M. 1.00. F. Willens by ?. Matthias 1.00. I. H. Scheer through ?. Michels 15.00. W. Hotmar through ?. A. W. Müller 5.00, on Kne- haus' Hochz. ges. 5.00. By ?. H. F. Grupe by W. Vordenfeld 1.00, by sr. Gem. 5.00. C. F. Ziegler 6.09. Ges. auf der Hochzeit des Hrn. Frese 3.50. Dr. Schade 20.00. ?. Ph. Gräbners Gem. 22.00. E. Plakemeier sen. by ?. Maack 6.00. Gathering at the wedding of W. Schenk by ?. Weseloh 3.30. ?. C. Bocks Gem. 1.50. F. K. L. von Accident 2.00. By T. O. 5.00. A. W. Homeier 10.00. By ?. Adam on Mr. G. Roper's wedding 6.40. "Weih". Coll. of the commune of ?. I. Hilgendorfs 26.21. By M. Weinhold, Christmas coll. of the parish ?. Janzows in Frohna 32.00. H. Miesner 1.00.

bk8. All monies collected for the above purpose in the Western District are to be sent directly to the undersigned.

St. Louis, Dec. 30, '81. C. F. Guenther, Cassirer.

For the preachers' and teachers' widows' and orphans' fund (middle districts)

have been received:

1. contributions:

From the ??: P. A. Weyel, F. W. Brüggemann, C. Böse, H. Sieger each -4.00, G. Heintz 2.00.

Two. Gifts:

By ?. A. Saupert at Evansville, Ind. from Bro. Langele 2.00, Bro. Petersheim 1.00, from the Virgins' Association 5.00, Bro. Däuble 1.00, Missionary Collecte 4.00, Bro. Petersheim 1.00. ?.. C. F. Seitz 6.00. By ?. C. C. Schmidt by Ferd. Köpke.50. By Geo. Zapf in Cleveland by H. Hüge in Euclid 1.00, G. Z. 1.00. By ?. F. W. Brueggemann by 2 municipalities 4.25. By ?. C. Böse of s. comm. at South Ridge 14.03. By ?. G. Heintz, Christtags - Collecte sr. Gem. at Crown Point, Ind. 6.14. By ?. I. G. Schaefer, Christtags Coll. sr. Gem., 4.65. By ?. H. Sieger, Coll. sr. Gem. in Adams Co. near Decatur, Ind. 5.00. By ?. C. C. Schmidt, Christmas Coll. sr. Coll. & his contribution 31.55. Wittwe L. v. Strohe .50. (Summa -102.62.)

Indianapolis, Jan. 7, 1882, M. Conzelmann.



For the preachers - n "d teachers-Wittwen - and orphans-Caffe
(of the Illinois District)

have been received:

1. contributions:
From the kk. W. Achenbach, W. Bohlen, H. H. Succop, C. F. Hartmann each -5.00, I. Löschen 4.09, F. Ottmann 4.00, A. Sippel 3.20, I. M. Hahn 3.00, H. Kollmorgen 2.50. From teacher W. Klünder 2.00. From the Chicago Teachers' Conference 11.00.
Two. Gifts:
From the parish of P. Achenbach -10.00. Parish of k. Ottmann 21.20. Parish of P. Dorn 9.00. Parish of P. Löschen 14.61. By P. Kollmorgen: from Wittwe N. R. 2.00; Collecte at H. Meyer's wedding 2.50. P. Traub and his parish 18.60. Parish of P. Kleppisch 10.70. Parish of P. Bohlen 8.65. By P. Baumgärtner: from his parish in Belvider" 6.00, his parish. in Huntley 4.40. K. Mariens by P. Engelbrecht 2.00. Mrs. Beduhn by P. Wagner 5.00. R. N. by C. G. Blum in Collinsville 1.00. Gem. of P. Sippel in Washburn 5.11. By P. C. F. Hartmann: by Aug. Lücke 5.00, by F. Meyer 8.88. by Mrs. Koplien in Chicago 5.00. G. Leßmann by P. L. Lochner 5.00. W. Bohl by k. Reinke 1.00. Gem. of P. Baumgart 6.40.
By Mr. Kassirer H. Bartling were delivered -159.30.
Chicago, Dec. 31, 1881. H. Wunder, Kasstrer.

For the burned in Michigan

I have also received the following gifts of love: By V. I. H. Witte -30.00. From the Women's Association in Haverstraw, N. V-, 10.00. To Mr. Roggensack in Nebraska 5.00. By P. E. F. Welcher from P. Bernthal's parishes 8.00, P. Bernthal 2.00, from sr. Gem. at Heilbrunn and Menno Dak. 37.75, from k. Beyer's Joh. parish at Willtamsburgh, N. A-, 148.25. By.

Brömer in Cincinnati 74.75. by Fr. Strasen in Town Lüanon, Wis-, 87.85. by Fr. Megner in St. Ansgar, Iowa, 10.86. by Fr. Iben 7.00. by Fr. Wesche of sr. Dreieinigk. - Comm. -5.00, Km" " **G***",**^**.00. By k Kühn in Belleville,

WUIWMMMZ' box of **M** Through rTTberbach " **MMin** San- dusky, Wis., **OHWchMKÄ**. 1.00, W. Hasse s.oo, W. Meier .50th **^MWWMAM^**in Pittsburgh 77.19. By P. Baumh-

PMMGMDM^HMa, -4. "X H. Ketel- Iowa, 6.00. **NWWile'**, **"tz**., **Myö**. From the **pr"**-btzs**PWM** "**DdaWWWAMhWAG^WiLG^BI**. By P. **Brewer WMMAMGwil**.

Detzer in EwaMt-WD"- WD. **WWWMWG'** uWE-Mlndian" 80.00. itzHM M.WiIGMckaa^

Wambsganß of MuMrripp 4.00. By **Hrú?M.V. Don'** ler in Baltimore by I. Dobler in Ne->r Jork 10.00, Mrs. Car. Nick 3.00. By P. Pennekamp in New Wells, Mo., 65.20. Fr. Rank in St. Paul 1.00 and 1 pack of clothes. By k. Muenkel in Aurora, Ind., 50.00. By Fr. Schneider in Boon- ville, Mo, 13.50. By P. Hieber in Sheboygan Falls 16.00. By P. Senne in Buffalo from the Women's and Young Women's Club in arrears 3.00 (with the former thus 40.00), Kirckencollecte 20.00, Young Men's Association 10.00, H. Philippi 10.00, K. F. Barthauer 5.00, Fr. Kupferschläger 5.00, E. Beyer 4.00, E. Fischer, Dr. Heinemann, P. Ließ 8.00 each, N. N., C. Gräser, Fr. Lettnin, Mrs. Klein, Mother Toy, Wittwe Zawe, H. Döll, W. Bockstett 1.00 each. Through the same some boxes of clothes. Through the same from P. Weinbach's parish in Bergholz 110.00, from his parish. Gem. Kirchencoll. 15.00, from W. Grimm and N. N. each 1.00, I. Gretzler.50, T. Schoor.75, W. Wolter 1.00. Through Mr. Kronbach in Monroe, Mich. 26.75, 2 boxes of clothes, 2 sacks of wheat, 1 table. By Kasfirer H. Bartling 956.08, 260.43, 214.20 and 42.75. by P. Heitmueller at Columbus, Ind. 26.50. by Kasstrer Simon 61.60, 725.30 and 76.92. by P. Zage! at Fort Wayne 91.50. by P. Germann at Fort Smith, R. Bollinger's wedding scoll, 10.00, C. Reutzel 2.00, F. G. 2.00, Bro. Senget 1.00, H. Hoffman" .50, Miss M. Geiger 1.00. By P. Werfelmann at Fort Smith 5.00. By an unnamed person at Freelandville, Ind. 5.00. By P. Walker at New London, Wis. 19.00,10.14 and 5.00. By k. Frese at Hanover, Kansas, 18.60. By P. Schroeder at Philadelphia 73.38. By P. Brakhage at Farmers Retreat, Ind. collecte 13.00 and 37.32, by H. xipp 2.00. By ?. Matthias at Paola, Kansas, 27.00. by P. Borth at Ottawa, Ontario, 2.00. by P. Walther at Brunswick, Mo. 2.00. by P. Wesemann at Grafton, Wis. 70.00. by P. Walker at York, Pa, 25.00. by P. Endeward, 14.00. by Kasstrer Roschke, 387.30, 182.61 and 56.00. N. G. S. in San Francisco, 1.00. by G. A. Dobler in Baltimore, 25.00. by k. Kogler in Belle Plain, Minn, 30.60. By Mr. F. E. Kruger in Milwaukee 5.00. By P. Seuel in Mayville, Wis. 80.00. By P. Feustel in Concord, Wis-, 25.00. By Kasstrer Rademacher in Boone, Iowa, 62.00, 87.31 & 61.35. By Mr. I. Jung of the congregation at Sheboygan, Wis. 81.00. By Bro. Estel at Pierce, Nebr. 23.25. By Bro. Meyer at East St. Louis 20.00. By Bro. Stiemke at Houston, Tex. 24.25. By Bro. Sander at Cohocton, N. U., 14.50. By Bro. H. Stechholz 1.00, von Engelhardt 2.00. By St. John's The following gifts have been received by me for the relief of the need of Seem. at Wabash, Ill, 10.75. ?. Nethings Gem. at Lincoln, Mo., 53.00.the burned down people in Michigan: By Fr. Lohrmann -14.00. By ?. Hügli by P. Herbst at Tuscarawas, O., 23.00. by k. Schroeder at Gar Creek, in Detroit 50.00. Through ?. F. Johl 10.00. By P. H. Witte 40.00. By P. Fr. Ind. 16.00. by ?. Meeske at Alexandria, Nebr. by, 16.00. by P. Lothmann I. Müller 2.75. By P. H. Witte 30.00. By ?. H. Tornetz 15.00. By P. C. at Akron, O., 21.50. by P. Tilly at Norwick, Conn. by, 18.05. by k. Riede! Schwankovsky 4.00. By ?. F. Düver from the parish in Petersburg 18.53. at Bloomington, Ill. by, 33.00. by P. Hertrich at Burr Oak, Mich. by, 14.25. By Mr. Lemke jr. and sr. By P. F. Häuser from N. N. 2.00. By P. C. A. by P. Hahn at Staunton, Ill. by, 5.00. by P. Schlerf's congregation at Weisel 22.18. ?. F. W. M. Arendt's women's club 30.00, from sr. Coal-Janesville, Wis. 68.00, branch congregation at Hanover 47.25. from Gem. 25.15, from sr. Gem. in Fräser 80.50, of which I gave to ?. Th. Hanover, Wis. 2nd sending, 5.00. by P. List at Roseville, Mich. 45.50. by Schöch 35.65. By?. W. Äurmester 69.00. By Kassirer C. Eißfeldt 217.75. P. Kleppisch at Troy, Ill. 37.15. by ?. Siek at Taylors Creek, O., 12.00. I. L. Zill in Frankenlust 2.00, N. N. .25. Jungfr.-Verein in Adrian 10.00. By Mr. Helmuth at Bay City, 30.48. From P. I. Häfner's parish at By?. I. Trautmann 33.00. By ?. I. Schmidt 31.15 (half of the coll. for the Smallwood, Md., 26.00. By P. Schroeder at Dashwood, Ont. 37.42. By burned down), ?. Sitzmann's comm. in North Amherst, O., 82.00. By ?. P. Bohn at Frankenlust, Mich, 40.75. by Paul Gast at Baden, Mo. 1 cask G. Plehn of the comm. on the front Aellow River, 16.34, on the back of wine & 3.00. by M. Widenhöfer at Hancock, Mich. 10.00. by k. Crämer Aellow River, 3.40. By P. C. Roeder, 30.65. By Cassirer H. Bartling, at Fort Dodge, Iowa, s. 89.25, at Colfax 17.25. by P. Kolbe at Howard 122.45. By P. I. Humberger's St. Pauls comm. 22.20. By ?. O. Voigt from Lake, Minn. 5.75, on H. Dankes infant baptism s. 6.25. By P. Gräf at the community in Sudheim 6.50. ?. A. W. Müller 2.50. P. L. Dulitz's St. Paulsgem. in Flat Rock 13.50. F. in Napoleon .50. Gem. in Hadley 3.00 as Reform. coll. By P. I. C. Dizinger 5.00. By P. I. Karrer 12.95 from the comm. in Leland, 2.55 from Port Oneida. By CasfirerH. Bartling 457.46. by P. I. H. Tisza, Thanksgiving collecte, 20.15. by H. Kanne 2.00. by ?. Demetro 35.00. by k. Th. Schöch 2228.00. by Mr. Lemke and N. N. in Dubuque je.50. by ?. L. Stiegemeier 11.00. by P. A. Brauer 16.40. by P. C. Riedel 33.50. by Kassirer Rademacher 122.68. by P. H. Ramelow 39.35. ?. Häfner's parish in Smallwood, Md. 26.00. By ?. G. Barth by W. Kröger, Mrs. Brandt,

By P. Feiertag at W.olcottsville, N. R-, 45.00. By k. Gräbner at St. Charles, Mo., 60.00. By P. Linsemann at Johnsbvrgh, N. U., 58.00. By P. Jäkel at Marion City, Mo, 11.00. By Fr. Schmidt at Elyria, O., 23.25. By k. Fick at Boston, Mass., 56.30. By Fr. Vogelfang at Oil City, Pa. 8.50. By Fr. Lindemann at Pittsburg 50.00, 1 box of shoes and 1 package of clothes. By P. Wambsganß at Hancock, Mich. 20.00. by W. Hummel at Millbrook 5.00. by P. Krafelmann at Sherrills Mount, Iowa, 22.00. by Siegrist at Stillwater, Minn. 6.00. by k. Brandt at Clarinda, Iowa, by W. Sudermann 5.00. by k. Schieferdecker at Hamcl, Ill, 68.00, 2nd Sdg. 29.00. by k. Winter at Logansville, Wis. 2.00, 2nd Sdg. 8.00, 3rd Sdg. 10.48.

Correction.
In my receipt in No. 22 of the "Luth." read, "Protestant" in California, Mo., .50 rm instead of "50.00."
Schöch.

The following gifts were further received for the burned in my parish: By Rabe at Webster City, Iowa, -14.00. By P. Klopstag at Glencoe, Minn. 25.00 and a box of clothes and bedding. By P. Rosenwinkel at Mishawaka, Ind, 36.00, from d. Gem. at Woodland 37.00. By I. Becker at Detroit 1.00. By P. Mueller at Beaufort, Mo, 25.00. H. Heitland at West Ely, Mo, 5.00. By P. Ko- wert at Montrose, Ill, from sr. Gem. 12.50. by members from k. Oettings Gem. 7.50. W. Schaper by P. Zimmermann 3.00. N. N. 5.00. P. Hahn in Sebewaing 5.00. by k. Kollmorgen in Nashville, Ill. 12.30 and 1 box of clothes. k.Hofius in Fontanelle, Nebr. 4.00, from Weseloh 1.00. by k. Seuel in Mayville, Wis. 26.64. Ludw. Becker in Lancaster, Pa, 10.00. by P. Behrens at Morris, Ill. 2.00. by P. F. Karth at Worden-16.00. by P. Noll at Fontanelle, Iowa, 18.15. ^By P. Sievers, Sr. at Frankenlust 25.00. members from P. Moses Gem. at Sturais, Mich. 4 sacks of wheat, 4 s. of grain and Hankfestcoll. 9.00. by K. Hempel at Centre- vtile 6.00. DÜrch ?. Gose from sr. By L-Hrer Nuechterlein from the congregation at Frankenmuth 280.00. By P. Schroeder from Mrs. P. Ruff 2.00. By K. Arendt at Fräser, Mich. 5.65. Teacher Himmlier at Frankenlust 5.00. From the S. Josephs congregation in Rvgers City, Mich. 19.00. Lmm^PGem. in Township -,^oltke in Michigan 13.75. **^WiWeWWch**. in Belkna^ 40.50. L. Crawford 5.00. F. Hagen 8.00. W. Schmidt 1.00. By k.

'-aWee 1 p.m. By P. I. Schmidt at Saginaw 8> By P. Maass at Fenton, Iowa, 7 p.m. By k. MadMnville, O-, 51.00. By P. Sauer in Dud-. _ r JmW 37.50. By P. Gülker at Dayton, Iowa, 18.00. Dutth^'. Geifert at Stillwater, Minn, 15.00. By k. Pfotenhauer at Odessa, Minn, 25.00. By P. Siegler of Ch. Bölte at Columbus, Minn, 5.00. By P. F. Johl of H. Schaupp 6.00. By P. Diztinger at Camden, N. I., 6.00. By P. Warns at Weites, Ind, 7.00. By P. A. Lohr at Jackson, Mo, 10.00.' By P. Wangerin at Brecher, Ill, 50.65. By P. A. H. Brauer at Brecher, Ill, 50.65 and garments. By P. Heinicke at Dillon, Iowa, 39.50. By P. Herrmann at State Centre, Iowa, 10.25. By P. Präbl at Eldorado, Wis. at 13.00. By P. Könia.

to Elk Creek, Nebr. 80.00. by Bro. John at Ephraim, Wis. 2nd Sendg. 5.00. by Bro. Graves at Meriden, Conn. 15.00. by Bro. W. Lange at Valparaiso, Ind. 7.00. by ?. L. Pfeiffer of sr. Congregation in Logan 28.10. in Mitchell 11.38, in Wartburg 9.30. By Bro. Fleckenstein of his congregation in Accident 14.25. Gem. at Accident 14.25, at Cove 13.02. By P. Holst at Horicon, Wis. 22.00. By P. I. Diebl at Carolina, Wis. 25.50. By P. Adam at West Point, Nebr. from sr. Comm. to Rock Creek 28.60, sr. Branch, 5.40. by P. Michels at New Haven, Mo. by Julius Schaefer of Fort Gratiot, 16.00. by P. Heintz at Crown Point, Ind. by P. H. Wunderlich at Tolleston, Ind. by P. H. Wunderlich, 23.00. by ?. Ernst at South Euclid, O., 22.00. By ?. Döhler at Forestville, Wis. from St. Petrt Parish, 13.54. Jmm. Parish, 13.00. By Cassirer Birkner, 232.44, 700.00 & 127.25. By P. Rupprecht at North Dover, O., 81.25. By P. Mohr at Gibson, Ind. 10.50. By P. Landock at Wilton, Iowa, 15.00. By ?. Rosenwinkel at Bielefeld, Ind, 28.15. By I?. Rehwinkel at Mcr- rillon, Wis. 25.00. By k.Delete at Geneseo, Ill-, 27.00. By P. Häßler at Marysville, Nebr. 18.00. T h. Schöch.

The following gifts have been received by me for the relief of the need of the burned down people in Michigan: By Fr. Lohrmann -14.00. By ?. Hügli by P. Herbst at Tuscarawas, O., 23.00. by k. Schroeder at Gar Creek, in Detroit 50.00. Through ?. F. Johl 10.00. By P. H. Witte 40.00. By P. Fr. Ind. 16.00. by ?. Meeske at Alexandria, Nebr. by, 16.00. by P. Lothmann I. Müller 2.75. By P. H. Witte 30.00. By ?. H. Tornetz 15.00. By P. C. at Akron, O., 21.50. by P. Tilly at Norwick, Conn. by, 18.05. by k. Riede! Schwankovsky 4.00. By ?. F. Düver from the parish in Petersburg 18.53. at Bloomington, Ill. by, 33.00. by P. Hertrich at Burr Oak, Mich. by, 14.25. By Mr. Lemke jr. and sr. By P. F. Häuser from N. N. 2.00. By P. C. A. by P. Hahn at Staunton, Ill. by, 5.00. by P. Schlerf's congregation at Weisel 22.18. ?. F. W. M. Arendt's women's club 30.00, from sr. Coal-Janesville, Wis. 68.00, branch congregation at Hanover 47.25. from Gem. 25.15, from sr. Gem. in Fräser 80.50, of which I gave to ?. Th. Hanover, Wis. 2nd sending, 5.00. by P. List at Roseville, Mich. 45.50. by Schöch 35.65. By?. W. Äurmester 69.00. By Kassirer C. Eißfeldt 217.75. P. Kleppisch at Troy, Ill. 37.15. by ?. Siek at Taylors Creek, O., 12.00. I. L. Zill in Frankenlust 2.00, N. N. .25. Jungfr.-Verein in Adrian 10.00. By Mr. Helmuth at Bay City, 30.48. From P. I. Häfner's parish at By?. I. Trautmann 33.00. By ?. I. Schmidt 31.15 (half of the coll. for the Smallwood, Md., 26.00. By P. Schroeder at Dashwood, Ont. 37.42. By burned down), ?. Sitzmann's comm. in North Amherst, O., 82.00. By ?. P. Bohn at Frankenlust, Mich, 40.75. by Paul Gast at Baden, Mo. 1 cask G. Plehn of the comm. on the front Aellow River, 16.34, on the back of wine & 3.00. by M. Widenhöfer at Hancock, Mich. 10.00. by k. Crämer Aellow River, 3.40. By P. C. Roeder, 30.65. By Cassirer H. Bartling, at Fort Dodge, Iowa, s. 89.25, at Colfax 17.25. by P. Kolbe at Howard 122.45. By P. I. Humberger's St. Pauls comm. 22.20. By ?. O. Voigt from Lake, Minn. 5.75, on H. Dankes infant baptism s. 6.25. By P. Gräf at the community in Sudheim 6.50. ?. A. W. Müller 2.50. P. L. Dulitz's St. Paulsgem. in Flat Rock 13.50. F. in Napoleon .50. Gem. in Hadley 3.00 as Reform. coll. By P. I. C. Dizinger 5.00. By P. I. Karrer 12.95 from the comm. in Leland, 2.55 from Port Oneida. By CasfirerH. Bartling 457.46. by P. I. H. Tisza, Thanksgiving collecte, 20.15. by H. Kanne 2.00. by ?. Demetro 35.00. by k. Th. Schöch 2228.00. by Mr. Lemke and N. N. in Dubuque je.50. by ?. L. Stiegemeier 11.00. by P. A. Brauer 16.40. by P. C. Riedel 33.50. by Kassirer Rademacher 122.68. by P. H. Ramelow 39.35. ?. Häfner's parish in Smallwood, Md. 26.00. By ?. G. Barth by W. Kröger, Mrs. Brandt,

Mr. Hammermeister 1.00 each, Mr. W. Schulz, Mrs. Hüling 50 each, F. König .25. by P. G. Reisinger 13.50. by P. G. A. Schieferdecker 80.00. by ?. W. Gräf 7.00. by Kassirer Roschke in St. Louis 187.75. by P. M. Claus 25.00. k. I. Schmidt 5.00. By ?. I. Hilgendorf 8.75. By ?. W. L. Elterich 50.00. N. N. from M. 2.00. C. Ströchlein.99. By F. Sievers Jr. 5.25. By P. I. P. Fackler 3.00 v. some members fr. Gem. By P. I. P. Partenfelder 41.00. k. H. E. Michels Gem. 5.00. Karl Stedink 5.00. By ?. Ponitz in Sigel, Ill, 7.50. ?. I. Himmlier's Women's Club 5.00. F. Hetzn 1.50. M. Friedrich 5.00. Mrs. Laffcrey 1.00. By G. Ferner 6.25. ?. H. Fick in Boston 4.00. ?. H. Dageförde's St. Petrigem. 23.37. By?. C. C. E. Brandt 20.00. By Kafsirer H. Bartling 379.25. ?. St. Paul's congregation in New Orleans 54.20. By Fr. W. C. Schilling 19.50. ?. H. Sieger .15. As the first fruit of the Young Friars' Society ?. G. Schwankovskys 18.00. Mr. Bartram 1.00. By ?. Wiegner at St. Ansgar 12.00. By ?. C. Cousin of Ch. Angerer, Mrs. M. Meier each .50, E. Fifcher 1.00, Mrs.Bock4.00, I. Bock, I. Sommerer each 2.00, G. Angerer 1.60, by himself 1.40. ?. Steinbachs Gem. 40.70, s. Schoolchildren 3.48. I. Davidson .50. ?. Steinbach 3.00. ?. Mährs Gem. 12.00, v. W. Htlmler 3.00. ?. W. Hatstadt's Virgins Club 41.75. By ?. F. Schneider 13.00. ?. L. Dulitz's Gem. in Napoleon 18.64, H. in Hanover 1.00, G. R. in Monroe Township 1.00, St. in Lunenburg .36. N. N. in Boston 1.00. N. N. in Fort Wayne 2.00. By ?. I. Sieck from Eden Township 43.00. By ?. I. Himmlier 14.00. By Fr. Obermeier in Little Rock 22.50. By ?. G. Heinz 5.45. From the Triangle District in St. Louis 56.00. By ?. Schlesselmann 13.56. By ?. H. C. Witte 27.00. 1 box of clothes from ?. I. Fackler at Lyons, Iowa. 1 box of clothes from the children of the Drei- einigkcitsschule at Darmstadt, Ind.

Heartfelt thanks to all dear givers who have taken care of our need. May the Lord be a rich rewarder.'
In my opinion, the gifts should now be allowed to flow into the Srmi-nar Building Fund. W. Schwartz.

For ucme students received with heartfelt thanks through Mr. Teacher Behnken of St. John's Parish at Little Cypress in Texas the Christmas Collect in the amount of -7.25. Through Mr. P. Wolbrecht in Okawville, Ill, from his parish 4 pairs of woolen stockings. By Mr. ?. Gräbner in St. Charles, Mo. the second Christmas Day Collect in the amount of 12.00. C. F. W. Walther.

Received

for Stud. Kastenbuber -9.40 Christmas-Coll. of the parish of Mr. ?. I. Fackler in Lyons. For Sind. Otto 80.00 by Mr. ?. Großberger and between: 20.00 Christmas coll. for parish and 10.00 by himself. For Stud. Speckhard 14.00 by Mr. ?. I. L. Hahn and between: by Wittwe Auch and I. Liken each 2.00, Chr. Bach 5.00, W. Schröder, K. Liken, Fr. Back, R. Martini each 1.00, I. Gremel u. Wittwe Werfchk each .50. M. Günther.

New printed matter.

Öster-Hymne for four-part male choir by W. Burhenn. Chicago, Ills.

It is our pleasure to inform teachers and other choir conductors that an ecclesiastical choral song has just been published under this title, which can be highly recommended. As is well known, there are not many truly ecclesiastical, impressive and easily executable four-part festive songs with genuine church texts for male choirs. All this can be said of this "Easter Hymn". As far as we know, it is also the first composition of this kind to come out of our dear Synod. May it, God willing, resound loudly in many of our churches on the next Easter to the glory of the Risen Lord and to the joy and awakening of the congregations gathered therein"! The decoration is excellent. The price is: 1 copy 10 cents, the dozen 1 dollar; to be obtained at the address: Ich. ^VldeIm Lurkenn, 12521st 8tr, OkieLgo, IN. Ä.

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German Lutherans

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo., Feb. 1, 1882, No. 3.

Glory to God alone.

In the last weeks of festive time, the praises of the heavenly hosts resounded anew: "Glory to God in the highest, peace on earth, and goodwill toward men". - It is now like an echo of this hymn of praise, and, as it were, a constant continuation of it, when we intonate over and over again at our Sunday services, "To God alone in the highest be glory and thanksgiving for his grace." 2c. What is the actual meaning of this hymn, which we never tire of singing? It is truly an old, venerable song. This song was first sung in Greek, later also in Latin, and since the Reformation the Evangelical Lutheran Church has also sung it in German. The strange history of this song is briefly this. The Church of the Lord could not forget the angels' hymn of praise over Bethlehem at Christmas; it is too delicious, too glorious, too heavenly; it resounds in the deepest depths of a pious human heart. So it was sung over and over again by the tongues of men. God-blessed singers invented uplifting melodies for it, holy poets expanded it with rich words, and already in the times of the church father Athanasius the virgins in the Orient were expressly called upon to sing this praise song of the morning at dawn. Thus it was sung daily in Greek, and soon also in Latin, in the Occident, i.e. in the Latin Church, namely, at the beginning of all main services with the celebration of the Lord's Supper, and, if we translate the Latin words into German, in the following form:

Glory to God in the highest, peace on earth, and goodwill toward men. We praise you, we adore you, we glorify you, we give thanks to you for your great glory, O Lord God, King of Heaven, God the Father Almighty, O Lord Jesus Christ, the only begotten Son of the Father, and to you, O Holy Spirit! - O Son of God, Lamb of God, who takest away the sin of the world, have mercy on us! Who takest away the sin of the world, receive our petition! You who sit at the

Right hand of the Father, have mercy on us! For you alone are holy, you alone are the Lord, you alone are exalted above all things, O Jesus Christ, with the Holy Spirit, in the glory of the Father! Amen.

Thus it sounded on and on, year after year, until the time of the Reformation, also in Germany; here, however, not in German, but in Roman tongue, and 'the German people under the papacy could not join in the beautiful Gloria, in this jewel of church songs. But when, through the Reformation, a new golden morning of grace dawned upon the Church of Germany, which was groaning under the antichristic papacy, and the turtledove of a spiritual spring was heard in our fatherland, not only did new, glorious German hymns of faith ring out from Wittenberg, which made a wonderful impression upon the German people, so that soon, in innumerable places, whole assembled congregations joined in them with rejoicing; but also from the north of Germany, from Stettin, a wonderful song resounded, the "Allein Gott in der Höh sei Ehr" 2c. - Who is the poet of this wonderful, ever new song? It was a little monk in the Brunswick monastery of Steterburg, named S. Nikolaus Decius, who converted from the Roman Catholic to the Lutheran Church about the year 1524, subsequently became a schoolmate at the St. Katharinen and Aegidien School in Brunswick, and finally, called to Stettin in Pommern as a Lutheran preacher, became the first herald of the pure doctrine in that city. At the same time, he was an excellent musician, who played the harp very well, and therefore he himself put his songs into the melodies that are familiar and common to us. And where did the dear, dear Decius get the content for his delicious song? - Dear reader, compare, if you will, the hymn "Allein Gott in der Höh sei Ehr" 2c. with that ancient church hymn, which was transplanted from the Oriental to the Occidental Church and was sung in Latin in the latter until Luther's time, which we have given above in German, and you will find without effort that Decius drew his entire beautiful hymn from it. It is

The same, then, is in fact nothing other than the Gloria, the German Gloria, the Gloria of the German people, a precious pearl of the Evangelical Lutheran Church. And with good reason, therefore, we never tire of singing again and again the hymn of praise to the heavenly hosts in this German form and manner of ours.- Incidentally, the same dear Decius is also the author and master of another no less delicious hymn, as well as of its melody, namely, "O Lamb of God Innocent," which will refresh us anew, especially in the coming Passion season.
G. S.

(Submitted.)

Inner Mission to the Northwest.

In Christ beloved Lutheran readers!

Last summer, the dear, faithful "Lutheran" once presented to us in a quite convincing and heart-warming way how God's Church, which is always a contending one on earth, should not leave the necessary works of peace undone, even in times of the hottest battle, especially since experience teaches that, while the holy wars of the Lord seemed to take up all our gifts and powers, at the same time the very best, even the most difficult works of peace could succeed in the most glorious way through God's grace. One such glorious work of peace is without doubt the new building of our seminary in St. Louis, in which, God willing, the present hard time of war in the kingdom of God shall not hinder us, but of whose happy beginning we can hopefully soon be told, after the Lord has made our hearts willing and filled our hands. But the work of inner mission is no less glorious and unspeakably blessed. The fact that we need so many godly students and a large new seminary for them is precisely because the Lord has given an open door in so many places before us, and no one can shut it (Revelation 3:8), because He Himself speaks to us in almost every place: "Lift up your hearts, and let your hearts be filled."

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| <p>Open your eyes and look into the field, for it is already white for bones, because such driving and walking is too unaccustomed harvest." (Joh. 4, 35.)</p> <p>And this blessed work of peace, the work of the inner mission, could not be left undone even during the heat of the struggle of the past year, but had rather to be bravely carried on even in the midst of constant struggle and strife; and our valiant champions in this work had only to be all the more on their guard that we might in no way be overtaken by Satan, "for we are not unaware of what he has in mind. (2 Cor. 2:11.) Yes, what does the holy apostle Paul say there, where he so powerfully encourages his dear Ephesians, that they, as the good fighters of JESUS CHRIST, may also go forth in the right spiritual armor, and do all things well? Yes, what does he say? In the midst of this wonderful sermon on warfare, he lets flow (Eph. 6:15.) the words, "And booted on legs, as ready to drive the gospel of peace, that ye may be prepared," that is, as Dr. Luther says, "to preach the gospel in the power of the cross; - to preach, confess, and do all things that pertain to the gospel;" or as another famous expositor of Scripture in our Lutheran Church, Dr. Lucas Osiander, remarks: "Be ready to propagate the gospel of Christ, which proclaims to us peace between God and men; and do not let any temptation or persecution prevent or hinder you, so that the confession of the gospel should not be heard by you. For the more often we confess the gospel before the world, and endeavor to propagate it, the more joyful and resolute are we in overcoming temptations. But they that have no zeal to confess and propagate the same, the longer they contend with Satan, the weaker and more feeble they become."</p> <p>Let us therefore rejoice as often as we receive news of the wonderful work of the inner mission, and let us now warmly enjoy the following report, in which dear Pastor Krüger first describes the missionary work in general and then shares with us some particularly interesting details from it. He writes:</p> <p>"Your kingdom come! - So we pray together every day to God, our heavenly Father, and the most ardent wish of all of us is that the devil's kingdom may be destroyed everywhere, but that the kingdom of the Lord Christ may be built and spread everywhere. So that this may also happen in places where we ourselves do not live, and where we ourselves do not come, we also carry out the work of the Inner Mission together. For this purpose we send out traveling preachers to preach the Word of God to our abandoned and scattered fellow believers, to baptize their infants, to offer Holy Communion to souls hungry for grace, to comfort the afflicted, to gather together the lost, in short, to care for the spiritual needs of our fellow believers to the best of our ability. This work pleases God exceedingly, for through it the kingdom of our Lord Jesus Christ comes to many thousands of souls, and the sad kingdom of the devil is thereby depopulated and mightily destroyed.</p> <p>"The manifold efforts of our traveling preachers are not in vain, and your support of money and goods for our Inner Mission is by no means in vain. I only wish I could take you all with me on such a journey to our fellow believers who live scattered up here! Admittedly, some of you would have to spend several days afterwards</p> | <p>for him; or, as it is now in winter, many a one would probably freeze his ears and nose, and so on. But you would certainly soon get over that and forget it, if you saw with what joy we are received here and there by fellow believers, - if you heard how soon here and there someone tells us that he would have despaired in his spiritual need, or sunk into indifference and unbelief, if our traveling preachers had not visited him. I am firmly convinced that when you leave us after such a round trip, you cannot help but say: "If I had thought that through the work of our Inner Mission our Lord Christ's kingdom would be so gloriously extended, and that such a great service of love would be rendered to our poor abandoned fellow believers, I would have become a traveling preacher myself, or I would have supported our Inner Mission even more than before through prayer to the dear Lord and earthly gifts of love.</p> <p>"Nowhere in our new fatherland is there a larger field of work for our Inner Mission, and one that has been more abundantly blessed by the grace of God than Minnesota and eastern Dakota, as far as the latter is concerned. Everywhere, especially in the northwestern part of Minnesota, new churches and little congregations have been planted by God's grace in the last ten years, and, thank God, new ones are being added every year. Help then, ye that dwell afar off, as much as ye can by support, that this work which is begun may go briskly forward."</p> <p>In the following, Fr. Krüger notes that the small congregation in Fergus Falls, the center of the mission field there, is in great need of a little help to build a modest church (by providing it as soon as possible we could help to prevent any false believers from doing it to us first); and then he tells us something else from Dakota in a private letter. He writes:</p> <p>"It will soon be half a year since I was last in the congregation in Town Berlin. It is no longer necessary for me to go there, for the congregation now has its own pastor in its midst. I am glad about that with all my heart, and that is also worthy of great joy. Of course, the congregation there was not completely abandoned before, but was served by me on average every four weeks with the blessings of the holy preaching ministry; but it is something quite different when a congregation has its pastor living with it.</p> <p>"Everyone who knows the founding of an Evangelical Lutheran congregation from experience knows with how much hardship and with how many challenges from within and without such a work has to struggle. It is precisely the formation of a true Evangelical Lutheran, i.e. Christian, congregation that the devil seeks to place every conceivable obstacle in the way. First of all, there is commonly physical need, namely poverty; sometimes people can do nothing for church and school with the best will in the world. Then there are so many spiritual tribulations (and these are only the worst blows), namely, false doctrines and false teachers and the departure of those who until then had gone one and the same way with us. I cannot tell you how painful it is when some of only a few leave again; it is as if everything were lost. Nevertheless, these are also blessed times. As the holy apostle Paul said of all things.</p> | <p>Tribulation in general says: 'But all chastening, when it is, seemeth to us not joy, but sorrow; but afterward it shall give a peaceable fruit of righteousness unto them that are exercised thereby.' We went through both in Town Berlin; I want to tell you about both.</p> <p>"It must have been in 1873 or '74 that Father R. Winkler first heard that some Lutherans had settled there in Town Berlin (45 miles from here). He immediately set out with his wagon and horse (which now already belong to the things that have been), preached to the little group of about 12 families and saved most of them from Albrecht's brother's hand. In the year 1876 I now came there snowbound, by driving with Winkler to Town Berlin at the first sledge run; otherwise I had received my ordinary profession from the congregation formed there, so I came at God's, my Lord's, command.</p> <p>"When I took office, the congregation numbered 13 members with voting rights; a simple frame church had been built, although only half paid for. We had a place of worship, however, and could accommodate the children for school. The next week after my introduction I began school, but by Easter had no more than 5 pupils, three of whom were to be confirmed. I lived with a parishioner, Mr. W., who had been so kind as to offer me a small room to live in.</p> <p>"It was daS a lovely time when I lived there in the church. Every Sunday all the parishioners were in church without exception, though some women had to make a 5 mile walk in clogs through the snow. After church, the people visited each other very diligently, and often half the congregation came to visit one person. There was a lot to tell and to discuss, and always also some doctrinal questions. Sometimes, when an Albrecht brother was present, we sat up half the night discussing doctrinal questions. Whoever wanted to learn what true faith, repentance, conversion, and good works were, what Holy Baptism and Holy Communion were and were useful, etc., certainly learned. Once the Albrechtsbruder preacher had said that he wanted to negotiate with me at New Year. He came, and almost the whole congregation was present. But after a few moments, when the disputation had hardly begun, he left with his companions. From that time on, things became a little quieter with the Albrecht brothers; at least they no longer pressed upon us with so much violence.</p> <p>"When the devil saw that he could do nothing against us by false teaching, he tried to afflict us in other ways, and he succeeded in turning away some of our limbs in the following spring. This was a deep and painful wound for us. There was also little or no prospect of increase, for there were absolutely no more people living there in the area; only now and then a few Indians visited us for the sake of barter. In previous years the locusts had been there, and so no one ventured into the infamous country. If the parishioners had only been able, they would almost all have gone away again themselves; but they could not, for they had scarcely anything to eat. So I lodged with a farmer, to whom the rest of the members now brought some pork, flour, and butter; in return I could stay with my dear</p> |
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Wirth in board go, and we lived so with each other the life.

"Shortly before Easter 1877 I received a call to three congregations in Minnesota, whose pastor, Father Winker, followed a call to Missouri. As Town Berlin was not then a mission field, nor had any prospect of ever becoming one, and we do not have so many preachers that each little cluster can get a pastor of its own, I took over the three Minnesota congregations with them, and have resided in Minnesota since August, 1877, but continued to serve the congregation in Town Berlin. During the summer we had a good harvest; the locusts were driven away by God, the Lord; and in the fall again some new settlers came to Dakota, in the spring after that even more, and so it went on, so that we now have a large Lutheran settlement there - with about 75 Lutheran families living there. Now, as the congregation grew and spread out, the devil came again and sowed tares. Such an evil weed was also a certain Lutheran preacher who offered himself to the people, preached once in our church during my absence, and also came out there more often. He soon found out that some apostates, those who were dissatisfied with us, were there; some of them also put up with him, and so it really seemed as if he would gain a following there. But praise and thanks be to the faithful God, that he has graciously heard our supplication, which we sent to him in this great distress. That preacher played out there. After two unsuccessful appeals, which the congregation had already sent to pastors of our synod who were in office, it sent another appeal to Candidate Köhler last year; he recognized God's voice in the appeal and has become their dear pastor since August 1881. The debt that used to rest on the first little church has long since been paid off; last fall the congregation built a parsonage, and hopes to soon be able to build a new church for the old one and a second one in another part of the settlement. The congregation must now number about 50 members with voting rights, in addition to the guests who usually come to the services. At the moment, Town Berlin is the largest Lutheran settlement in the Northwest."

So much for Father Krüger. So much for our mission report this time. The sender of this report remembered the imploring prayer of our church:

"Send out faithful labourers into thy harvest, and strengthen them whom thou hast sent, that they may proclaim thy truth with gladness, and not be ashamed of tribulations for the gospel's sake, which are their glory and glorious ornament. Ah, faithful Father, let all thy believing children here and everywhere be commanded unto thee; and as thou lovest the head, Christ, bless and multiply also all the members thereof."

O, Lord, let it be thy command The Christians' holy church community, Preserve it on earth In war and victory, in sorrow and joy, Until there the glory of heaven Be revealed.

He who desires this, say: Amen! Fr. S.

(Sent in by P. F. L.)

The spiritual refreshment of the sick and dying through the ministers of the Word.

In the fifth part of his well-known "Treasure of Souls", the same Scriver deals with eternal life and therefore also in a special longer reflection on "the Christian preparation for blessed dying" after the saying: "I die daily" (1 Cor. 15,31.). An important section in it is the use of the Word and Sacrament on the bedside of the sick and dying, which we herewith communicate in unabridged form for the benefit of readers who do not possess that part of the "Treasure of Souls."

There follows, however, another part of the godly preparation for the blessed end that takes place in the deathbed, namely, that at times one lets his pastors come to him and makes salutary use of their ministry. It cannot be denied that the most comforting and wholesome things that a Christian needs to know in the time of death sometimes do not occur to him, either because of his simplicity or because of the present anguish and confusion of the mind; then it is highly necessary and useful to have the ministers of the Word and of the church at hand, so that they, as faithful caretakers of the soul, teach, instruct, remind, strengthen, and comfort the sick and dying. Preachers are called by the holy apostle 1 Cor. 1:6), that is, by prayer, diligent reading of the Scriptures, God's helpers and co-workers in His spiritual work in the fields and gardens, some of whom plant, others water. But when is watering more necessary than at the time of the greatest heat, which when the plants almost wither and wither, so that at least the vault of the heart may be preserved and kept? And when is it more necessary for the preacher to minister, to promise, to comfort, to remind, than when the outward man of the hearers entrusted to him begins to wither, that the inward man may be more and more renewed, strengthened, and kept and especially preserved in the faith? So also the apostle calls 2 Cor. 1, 24. The ministers of the word are the helpers of the joy of the souls before he dies, the joy of faith is, as it were, hidden under the entrusted to them, no doubt in the opinion that it is their duty to work with all their strength so that those who have faith may have assurance of their faith, enjoy it, feel peace and joy in the Holy Spirit, and serve God and their neighbor with a cheerful and willing heart, receive and overcome with joy the bodily and spiritual afflictions, and at last, in the fellowship of their Saviour JESUS, may they fall happily and blessedly asleep in the assurance of divine eternal grace, and full of the consolation of the Holy Ghost, according to the word which the apostle elsewhere directs: "May the God of hope fill you with all joy and peace in believing, that you may have complete (abundant) hope through the power of the Holy Spirit." (Rom. 15:13.) It is customary to give wine at their pleasure to those who must die a violent death because of their misdeed, which use has its origin in appearance from the words of Solomon: "Pray strong drink to them that perish, and wine to the afflicted souls, that they may drink, and forget their misery, and remember their calamities no more." (Prov. 31:6, 7.) I let this usage be put in its place, and have not -u to examine this time whether it is founded in the words of Solomon; but I have learned that

Many who have fallen into such misfortune have not wanted to taste any earthly drink, but have found so much strength and sweetness in the comfort of the Scriptures that they have not desired natural wine.

But this serves my purpose. The holy Scriptures are a wine cellar of God. Scripture is a wine-cellar of God, full of heavenly sweetness, of consolation, strength, peace, joy, life, and blessedness; therefore I may now justly say to all faithful shepherds of souls, "Pray strong and pleasant drinks for the dying, and give the wine of Paradise to souls struggling in the anguish of death, that they may drink, and forget all their miseries which they have had in the world, yea, even all earthly glory, and depart from the world with peace and joy." The words of the heavenly bride may also be drawn here quite easily: "He restoreth me with flowers, and maketh me merry with apples; for I am sick of love" (Song of Songs 2:5).), and remind the

godly ministers of the Word of their duty to the sick and dying, namely, that they must gather together and have at hand the powerful sayings of Scripture, the reasons for consolation, the most powerful prayers and sighs, the sweetest songs, which are a more powerful, sweeter, and more refreshing, sweetness and refreshment than flowers, apples, pomegranates and other noble fruits of the whole world, so that they may sprinkle them on the sick, who long for their Lord with love and desire, and refresh them with them in the last battle. The holy apostle, in exhorting his righteous son in the faith, uses that he might "stir up" the gift of God which was in him (2 Tim. 1:6.), viz. (2 Tim. 1:6), that is, by prayer, diligent reading of the Scriptures, godly meditation, and constant holy use, he should increase the gift of God that was in him; a peculiarly strong and beautiful word, which comprehends in itself a kindred likeness of a fire, which is mostly burned out, and buried, as it were, under its own ashes, which is blown up with a mace, and new wood is added to it, by which it is again quickened, made alive, and brought to a new heat and flame. This noble word teaches us preachers that the inward man may be what we must do for all believing souls at all times, but especially in their last need. When the outward man prepares to decompose, so that sometimes the smell of a corpse is felt before he dies, the joy of faith is, as it were, hidden under the ashes, and is not manifested to such an extent as should be proper for the glory of God and the edification of one's neighbor; But when a Christian preacher comes along and awakens and encourages the soul with his witty, joyful words, one often sees and hears his delight in the sparks and flames that testify to the ardor that is in the heart.

As all this convinces the preachers that they are obliged to take special care of the sick and dying, to visit them diligently, to spare no effort, watchfulness, embarrassment and vexation, but to do everything out of the urgent love of the Lord Jesus with joy, which is due to faithful shepherds of souls: so it also reminds the sick and dying, that they should not be lazy in their request (to call them to themselves, Jac. 5, 14. d. E.) not to be miserable, nor, when they are visited by them, to see them unwillingly, but to receive them with joy as faithful and experienced comrades-in-arms and helpers in the struggle that is before them, as earthly and mortal angels, who come to deliver the soul hitherto entrusted to them into the hands of the heavenly and spiritual guardians.

Luther once said: "It is a French proverb that one should not eat pills and slander, but swallow them, because the more one chews both, the more bitter it becomes."

They are faithful friends and assistants, who, through the word of life and through their prayers, will give them refreshment, as did the angel who strengthened our Saviour in his bloody battle of death (Luc. 22:43), as helpers of their joy, as witnesses of their faith and their constancy to the end. The holy ministry of preaching also, as is well known and has been elsewhere explained, has its glorious promise from our God, that he will give prosperity to their planting and watering, that their word, which they receive from the Lord Jesus, shall be like a fruitful rain and cool dew, which shall refresh the dry land and moisten the withered plants and make them alive again. Experience also teaches that a spiritual and godly shepherd never visits his sick lamb, that he should not bring with him a blessing of the gospel, a strength, a refreshment, a consolation, both for the patient and for others who are around him. I have experienced that often the neighbors, when they have seen that a faithful pastor has gone into the house of a sick person, have followed him in order to listen to the edifying, comforting, and loving words for their own amusement and refreshment. Thereupon also the prayer, which was made on the knees to God before the bed of the sick, was done with increased and greater power, according to the words of our Lord: "Where two" (how many more six or eight) "become one among you on earth, why it is that they will ask" (as for forgiveness of the sins of a patient, for constancy, patience, and comfort to the end, for relief of pain, for shortening of the anguish of death, etc.), that shall be done. These things shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them" (Match. 18:19, 20). It is therefore a great blessedness for a Christian patient to fall asleep in the presence and under the comforting promise, prayer, and blessing of his nurse, which every Christian must heartily desire and, if he can have it, gladly accept. Nor do I wish to call unblessed those who, in the absence of a preacher, in the presence of godly Christians, with sighs and prayers, or who, when they are alone, pass away; but it is known that the means ordained by God must not be despised, if they can be had.

To the ecclesiastical chronicle.

I. America.

Milwaukee. At the close of the year 1881, the total number of voting congregation members in the Lutheran congregations of Milwaukee belonging to the Synodal Conference was 2860, the number of school children attending the schools of these congregations 2776. The total number of communicants enrolled in the individual congregations during the said year was 17,093, that of those baptized by the pastors of the congregations 1582, that of those confirmed 524, that of married couples 294, that of burials 619. (Wisconsin Congregational Gazette.)

Infant baptism is on the decline in American (non-Baptist) churches, not just in the

English Methodist and Congregationalist, but also, according to recent statistical reports, in the Presbyterian churches. The New Yorker "Observer," a Presbyterian paper, in its number of January 5, brings a sad statistic from the Presbyterian churches of Philadelphia. According to the same, there were baptized during the past year in

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| 1 congregation out of 309 members no child | | | | |
| 1 | D | 440 | | no |
| 1 | D | 2 "o | | no |
| 1 | | 150 | | 1 |
| 1 | | "7" | | 1 |
| 1 | K | "50 | | 2 children |
| 1 | | 451 | M | 5 js |
| 1 | | 788 | | 22 |
| 1 | | 408 | | 4 |
| 1 | | 1340 | | 21 |
| 1 | | K 212 | | 45 |
| 1 | | 56" | | " |

Things are no better in other places, such as New Dork and Brooklyn. In Talmage's congregation, the largest preSbyterian congregation, numbering 2471 members, only 49 infants were baptized. The "Observer" remarks that the congregations in the heathen lands baptize more infants than "some of our large churches." - Now sad as this is, it is not surprising. It cannot come otherwise where baptism is made a mere image and sign of regeneration, contrary to God's Word.

The New York Socialisteudlatt concludes its New Year's greeting as follows:

And to you, great ones, rulers of the world, we announce a new feud, We'll press Luch with new cunning, with deeds, writing and speech, We'll smite you in the face, parasites and drones, We'd rather go to hell than live in peace with you.

II. foreign countries.

Abomination of paganism. The Ashanti king, a bloodthirsty monster, had two hundred young girls killed in order to moisten the lime for the repair of his palace with their blood. One of them escaped and told the English of the atrocity. (Elsasser Lutheran Messenger of Peace.)

Throl. A member of the Tyrolean Chamber has expressed his intention to protest against the establishment of Protestant parishes in that country, and the new Governor of Tyrol, Herr von Rapp, has refused permission to open a Protestant school at Merano on the ground that the city schools are open to the children of all confessions.

(Wisconsin Municipal Gazette.)

Resignation.

Several weeks ago I sent my resignation from the Synod of Ohio to the President of the Eastern District, Rev. I expected the same would appear in the "Church Magazine." This I was entitled to hope, because in the journals of the Synod the "Lutheran" was reproached for publishing only the resignations of the pastors from the Ohio Synod, but not those of the pastors

who loSsed from the Missouri Synod. It would have been enough for me if the church had learned of my doctrinal position through one paper or another. But since this has not happened up to now, I consider it my duty to do it now through the "Lutheran".

My renunciation of the Synod of Ohio was not because of displeasure; on the contrary, I must confess that I took such a step unwillingly, because I have experienced only love and good from members of it.

The same happened rather: 1. because the synod on

The Church of God, in its meeting at Wheeling last year, took a false doctrinal position. She will not admit the same, and appeals to some of our godly doctrinal fathers; but that she does not stand in the doctrine of election by grace, notwithstanding the accepted expression, "In respect of faith," as those stood, is sufficiently shown by her journals.

When, four years ago, I joined my present congregations by accepting a call, I did so in the joyful confidence that for several years (in contrast to the former) the confession of our church had full validity in doctrine and practice; in other words, the Ohioans were as decided Lutherans, or sought to be so, as the Missouriians. The proceedings of the Concordia Conference gave me the justification for this. Of course, I thought the same in regard to the doctrine of election by grace. But-how can one be deceived! Since the Wheeling meeting it has been said, "We hold good Lutheran the doctrine of our fathers, that the ordinance of the elect unto eternal life was done in respect of faith, that is, in respect of the merit of Christ taken by faith. Therefore

Resolved, that as in the past, so also in the future, the doctrine known here anew by us shall be the only justified one in our institutions, schools, publications and churches". (p. 39 of the Synodal Report.)

As far as the past is concerned, I must confess that I have never read in the ecclesiastical papers of the Synod that their confession is: In the matter of faith God has chosen his children. Nor have I heard it otherwise. And it was not my confession at all. I still preached to my congregations according to God's Word and according to our confession, and taught my children and confirmands that the cause of our election was solely the infinite mercy of God and the most holy merit of Jesus Christ; that God had not chosen us because of our faith, but that we were chosen because we believed and were saved through faith. - Thus the present doctrinal position of the Synod is not mine.

My resignation from Synod was, secondly, because Synod expressly decided that in future the doctrine known in Wheeling should be the only legitimate one. Likewise, the Synodal Report, p. 50, says: "Whoever now really has an opposing doctrinal position, cannot, of course, remain with us without being a Unionist." Likewise, p. 51: "Finally, we would like to repeat once again that, of course, those who regard our doctrine as false, and even in some way call it such and fight against it, cannot be and remain members of our Synod."

Since I am willing, as I have been in the past, so also in the future, by God's grace, to present the doctrine of election by grace only according to our clear confession, and since I also do not want to become a "unionist," it was, of course, natural that I sever my connection with the Honorable Synod of Ohio.

Thirdly, I declared my resignation when the Synod separated from the Lutheran Synodal Conference. While the holy apostle earnestly exhorts: "Be diligent to keep unity in the Spirit, through the bond of peace," the Synod hastily tore the bond it had voluntarily made some years ago, in spite of all counter-proposals.

4th My fourth reason for breaking away is, because the Synod has made the false accusations of its professors, which they bring against the orthodox Synod of Missouri, as teaching Calvinistic doctrines, their own, and still suffer the Synodal papers to continue to condemn the said Synod for its adherence to pure doctrine, and to be a part of it.

Especially the men in it, who have rendered outstanding services to the church in this Occident because of the testimony and reaffirmation of the pure Lutheran doctrine, are spitefully showered with scorn and derision. I cannot and will not be guilty of this sin.

These, dear Lutheran Christians, are my most noble reasons for loSing from the Ohio Synod. And this is also the position of my congregations. Only a few members of one of my congregations are not so minded for certain reasons.

C. Engelder,
Lutheran pastor in the Pennsylvanian Fichtelgebirge.

Explanation.

Since the Ohio Synod has adopted Schmidt's doctrine of election by grace, a doctrine which is inconsistent with God's Word and the Confessions of the Lutheran Church, I could not make the resolutions passed by the Synod last fall in Wheeling mine, and was therefore suspended by the President of the Western District.

So I hereby completely renounce the above-mentioned synod, since I do not want to make myself partaker of other people's sins.

After my suspension, President Trebel had nothing more urgent to do than to ask my congregation to dismiss me "immediately". The congregation did not comply with this request. To the aforementioned president, as well as to the pastors of the Ohio Synod in general, who have tried to oust me and have applied for my congregation in a deceitful manner, I hereby inform you: that my congregation is faithful to me, because I am faithful to God's Word and the confession of our Lutheran Church, that it recognizes me as an orthodox teacher of this church, and that it has decided to keep me as its pastor, despite the threats of the president of the Western District.

Stendal, Ind. E. Mahlderg.

Bible Readers."

Once upon a time there was a father in England who had a son who had been instructed in the ways of the Lord from his earliest youth. Father and mother walked faithfully in them, but the son rejected everything. Although hot prayers accompanied him on his way to confirmation, they were of no avail. He walked on the broad road, ah! to what ruin.

The father came to die, and the son did not pay any attention to that either; after all, he hoped to soon become the sole owner of his property, which would serve him even more than before to satisfy his desires. Then his father bade him come to his bedside. "My dear son," said he, in a weak, breaking voice, "I have often testified to you, with deep sorrow, that your ungodly conduct has caused me the bitterest grief of my life. I cannot hope that my present exhortations will make any difference to you. I still ask you for one thing, promise me only one thing: when I am dead and my mortal shell is carried away, you shall retire here to this room for a short time every day for a whole year and sit down here in the place where I will die, and read a passage from the holy scriptures. Only one year, only 365 days, after which do as you please." The son was moved and promised the dying father what he had asked for in his already cold hand.

On the first day after the funeral he retires to the death-room, and seeks the least

On the second day, the same on the third. Soon he must go on to larger sections, and the further the year progresses, the longer he lingers in the death chamber. Yes, before the year was over, he was found not only reading, but also praying, even praying on his knees, and when the year was over, something also died in him, his old man with the lusts of sin, and a new year began for him, that was a year of grace, which does not end in eternity.

(Evangelical Lutheran Messenger of Peace.)

Dr. Paul Luther,
Dr. Martin Luther's youngest son.

As is well known, our dear Luther led an exceedingly happy and blessed marriage, however many curses the worshippers of the Antichrist have foamed against this marriage. Luther himself declared that he had received a greater treasure in his blessed Catharina than a kingdom. Also all his children turned out well, so that he experienced only joy in them. When he died, five of his six children were still alive, three sons and two daughters. The youngest son, named Paulus, was born on January 28, 1533, and died at the age of 60 on March 8, 1593. He was an erudite, excellent physician, which is why he was chosen by several princes as their personal physician and given the dignity of a court councillor. He also received an appointment as professor of medicine at Jena; however, since synergism had found its way there at that time, he declined the appointment as a good Lutheran. As such he also died. In the funeral sermon preached to him, Dr. Weinrich testifies: "In his illness, when he made his public confession and confession, he declared himself roundly that he would live and die by the pure religion which his dear blessed father had planted in this country by the grace of God and which he had written in public writings, and that he would not deviate from it in the slightest point. For he is assured and quite certain in his heart that it is the eternal, constant, and infallible truth, which the devil and all the gates of hell will not overthrow and overcome for all eternity." In this, then, Weinrich remarks, he also passed as a hero to his last sigh, and gently and blessedly fell asleep. W. [Walther]

The true and the sham faith.

Luther writes: "There are two kinds of faith; one is when one hears the gospel and the Holy Spirit enlightens, stirs, and kindles the heart to accept and believe it; faith then makes one free from sin and blessed. But the other faith groweth out of our head. As when a man hears the gospel of Christ preached, how as there are too many people who think they know it and have faith; this is a faith that comes from our own powers, and is a dream, an image that comes to one in the night, but not true faith. It is like a man who finds money in his sleep or wins a city; in a dream it seems as if he is in earnest, but when he wakes up, there is nothing behind it. So it is with them also; they think they have it, and are good Christians, and have faith, and understand Christ very well. But this faith soon comes to an end; when persecution passes away, that one may suffer danger to goods, honor, and body, then the eyes are opened, and the dream is gone. The Lord Christ is even forgotten, because

It was only an appearance and a delusion of faith. Just as one sees a man's image and face in water or in a mirror, it looks very much like him and seems to him as if he were seeing the same man, but it is really nothing. So when it comes to the meeting, this faith also flies away, lets itself be seen that it is nothing." (Ill, 1286.)

"All that my Father giveth me, that cometh to me." Joh. 6,37.

"The consolation we should have from this text is, that if God gives grace for any to come to Christ, he has a great advantage, that he may boast: The Father hath given me to Christ, that I might know Christ." (Luther, VII, 1960.)

Preliminary death notice.

It is with a breaking heart that we hereby inform our readers that it has pleased the Almighty to transfer our dear Johann Friedrich Büniger, pastor of the Evangelical Lutheran Immanuel Parish in St. Louis, Mo. from the contending to the triumphant church. On the fourth of January he suddenly fell ill with an exceedingly painful inflammation of the abdomen, which was soon joined by other equally painful symptoms of disease. Although at one time it seemed as if the illness had been broken, the hope of his recovery that dawned on us with it was not fulfilled, no matter how many hot prayers went up to God for it. On 23. January early at 7 o'clock he passed away softly and without all unhappiness under the prayers and tears of his family and others gathered around his deathbed, after he had, as far as his illness allowed him, made many godly speeches, blessed every single member of his family, strengthened himself by the reception of absolution and the true body and blood of his Saviour, also ordered his house, and repeatedly affirmed, as loudly as he could, that he was now willing and ready to die with hell will not overthrow and overcome for all eternity." In this, a confident heart, based on the teaching he preached in life and then, Weinrich remarks, he also passed as a hero to his last on the pure grace of God in Christ. With him, his family loses its faithful head, his congregation an untiring pastor day and night, the orphanage "zum Kindlein JEsu" near our city, as well as the local Lutheran hospital and asylum, its faithful founder, fervent intercessor with God and man, and careful administrator, the mission, especially the inner mission, its equally practically gifted and active promoter, our entire synod one of its most beautiful ornaments, our church and its doctrine one of its most sincere confessors, all his colleagues and friends one of their most honest colleagues and friends, all the poor who turned to him, and especially all the poor pupils and students, a heart that was always ready to give and help almost above its means, all the faithful a hero of the faith who always considered himself to be the most weakly believing and the smallest and least among them, all of Christendom finally, in a word, a true Israelite in whom there was no falsehood. In any case, never have more sincere tears of love and gratitude been shed for a truly evangelical preacher by young and old, by near and far, than for our oldest friend of the heart, Johann Friedrich Büniger. Even to many children of the world he has become a man of admiration, respect and blessing through his shining example as a true Christian, by plugging the ignorance of foolish people with benevolence. God willing, we will later present a more detailed picture of his life and leadership to our readers. W. [Walther]

Der Lutheraner

Ordination and Introductions.

On the first Sunday after Epiphany, the candidate for the sacred office of preaching, Mr. Johannes E. A. Müller, of Springfield, having passed his examination, was ordained by the undersigned by order of the District President, with the assistance of Prof. A. Selle, in the midst of St. Jacob's Parish, Chicago, to which he had been appointed assistant preacher, and was inducted into his office.

In the afternoon the newly built schoolhouse, in which he is to preach and teach, was inaugurated, on which occasion Dir. E. A. W. Krauß held the speech.

Address: Rev. ^odannes L. LluvUer, enr" ok kev. LartltnA, 18ö ?removt 8tr., Ltrlcnxo, III.

By order of Mr. Praeses ?. I. F. Biltz, Mr. k. 8. Wahl was installed in his office as pastor of the Lutheran Church at Mobile, Ala. by the undersigned on January 15.

Aircheinweihrmgen.

After a part of the congregation in Mount Olive had been forced out of the church property together with their dear pastor H. Weisbrodt and teacher L. Kanke because of their faithful adherence to the pure Lutheran confession, the dear people organized themselves into a congregation of their own and, trusting in the good Lord, built a new beautiful church, which was consecrated on Christmas Day. Christmas Day was consecrated. The festive sermon was held by Prof. F. Pieper from St. Louis on the festive gospel and Dr. Walther preached in the afternoon at the request of the congregation on the doctrine of the election of grace according to Eph. 1, 3-6, which sermon will hopefully soon appear in print. - Signed with his whole congregation was present, as well as individual guests from other neighboring churches. The church, a handsome frame building (26X48), is also shared for the time being as a school. Schroeder.

On the 2nd Sunday after Epiphany, in Town Oliver, Huron Co, Mich, the new church, a log building (22X34 feet) was dedicated to the service of the Triune God.

Official request

to the members of the Electoral College and to our synodical congregations.

After Prof. R. A. Bischofs, until now rector at our high school in Fort Wayne, Ind, has, by the grace of God, come to the conclusion that it is the will of the Lord to accept his election as principal of the aforementioned institution, and that he has already been inaugurated on the 23rd of this month, the undersigned, in the name and on behalf of the supervisory authority concerned, hereby requests the honored members of the electoral college to send him the names of those persons as soon as possible, at the latest by the following March 1, exclusively..., who they propose as candidates for the vacant professorship. At the same time, the worthy synodal congregations, as well as the teachers' college in question, are hereby reminded that, according to our synodal constitution, they are also entitled to nominate a candidate.

St. Louis, Mo>, on the 1st of February, 1882.

C. F. W. Walther, d. Z. Secretary of the Electoral CollegeS.

Conferenz - Display.

The Minnesota Mixed Teachers' Conference will meet at Mr. Lenz's school (Mr. ?. O. Hoyer's parish) at St. Paul from January 31 to February 2.

H. Meyer.

Entered the Sofie of the Illinois District:

For the synodal treasury: Christmas - Collections: from ?. Brunn's congregation in Strasburg -12.00, P. Ramelow's Elk Grove 12.01, P. Wolbrecht's Okawville 12.00, ?. Eirich's congregation at New Minden 21.67, ?. Brewer's Gem. in Crete 20.00. - From P. Deck's Gem. in Jacksonville 10.10. Bro. LührS in Addison 10.00, from the Gem. there subsequently .66. half of the New Year's Collecte of ?. Great Gem. in Härlein 14.00. Fr. Strieter's Gem. in Provtsö 29.00. k. Burfeind's Gem. at Rich 9.10. Fr. Frese's Gem. at Champaign 8.00. By Fr. Sieving of St. Paul's Gem. at Manito 2.13, contribution by himself 2.00. Fr. Frederking's Gem. at Dwight 11.50. ?. Roeders Gem. at Arlington Heights 25.00. Christmas coll. of Fr. Schieferdecker's Gem. at Hamel 11.63. k. Gotsch's congregation at Uork Centre 15.16. ?. Kleppisch's congregation in Troy 13.95. Communion coll. by ?. Schuricht^ Gem. in St. Paul 13.65. P. Rachtigall's Gem. in Wartburg 2.35. - From Chicago: New Year's Coll. by P. Lochner's Gem. 15.72, ?. Wagner's Gem. 52.00, Eptphantas-Loll. by P. Bartling's Gem. **24.00. (P. -347.63.)**

To the building fund: by teacher H. B. in Addison 32.00.

On the new building in St. Louis: From Chicago: by H. C. Zuttermeister by ?. Wagners Gem. 2nd Zahlg. 337.50; by k. Reinke6.85. congregation tn Bay City 23.25. congregation at Saginaw City from W. Ladwtg 10.00, C. Sylvester, W. Hörmann, H. Zechlin, F.14.70. congregation at Frankentrost 13.50. congregation at Grand Rapids Langosch, C. Bach, H. Greinke each 5.00, I. Lange II. 4.00, Frieder.14.62. congregation at Wyandotte 6.45. congregation at Frankenlust Metns, Aug. Plinske 2.00 each, Ferd. Jannusch 1.00; by P. Lochner's19.04. (Summa -98.41.)

Gem., 4th Zahlg. 30.00; by P. Engelbrecht 6.00; by?. Succop I. Zahlg. by I. Treichel 6.00, Joh. Kuhlmann 5.00; by ?. Wunder from sr. Gem. 25.00;4.51. Gem. in Unionville 3.57. Gem. in Kilmanagh 1.53. W. L. in Bartling by Heinr. Eggold 10.00, Fr. Stricker 25.00. By ?. Große inSebewaing 5.00, G. Kunderinger 1.00. Wittwe Schädel on Tandy Creek Hartem by W. Evert 2.00. ?. Rauscherts Gem. in Dalton 50.00. By ?.15.79. P. HertrichS school children 2.00. By 8th I. Schmidt, Christmas gift Oetting in Elliottstown by H. Kuhlmann, Wittwe Butzin, Aug. Schormann,from K. D., 10.00. Child Aufcoll. at H. Hörnlein's in Saginaw City 2.50. Wittwe Dews, Wittwe Lürßen, Chr. Schulz, I. Lorenz, G. Wäscher, Chr.Christmas gift from A. Frank in Adrian 3.00. M. Hake in Gr. Rapids 2.00. Lorenz, G. Dews, H. Kraas, F. Bahntna each .50, Wittwe Kraas .25, C.Gem. in Manistee 13.00. (S. -63.90.)

Wohlthmann 1.50, F. Henke, G. H. Schmidt, Wittwe Krause, Joh. To the widow's fund: V. d. ??.; Bohn 2.00, Hahn 2.15, Burmester 3.00, Wohlthmann, L. Schulz, W. Schreiber, H. Helmbrecht, C. Lorenz, G. Gerth, Lemke 4.00, F. Sievers sr. 5.00, Ä. Ch. Bauer 6.00, Houses 2.00. teacher W. Steinholdt, Joh. Dews, E. Wäscher, H. Endebrock, D. Schormann,Zeile 3.00. sem. in Frankentrost 4.00. comm. in Bay City 24.00. comm. in Joach. Dews, P. Weisenbarn, C. Ebeling, each 1.00, H. Schmidt and W. Ruth 7.30. Miss M. Works at Cold Mater 2.00. Gem. at "melith 6.11. Gem. Endebrock each 5.00, M. Hannemann, Chr. Ebeling, H. Prahl e 2.00. Byat Frankenmuth 31.83. Mrs. Strikter at Unionville 1.00. Gem. at ?. Burfeind in Rich 4.00. By ?. Frese in Champaign by etl. members 10.00Sebewaing 15.75, W. L. 10.00, Mrs. A. 3.00. Gem. at Grand Haven 5.15. ?. Röders Gem. in Arlington Heights 17.00. By teacher Waschilewsky inGem. in Big Rapids 7.50. 8th Sievers' Jr. comm. 4.50. comm. in Ehester Quincy from the Sing Choir 25.00. By ?. Mennicke in Rock Island 27.30.12.90. Mrs. Heinzelmänn in Gr. Rapids 2.00. comm. in Manistee 13.00. ?. Wolbrechts Gem. in Okawville, 2nd Zahlg. 55.00. By ?. Otto in WarsawYoung Men's Association in Monroe 5.00. comm. in Frankenlust 14.25. by members of his... Parish, 5.50. Brauer's congregation at Crete, 1st(S. -208.44.) inst., 364.75. P. Gehrmann at Taylorville, 5.00. ?. Drögemüller's church For Negro Mission: By 8th I. Schmidt, Christmas gift from K. D., 10.00. in Arenzville, 106.00. (p. -1205.80.)

Teacher Selles school children in Gr. Rapids 2.60. Congregation in For inner mission: Christmas coll. by ?. Lochner's congregation inFrankenlust 9.00. German and Norwegian Congregation in Alpen" 7.54. Chicago 6/26. Epiphany coll. by ?. Mießler's congregation in Carlinville(S. -29.14.)

2.00. By ?. Bartling in Chicago by Mrs. N. N. 5.00. (S. -33.06.)

For Negro mission: By ?. Käselitz in Winterroad 3.00. ?. Burfeind's.25. Congregation in Burr Oak 6.00. Congregation in Lanmg 1.38. From congregation at Rich 8.00. Epiphany coll. of ?. Mießler's congregation atthe mission fund in Adrian 12.00. From the women's fund in Adrian 5.00. Carlinville 2.00. (p. -13.00.)

For Emtgr. Mission: ?. Hartmanns Gem. in Woodworth 6.00.

For poor students in St. Louis: By?. Rauschert in Dalton from sr. Gem.parish at Reed City 3.00. parish at BurrOak 8.05. parish at Saginaw City for Heinemann 10.00. For C. Schubkegel by Fr. Brecht in Farina 5.00 and 12.40. parish at Gr. Haven 9.17. parish at Lake Ridge 5.61st Cong. at Petersburg 5.42. Cong. at Gr. Rapids 17.87. Cong. at Monitor 4.75. Cong. by ?. Wolbrecht in Okawville 10.00. (p. 25.00.)

For poor students in Springfield: half of the coll. at the Janke-Brauerat Cold Water 4.48, Miss M. Gerke 2.00. Cong. at Wyandotte 4.40. 8th I. Association for I. W. Lehr 10.00. ?. Mariens' Gem. in Danville for2.30. Gem. in Roseville 9.00. A youngster tn Mouroe 3.00, 2 others 1.00. Lübckemann 6.75. Christmas Coll. by ?. Burfeind's Gem. in Rich for F. C. Gem. in Tawas City 9.46. Gem. at Sandy Creek 7.60. Gem. in Caledonia Leeb 8.60. (S. -31.10.)

4.00. 8. Hügli's Gem. in Detroit 20.60. (S. -249.17.)

For heathen mission: Gem. in Frankenlust 8.44.

For sick pastors & teachers: Through 8.1.Schmidt, Christmas gift from K. D., 10.00.

To the building fund: Gem. in Manistee 16.65.

To seminary building: congreg. in Frankentrost, 2nd payment, 22.00. congreg. tn Port Hope 112.50. Fr. Hirsch in Ruth 1.00. On Bro. Wuan's wedding in Ruth ges. 6.54. congreg. in Jonta 7.42. congreg. in Sherman 10.00. 8. Moll's congreg. in Detroit, 2nd payment, 150.00. congreg. in Frankenlust, 1st payment, 156.90. (S. -446.36.) Signed: Congregations in: Monroe -350.00, Port Hope 9.50, Sherman 45.00, Monitor 35.00. (S. -439.50.)

For those burned in Michigan: parishioners in Roseville 7.00. parish in Elmira, Ont. 50.00. W. Horns in Magnetawan, Ont. 1.00. (S. -58.00.)

For St. Clair, Mich. congregations: congregation in Millers9.00. congregation in Roseville 10.00. congregation in Frankenmuth 23.00. congregation in Burr Oak 8.00. congregation in Saginaw City 5.00. congregation tn Gr. Rapids 25.00. 8th Huegli's congregation in Detroit 23.00. congregation in Manistee 10.00. Fr. Markworth 1.00. (S. -114.50.)

To the household in St. Louis : Gem. in Amelith 1.50.

To the household in Springfield: Gem. in Amelith 1.50.

To the household in Fort Wayne: Gem. in Amelith 1.50. From the communion fund in Adrian 10.00. (S. -11.50.)

To the household tn Addison: Gem. in Amelith 1.80. By ?. I. Schmidt, Christmas gift from K. D. 10.00. (p. 11.80.)

To the orphanage in Addison: By ?. I. Schmidt, Christmas gift from K. D., 10.00. I. Strikter in Unionville 1.00. 8. Hüali's Gem. in Detroit 9.00. (S. -20.00.)

To the Orphanage bet Boston: I. Strikter at Unionville 1.00.

To the Orphanage bet St. Louis: Aug. Nienstedt tn Laseville.50. I. Strikter in Unionville 1.00. Mrs. Strikter for 2 studying boys (in Fort Wayne and Addison) 2.00. (S. 3.50.)

Proceeds to the Michigan district treasury:-

To the synodical treasury: From the congregation at Grand Haven - 6.85. congregation tn Bay City 23.25. congregation at Saginaw City 14.70. congregation at Frankentrost 13.50. congregation at Grand Rapids 14.62. congregation at Wyandotte 6.45. congregation at Frankenlust 19.04. (Summa -98.41.)

For the deaf and dumb: Kindtauf-Coll. at W. Setbel Jr. in Saginaw City 2.50. Child Aufcoll. at H. Hörnlein's in Saginaw City 2.50. Christmas gift from A. Frank in Adrian 3.00. M. Hake in Gr. Rapids 2.00. (S. -63.90.)

To the widow's fund: V. d. ??.; Bohn 2.00, Hahn 2.15, Burmester 3.00, Houses 2.00. teacher Zeile 3.00. sem. in Frankentrost 4.00. comm. in Bay City 24.00. comm. in Joach. Dews, P. Weisenbarn, C. Ebeling, each 1.00, H. Schmidt and W. Ruth 7.30. Miss M. Works at Cold Mater 2.00. Gem. at "melith 6.11. Gem. Endebrock each 5.00, M. Hannemann, Chr. Ebeling, H. Prahl e 2.00. Byat Frankenmuth 31.83. Mrs. Strikter at Unionville 1.00. Gem. at ?. Burfeind in Rich 4.00. By ?. Frese in Champaign by etl. members 10.00Sebewaing 15.75, W. L. 10.00, Mrs. A. 3.00. Gem. at Grand Haven 5.15. ?. Röders Gem. in Arlington Heights 17.00. By teacher Waschilewsky inGem. in Big Rapids 7.50. 8th Sievers' Jr. comm. 4.50. comm. in Ehester Quincy from the Sing Choir 25.00. By ?. Mennicke in Rock Island 27.30.12.90. Mrs. Heinzelmänn in Gr. Rapids 2.00. comm. in Manistee 13.00. ?. Wolbrechts Gem. in Okawville, 2nd Zahlg. 55.00. By ?. Otto in WarsawYoung Men's Association in Monroe 5.00. comm. in Frankenlust 14.25. by members of his... Parish, 5.50. Brauer's congregation at Crete, 1st(S. -208.44.) inst., 364.75. P. Gehrmann at Taylorville, 5.00. ?. Drögemüller's church For Negro Mission: By 8th I. Schmidt, Christmas gift from K. D., 10.00. in Arenzville, 106.00. (p. -1205.80.)

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2.00. By ?. Bartling in Chicago by Mrs. N. N. 5.00. (S. -33.06.)

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To the Orphanage bet St. Louis: Aug. Nienstedt tn Laseville.50. I. Strikter in Unionville 1.00. Mrs. Strikter for 2 studying boys (in Fort Wayne and Addison) 2.00. (S. 3.50.)

Correction.

In d. Receipt of Nov. 24, '81 (Luth. No. 24) instead of "8th Wuggazer's pupil -1.14, whose branch in Wtttlin 1.76 to Seminary - household in Addison" read: 2c. 2c. Filial tn Wheatland 2c. to orphanage in Addison. Detroit, Jan. 16, '82. Chr. Schmalzriedt, Cassirer.

Entered the Sofie de- Eastern" District:

To the synodical treasury: from the congregation at Paterson -9.48. St. John's congregation at Williamsburg 17.00. congregation at Wolcottsburg 4.75 and 5.30, Joh. Trapp sr. 2.00. congregation at Wolcottsville8.11. Gem. in Otto 3.00. Gem. tn Little Valley 2.12. Gem. in Kingsville 5.00. Gem. in Richmond 8.50. 8. SihnerS Gem. in Pittsburg 34.00. (Summa -99.26.)

To the widow's fund: comm. in Port Richmond 2.92. comm. in Paterson 8.15. N. N. by 8. Stechholz 10.00. comm. in New York 24.50. comm. tn Wolcottsburg 5.70, Father Schmidt .50. comm. tn Somerville 10.78. Joh. Trapp sr. 2.00. Mrs. S. Arnold by ?. Zollmann 1.05. Joh. Äehring by ?. Hanser 5.00, A. G. 1.00. Common in Wellsville 19.59. ?. Zollmann 4.00. Holiday 4.00. Cong. in Uork 17.20, Fr. Wrster- hold 2.00. Trinity Cong. in Buffalo 13.05. Cong. in Wol" cottSVille 3.65. Coll. bet G. Siebert'S silver wedding 2.60. Funeral Coll. at W. Brenges.75. Wittwe Thielk 1.00. Mich. Krebs by ?. Richmann 2.00. ?. Richmann 3.00. Ehr. Steinfeld at Buffalo 1.00. H. N. Teillfuß at Pittsburg 5.00. I. S. S. by ?. Stürken 5.00. A. S. by drnsl-

ben 5.00. Mrs N. N. through ?. Frey 5.00. Mrs. C. by the same 3.00. (p. thie worn clothes. Gem. at Collinsville, Ill, 16.50 and 775 lbs. flour, 100 hoff, Fr. Bening, Joh. Klitzke each 2.00, Lud. Metz, F. Pieper, F. Sirbert, 171.44.)

To the orphanage near Boston: Mrs.?. Fleckenstein and her children and sausage, 5 boxes of clothes and shoes. H. P. Heitland at West Ely, Freundt .50 and Mrs. K. Neubauer 1.25; by ?. Hölter v. Wittwe Rechling 3.00. Singckor of the congregation in Somerville 3.27. Joh. Trapp sr. 2.00. Mo., 5.00. W. Spiering at St. Louis, Christmas present, 1 barrel of nuts. u. Frau Elis. Th. each 2.00, H. Benken, E. Spörl, H. Teßmann, Frau Spörl B. H. Succop iu Pittsburg 1.00. Congregation in College Point 5.00. From St. Louis: from d. girls at teacher Niemeyer's school (Dr. Distr.) each 1.00, HochzeitScoll. bei Aug. Baada 4.30, N. N. .50, Frau Engel Virgins' Association 8.50. Congregation in New York, from their6.20, from boys 3.80, Christmas Eve coll. of parish 44.65, Heinr. Tatge 3.00, W. Rohn 2.50, zu Weihnachten vom Frauenverein 22.50, missionary fund, 8.00, Women's Association 10.00, ?. KönigsHartmann 5.00; through Mr. Dr. Walther from an unnamed person Beata und Jda Heidenreich u. Frau Oberg each .50, Frau Weyland, E. u. Confirmanden 5.50, A. und W. König .50, Lilly u. Karl Preifinger .50, Mrs. 100.00, I. Meusckke in Lincoln, Mon., 2.00. Virgins' Association of the H. Teßmann, R. Hermann each 1.00, M. Keller 2.00; by ?. Lochner by Preisinger .50. ?. Frincke's Jr. confirmands 4.00. Eden Valley parish in Palmyra, Mon., 8.00. Wittwe Am. Müller in Altenburg, Mon., 1 Mrs. Meyer .25, for verk. Orphan reports 7.05, Clara & Car. Köhnel 1.00; congregation 4.00. Egg Harbor Sunday School 3.66. Thank offering for bag of tr. peaches. M. Körber in Cape Girardeau, Mon., Christmas by H. C. Zuttermeister from Mrs. E. Vogts 1.00; by ?. Wunder by H. happy delivery of Mrs. ? Delivery of Mrs. ? Zollmann 5.00. Louise Welcher business, 2.00. By?. A. G. Grimm in Washington, Mon., from F. Bormann, Mrs. Thiede 2.00 each, H. Lammerich 1.00; by ?. Wagner by in York 2.00. ?. Walker's children, 2.00. Krafft's schoolchildren 2.60. Niederdick 5.00, Mrs. Steinhaus 1.00. G. Weinrich sr. in New Welle, Wo., Mrs. Bollmann 9.25. From Addison: by F. Stünkel sm. 44.20, by W. Funeral coll. at F. Busekist 7.68. ?. Ahner's Gem. in Pittsburg 41.80. Of 5.00. Nähvcrein in Kreuz-Distr. at St. Louis 12 shirts, 12 aprons, 12 woll. Buchholz 63.75, by W. Grote 46.00, by F. Göllner 18.25 & high time coll. the school children and some young people in North East 3.66. Gem. in Underskirtsc, 12 pr. stockings, 1 pr. gloves; Ivan Faconesowich 6 girls' by W. Böske 4.00. ?. Böttcher's Gem. in Mount Pulaski 5.00. By ?. Ellicottsville 5.35. Geo. Walter at Buffalo 2.00. Mrs. N. N. by ?. Frey 5.00. hats, 2 boys' hats, 4 vests, 1 jag, 2 pr. underpants, 2 pr. gloves, 3 pr. Behrens in Morris by Wittwe Lutz 1.00. By ?. Hallerberg in Quincy, part A. S. by ?. Stürken 3.00, by the same from I. S.S. 3.00, from Fr.T. 5.00. suspenders, 4 pr. shoes. Christabdcnd coll. of parish at St. Genevieve, of the "Missions" coll. by St. John and St. Jacob. 5.00. By ?. Bur- feind (S. -159.52.) Wo., 5.25. By ?. Biltz in Concordia, Mo., 2.65. baptismal coll. at W. from Rich by F. Wegener, Wittwe Stünkel each 1.00, from Matteson by Wagner in Serbin, Tex., 8.50. By ?. Michels in Franklin Co, Mon, by N. P. Werner .50, H. Larsen .25. From Dundee: by Ch. Luther for orphan R. 2.00, desgl. 1.00. Christmas coll. of the congreg. in Paola, Kans., reports 4.10, by ?. Steege, part of Harvest Festival coll. 8.45. ?. 10.40, by some members 4.50. Wedding coll. by W. Keller in Döderlein's congregation at Homewood, part of Harvest Festival coll., Leavenworth, Kans., 3.00. By ?. Lohr at Jackson, Mo. coll. sr. Gem. 3.30, 18.30. By ?. Trautmann at Wtlow Sprinas v. G. K., .50. By ?. Uffenbeck by s. sons M. & P. each .35. A. guest in Cross Distr. at St. Louis 5.00. in Lemont by K. Schroeder .50, Bro. Mayer 1.00. ?. Mariens' Gem. in Dan- Christmas coll. by ?. Strobel's Gem. m Bauer, Iowa, 7.00. members from ville 19.50. ?. Hcyer's parish in Colehour 2.70. Harvest Festival coll. by ?. ? Boys Gem. at Mascoutah, Ill, 10.10. From the savings bank of Louise, Gräfs' congregation in Palatine 10.00. Mrs. N. N. through C. Schroeder Clara and Ada Maurer at Wilton, Iowa, 5.00. School children of ?. Will in S. Litchfield 5.00. ?. Great Gem. in Hartem, half of Reform. fest. coll. at Brownsville, Mo., 5.85. By ?. Demetro at Perryville, Mo., 2 barrels & 13.25. by ?. Wehrs in Oak Glen by H. Goothpiete & H. Jakobs each 1.00. 1 case of meat, 1 bag of flour, 14 pc. chickens. Christ-Coll. of ?. Tisza's By ?. Müller in Bremen, wedding coll. at F. W. Brinkmann, 5.50. By ?. comm. in Lone Elm, Mo., 18.85. I?. Biedermann's children in Pissel, part of the missionary collection of the community in Benson, Friedensau, Nebr., .85, H. Heider 1.00. From an unnamed person in Secor, El Paso and La Rose 10.00. By?. Sieving in Ottawa from the orphan's box in the church 1.60 and wedding collection. Lei ?. Wilder Baden, Wo., 1.00. Mrs. Bürmann in St. Charles, Mo., 2.50. W. Henjes in 7.20. Genoa parish by?. I. Merkel 9.40. Strasburg parish by H. Faster Blumenau, Col., 1.00, ?. Saupert's comm. there, 2.40. Coll. of ?. 2.00. ?. Froderking's comm. at Dwight, Harvest Festival coll., 33.51. By Krämers Gem. in Humboldt, Ks., 3.73. Mrs. R. Fischer and Maria by ?. Schuricht at St. Paul, thank offering by Mrs. D. Stock, 2.00. By ?. North Angerer in Osage Bluff, Wo., each .75. From St. Louis: From the from Hinckley by Chr. Hartmann, 4.00, H. Jlsemann, 1.00, Gem. in Women's Association of ?. Lenk: 1 Dtzd. Boys' shirts, 6 comforts; from Lindenwood, 1.25. By ?. H. Meyer in Lincoln: Thanksgiving Coll. 3.61, v. Wittwe Koch 2 quilts; Mr. Bischofs 1 sack of trouser patches, 2 pr. shoes. Woman's Club5.00. By Mrs. ?. Bohlen in Summit as a Christmas gift from ? Boys Gem. at Mascoutah, Ill, 10.10. From the savings bank of Louise, 5 caps, 3 hats; from Mr. W. Graicken: 1 Dtzd. mirror, 4 Dtzd. Miss W. Möller & Jda Holz each .25, by the Women's I. Harms, Ch. Müller, Handkerchiefs, 6 combs; Mrs. Wilh. Schramm -5.00, a large bedstead, Fr. Schwenn, Miss Car. and Engel Runge each .50, Mrs. I. Pankow .70, 5 Christstollen, 1 Dtzd. Bales of crochet yarn, some gingham and calico from the wives G. Schröder, W. Braasch, F. Rachmeyer, A. Harms, H. scraps, a large package of worn clothes, 1 Dtzd. extra fine picture books Vöge and Wittwe Eder each 1.00. H. Großmann by ?. Lußky in Sterltng and picture packages, a baby carriage; from Mr. Volkening 18 picture 1.00. ?. Bangerter's parish in Peoria 5.00. ?. Gieseke's church in Secor books, 24 tin trumpets, 6 whistles, 6 roundabouts, 1 package of pictures; 5.00. Women's club through?. Schüßler in Joliet 12.00. High school coll. from Mr. Dette 5 Dtzd. picture books; from Messrs. Hauelsen and Lang through D. Goltrrmann in York Centre 12.36. ?. Hartmann's congregation at Woodworth 40.62. I. Heegard at Elm hurst 2.70. By?.Franckin Steeles 2 Bbl. apples, Jakob Hauelsen 1 Brl. Apples; from Martin Kohrs 2 Bbl. Mills v.N.N. 1.00. Mrs. Tßke by?.Riedelin Blomington 1.00. Several potatoes, 3 Gall. Molafies; from Mr. ?. Fr. Bünger 36 volumes of youth conregants by?. Menntcke in Rock Island 40.00. (p. -591.95.) library; from Mr. F. Schmidt a parthie of waistcoats and shirts. From New Orleans: through Messrs. Glover and Odendahl, board money for the 80 From parishes 2c. outside Illinois: by?. Lauritzen v. d. St Martinigem. year old asylum man Fr. Talbert, -20.00. From Carlinville: through ?. at Lapeer, Mich., 3.00. F. H. at Atchison, Kans., 1.00. BirthDay Coll. at Mießler by A. Schupmann, C. Grotefendt, C. Gilmann, H. Arends, K. Teacher Thomson's at New Orleans, La., 7.50. By Cassirians I. S. Simon at Monroe, Mich, 9.35. G. Renfer in Welles - ley, Ont. 3.00 and by himself 1.00, Chr. Schmalzriedt in Detroit, Mich. 10.00 & 20.00, C. Eißfeldt in Wolcottsburg 2.75. A. G. 1.00. Wedding coll. by Otto 3.05. A. S. by ?. in Milwaukee, Wis. 17.64 and 8.00, I. P. Rademacher in Boone, Iowa, 7.85, Stürken 3.00. Virgin Society of the Jmm. congregation in Baltimore 5.00, E. Roschke, thank offering by Mrs. N. N. in Wisconsin 5.00. By ?. Eifert from the same for H. Frincke 5.00; from the Women's Society for the same 10.00. (S. -29.80.) in Alice, Ont. weddingScoll. at H. Mau 5.00. From Accident, Md, G. Goehringer 2.00, Anna Ries 2.00 & 2.00. ?.. Scholz's St. Petrigem. m Hüpsch 10.00. (S. -30.70.) for poor students in Springfield: congregation in Wolcottsburg 3.00. girls' shirts, 9 dresses, 7 bodices, 1 apron, 1 white petticoat, 3 pr. boys' Young Fr. society by ?. Niethammer at La Porte, Ind. 10.00. Dr. Dümpling at Fort Wayne, Ind. 2.00. By teacher Elbert at Courtland, Minn. by Bro. Reuß .50, Mrs. Hellner 2.00. For Christian confirmation: Wittwe Lehmeier at Cleveland, O-, 2.00; from ?. Schaafs Gem. in klarern ont, Win", Hochz.-Coll. at F. Schneider 9.00. By ?. Dulitz in Napoleon, O., from his gem. 50.00. By ?. Küchle in Milwaukee, Wis. by F. Sturr 2.00, by the women Neuübel, Wolfram, Wittwe Krehl, Strelow, Wergin each.50, by the women Necke, Kröning, Lawonn each I.OO, Mrs. W. Kroning 1.50, Mrs. Bart .25. Mrs. Hennig in S t. Joseph, Mick., 1.00. George Goehringer in Accident, Md., 1.00. G. Heinicke in Sheboygan, Wis. 1.00. (S.-204.44.)

For college maintenance: Gem. in North East for St. Louis, Fort Wayne" Addison and Springfield 4.20 each.

For the burned in Michigan: Wauenverein of the congregation in Paterson 10.00. Jünglingsverein of the St. Matthäus- Gemeinde in New York 75.00. Gem. in Marilla 4.00. By ?. Her of I. Dietz4.00, W. Wirsing 2.00, B. Schneider 1.00, G. Stiegler.50, E. Millitzer 5.00, S. Stiegler.50, Fr. Lang .50. Chr. Dietz.50, N. N. 1.00, total 15.00. ?. W. R. Bühler 2.00. (S. -106.00.) For ?. Schöch's comm.: comm. in Washington, 2nd broadcast, 21.70. For ?. Schwarz's comm.: comm. in Allen Centre 6.80, comm. in Hamlin 10.00, comm. in Cohocton 11.44.

For the congregation in Allendorf, Hesse: Bon some members of the Jmm.-Gem. in Baltimore 28.00.

To the orphanage at Addison: By ?. Strengths of A. S. 3.00, Fr. T. 5.00.

To the college building: Gem. in Ellicottsville 10.00. By ?. Zollmann by Karl Biermann 3.00, Karl Schroeder II. 2.00, Gustav Schroeder 2.00, Karl Schroeder I. 1.00, August Ebeling 1.00, Chr. Heinemann .50. congregation in Cohocton 40.00. congregation in North East 28.00. congregation in Richmond 120H0. Trinity congreg. at Buffalo, 6th sending, 30.00. Martini congreg. at Baltimore, 3rd sending, 110.25. (S. -347.75.)

For the parish in St. Clair, Mich.: ?. Ahners Gem. in Pittsburg 32.50. For Inner Mission: Joh. Trapp sr. 5.00. Wittwe Thielk.50.

For the deaf and dumb: B.H.Succop inPittsburg 1.00. Gem. in Freedom 5.00. A. S. by ?. Stürken 3.00.

For traveling preachers in Western New York: Gem. in Eden Valley 9.00. Gem. in North East 5.00.

For ???. Wynecken and Crämer: Gem. in Somerville 7.14. For Negro mission: I. S. Veit by ?. Schulze 1.20, ". G. 1.00.

For sick pastors: Joh.Trapp sr. 2.00. A. G.1.00. I. S. S. by ?. Stürken 2.00.

For Inner Western Mission: O. Nitzschmann through I?. Schulze .50. Mich. Krebs in Pittsburg 3.00.

For poor students in St. Louis: Wedding coll. by Chr. Braun in Wolcottsburg 2.75. A. G. 1.00. Wedding coll. by Otto 3.05. A. S. by ?. Stürken 3.00. Virgin Society of the Jmm. congregation in Baltimore 5.00, from the same for H. Frincke 5.00; from the Women's Society for the same 10.00. (S. -29.80.)

For poor students in Fort Wayne: Joh. Trapp sr. 2.00. Dreieinigk.-Gem. in Buffalo for Otto Gräßer 15.70. A. S. through ?. Stürken 3.00. Women's association of the Jmm. congregation in Baltimore for Rud. Hüpsch 10.00. (S. -30.70.)

For poor students in Springfield: congregation in Wolcottsburg 3.00. A. S. through ?. Stürken 3.00. Virgin Society of Jmm. congreg. in Baltimore 5.00; Women's Society of same congreg. for Joh. Her 10.00. (S. -21.00.)

For poor students in Addison: A. S. by ?. Stürken 3.00. Young Women's Society of Baltimore 5.00.

On the emigrant mission in Baltimore: Gem. in Richmond 3.42. For the German Free Church: Gem. in Port Richmond 5.00.

For heathen mission: A. G. 1.00.

For the orphanage at St. LouiS: Collected by the "Kinderblatt" 25.00. A. G. by ?. Stürken 4.00.

Signed up for college construction: Somer- viue comm. 120.00. Allegany comm. 53.00.

New Uork, January 5, 1882. I. Birkner, Cassirer.

For the preachers' and teachers' widows' and orphans' fund (of the Jowa District)

find:

1. contributions:
From the ??: Bünger -3.00, Händschke, Herrmann, Studt 2.00 each.
Two. Gifts:
From Mrs. ?. Bünger 2.00, Bro. Völz 1.00, G. Trtmpe .50, Tietjen 1.00, Wittwe Schürmann .50. parish in Home- stead8.40; collected at Heitshusen's wedding4.00. ?. Brands parish 5.51. Parish in State Centre 6.78; Mrs. ?. Herrmann 1.00. ?. Stephen's parish, 17.50. Händschke's comm. 8.43. ?. Seßler's gem. in Sheridan 7.23, in Grant City 2.06. Gem. in State Centre 3.31. ?. Arons Gem. 6.44; Wittwe Keiper 1.00; Ferd. Sallach .50. By ?. Reinhard von H. Bröndel 2.00. By Kassirer Rademacher 28.80. Summa -116.96.
Luzerne, Iowa, Jan. 18, 1882. p h. Studt, Cassirer.

Fr. Lutheran Orphanage near St. Louis, Mo. received since Dec. 10, 1881: From St. George NLHverein in St. Louis 6 shirts, 15 underpants, 9waists, 10 pr. stockings. Mr. Thielking in Washington, Mo., -3.00. Gem. in California, Mo." 4.77. Wilh. Waltke in St. Louis 15 boxes of soap. From teachers Trettin & Heiser and their school children in Staunton, Ills, 6.00. Congregation members there 1 par-.

For the orphanage in Addison" III,

October 1881:

From Illinois municipalities 2c.: From Chicago: D. Streger by ?. Succop - .65, Anna Hecker, Anna Düsing, Ernstine Großkopf & Aug. Lenz 1.00 each, Joach. Faß 5.00; by ?. Bartling by Joh. Kohn, Wittwe I. Heitbrink, L. Rieck-.

For poor Michigan students has been received by the undersigned since last July: From ?. Lemke's parish -8.00; from ?. Bernthal's parish 3.60; WeddingScoll. at H. Fischhaber's in Frankenmuth 4.45; from ?. Stute's parish 8.25; from ?. Sievers' parish in Frankenlust, Kirchweihcollecte, 21.10; from ?. Torney's parish 3.50; by ?. Jos. Schmidt, wedding coll. at Friedr. Schulz, 5.00; wedding coll. at ?. Hantel 10.33; HochzeitScoll. bei Friedr. Sowatzki 6.25; by Kassirer Schmalzriedt 10.00; by ?. Hügli from the Jungfrauenverein in sr. Gem. 5.25; by ?. Hattstädt from the women's association in sr. Gem. 10.00; by ?. I. L. Hahn for the student Hermann Speckhard in St. Louis by Mr. M. Gremel 3.00, C. Bolz 2.00, wedding scoll. by Mr. Berlin 4.00, ?. Hahn himself 1.00; for the college student Fried. Hahn from M. Gremel 2.00; furthermore for my son in college at Fort Wayne from several women in my community 14.00.

God reward the dear givers for all the good they have done so far, and make them willing and cheerful for all good works in the future! .
Rosevttle, Mich. 6 Jan. 1882. I. List.

Report of the KesfirerS of "Il,e "ei "e" Stznede
From March I, 1881, to January 1, 1882.

| Synod Treasury. | | |
|---|--------------------------------------|--|
| Intake: | | |
| B--ttank on I. Äär; i.Ä-- | 5042.55 | |
| From cem --s Drusuu rurck Kai'nrr --v. B.'.rrkng | 1999.78 | |
| From rcm Jowa Dltnrc curä' Kaftrrr). P. Raee-- inaä'i--r..... | S9.S5 | |
| From tcm Äüttcicn Diuricr turck Kusn'rerS. VAaul--. | 2124.16 | |
| From itm A'errk.Acn Durric: r.irck Kv'ircr bbr. Toun.A--ru'S! | 572.54 | |
| From rem A forliAcn ^rüru'i iurcb canoe Z. BAlncr From purely Escüucken DrünA dur" .Äu'iir.--r (d. '. "A"äAe Äür before buy! cö ivum'nrdum nr 7ort Wanne..... | 817.34 500.00 900.00 396.00 | |
| | 4S.S7 | |
| | 13138.78 | |
| | -25574.17 | |
| Issue: | | |
| Salary and house rent for Mr. Präses | | |
| Salaries of professors & superintendents: in | | |
| St. Louis--... | 4958.25 | |
| in Fort Wayne--5216 | .26 | |
| in Springfield... | 2791.59 | |
| Addison | 4749.77 | |
| Pension for Prof. Biewend..... | 187.47 | |
| Pension for Mrs. Director Lindemann. -. | 125.00 | |
| Salary of the former treasurer I. T. Schu direction, 3)L months | 175.00 | |
| For repairs, improvements "c. inclu- stve appropriation for libraries: | | |
| inSt . Louis.... | 459.15 | |
| inFort Wayne--. | 6148.16 | |
| inSpringfield.. | 1331.88 | |
| inAddison | 2896.11 | |
| Pre-committee travel expenses | 102.28 | |
| For the household treasury in Fort Wayne, according to synod resolution | 500.00 | |
| Other expenses, travel expenses | 527.80 | |
| -31143.72 Remains debt | 5569.55 | |
| | -81148.72 | |

v. Building fund.

| | | |
|--|-----------|--|
| Intake: | | |
| From the Illinois District-1608 | .47 | |
| From Iowa - District | 10.00 | |
| From the Middle District | 3196.78 | |
| From the Northern District | 97.80 | |
| From the North-West District | 14.92 | |
| From the Eastern" District | 585.04 | |
| From the Western District | 12.90 | |
| | - 5525.91 | |
| Issue: | | |
| Professor's apartment in Fort Wayne --.- 2694.00 Other expenses in Fort Wayne | 8313.00 | |
| Professors apartment and annex to Hrn. Dr. Walther's residence in St. Louis 6272.90 | | |
| Professors' housing in Addison | 7154.85 | |
| Buildings in Springfield | 3382.18 | |
| -22816.43 Remains debt | 17290.52 | |
| | -22816.43 | |

6. missionary fund for heathens and negroes.

| | | |
|---|-----------|--|
| Intake: | | |
| Stock as of March 4, 1881-8195 | .49 | |
| From Canada-District | 31.10 | |
| From the Illinois District | 511.56 | |
| From Jowa District | 87.20 | |
| From the Middle District | 517.64 | |
| From the Northern District | 157.31 | |
| From the Northwest District | 290.40 | |
| From the Eastern" District | 15.00 | |
| From the Western District | 400.00 | |
| By Mr. A. Paar, Treasurer of the Mtnnesota Synod | 46.68 | |
| S ontrary income | 25.00 | |
| | -10277.38 | |
| Issue: | | |
| Salary of missionary and teacher in Little Rock-1000 | .00 | |
| Salary of the missionary and teacher in New Orleans | 1525.00 | |
| Salary of the missionary in Mobile | 700.00 | |
| Other expenditure | 279.25 | |
| | - 3504.25 | |
| Stock | 6773.13 | |
| | -10277.38 | |

1 The fact that the surplus of the "Concordia-Verlag" is not more can be explained by the fact that "wet new printing presses and zwri Fajlmaschinen u. s.". had to be purchased for the bookbindery.

v. Inner Mission of the Western District.

| | | |
|---|----------|-----|
| Intake: | | |
| From the Illinois District- | 360.30 | |
| From Jowa District | 13.00 | |
| From the Middle District | 772.18 | |
| From the Northern District | 20.00 | |
| From the North-West District | 13.47 | |
| From the "Eastern" District - | 213.68 | |
| From Western District | 1900.00 | |
| Other revenue | 46.00 | |
| | -3338.63 | |
| Edition-2758..... | .95 | |
| Inventory | 579.68 | |
| | -3338.63 | |
| L. Fund for poor sick pastors and teachers. | | |
| Inventory as of March 1,4881'... .. | -285 | .0" |
| Revenue | 670.31 | |
| | -956.27 | |
| Output-715 | .00 | |
| Inventory | 241.27 | |
| | -956.27 | |

I'. Seminar - vankasse.

| | | |
|--|---------------------|--|
| Subscribed are -42587.20. | | |
| Of which are paid: | | |
| From the Illinois District-6464 | .42 | |
| From theJowa District | 598.97 | |
| From the Northern | District | |
| | 1256.23 | |
| From theNorthwestern | District | |
| | 1616.81 | |
| From the Western District | 4000.07 | |
| | -18786.80 | |
| Recap. | | |
| | Dr. 6r. | |
| Synodal treasury- | 5569.65 | |
| s. Building fund | 17290.52 | |
| 6 Missionary fund for heathens and negroes - | -- 6773.13 | |
| D. Inner Mission of the Western District579 | .68 | |
| L. Fund for poor sick pastors and Teacher | 241.27 | |
| V. Seiyinar - Building fund | 13786.80 | |
| Remains debt- | 1479.19 | |
| | -22860.07 -22860.07 | |

E. F. W. Meier, Kassirer.

Report of the General -assirerS of the Preachers' aad Teachers'
Widow- n. Orphan Support Committee for the Year 1881.

| | | |
|---|-------------------|--|
| Intake. | | |
| Coffee stock from last year-127 | .90 | |
| Surplus of "Magazin" IV by Mr. M. Barthel 230.00 | | |
| From the Illinvis Distr. (Kassirer P. H. Wunder, 100 Duron 8t., OdlnKnO, Ill.) | 1520.66 | |
| From the Westl. Distr. (Kassirer Teacher C. F. Guenther, . 520 Victor 8t., 8t. Doui8, No.) 1168.76 | | |
| From the Northwest Distr. (Kassirer E. Eißfeldt, 420 Laat Akatcr 8t-, Nilrraukee, IVls.) | 832.24 | |
| From the Middle District (Kass. Teacher M. Eonzelmann 887 8. Xerv 3er86^ 8t., Inälänapolis, Inck.) | -387.73 | |
| by Kassirer E. Grahl | 443.64 | |
| | 831.37 | |
| From the North Distr. (Kassirer teacher Ch. Schmalz- riedt, 508 18tk 8t., Detroit, Nick.) | 469.63 | |
| From the Eastern" District (Kassirer I. Birkner, 139 William 8t., Nerr Vork 6lt^) | 429.65 | |
| From Jowa Dtstr. (Kassirer P. Ph. Studt, Luzerne, Iowa) | 237.96 | |
| From d. Canada-Dtstr. (Kassirer G. Renfer, Melleele^, IVnterloo 6o., Out.) | 27.33 | |
| | -5375.40 expense. | |
| SupportMoney given to 47 widows and 78 orphans-5799.77 | | |
| Expenses due to postage, bills of exchange, postal orders 13.60 | | |
| Coffee stocks | 62.03 | |
| | -5875.40 | |

Heartfelt thanks to all dear donors in the name of the widows and orphans supported. Praise and glory be to the Lord who, by asking for help, has made willing hands and hearts to raise the requested 3000 dollars in the short time of two months so that all demands could be met. The dear honorees, however, want to keep in mind that the demands on our caste will continue without interruption and that a much larger sum will probably be required for this year than for the previous one. But we are confident that the Lord, to whom both silver and gold belong, will also this year show Himself to be a kind father and provider for widows and orphans.

South St. Louis, Mo., E. F. W. Sapper,
in January 1882. general cassirer.

For poor students received with hearty thanks from Mr. I. I. Höhne in Metra, Ind., -1.00.

C. F. W. Walther.

Received for poor students: Don benevolent women's clubs: at Jacksonville, Ill, S Qutlts; at Eleveland, O. (Wests.-10.00; at Friedheim, Adams Co., Ind., 6 quilts, 18 bustle shirts, 31 towels, 14 pr. socks; in Indianapolis (? Schmidt's parish) 12 quilt covers, 10 bustle shirts, 12 sheets, 12 pairs of petticoats, 12 petticoats, 4 pairs of socks; in Indianapolis (k. Seuel's parish) 4 quilts, 6 sheets, 2 quilt covers, 2 pr. socks, 20 bustle shirts (plus 2 pr. socks from Mrs. Hegermann); in Concordia, Mo., 4 quiltS, 6 kiflen covers, 7 pr. uvterbein dresses. - Further: by P. Beck, Jacksonville, Ill, from K. Widmayer 5.00 for Leeb; H. Vornholt, Mason City, Ill, 5.00; P. Büngrer, St. Louis, Mo, 5.00 for Gottl. Schröder; by H. Pohl- mann of ZionS-Gem. in New Orleans 17.00 and 11.00 for Lienhardt; by P. F. Kaiser, Liverpool, O-, thank offering by Mrs. Schneider, 2.00; by P. Aron, Robin, Iowa, on a double wedding ges. 20.00 for Ehlers Bros.

On the seminary organ: By P. Uffenbeck 2.00; P. Häh- nels Gem., Tallula, Ill, 2.00.

Warmly thanking for all these gifts and wishing **God's** rich blessing to the dear givers

Springfield,' Jan. 7, 1882. H. Wyneken.

For the English - Lutheran Mission i" West received:
By Mr. P. A. BLpler of the parish at Mobile, Ala. collecte on Christmas Eve, -5.20.

L. F- Lange, Kassirer.
509 illUn ^vs., 8 t. I-koui8, No.

> the storm on 24 Sept. I thank
God and rch Fr. Hallerberg -28.60.)by Fr. Werfelmann 54.60 16.25. by Fr. H. Horst 11.60.

God himself be retributor! L. E. Knief.

Received with thanks for the church building of the congregation at PeterSburg, Ill: Bon the parishes: in Springfield **-14.63**, in Sadorus 23.20, in Pekin 20.00, in Arenzville 6.50, in Mere- dosia 6.00, in Mason City 45.00. At Fr. Kaiser "s wedding ges. 6.20. By P. Castens at Burton 1.00. P. Dageförde "s Gem. for mission at Centtal, Ill, 5.00.

Lincoln, Ill, January 2, 1882. **H. Meyer.**

For the congregation at St. Clair, Mich, received with hearty thanks from the following pastors: G. A. Karth - .50, A. S. Winter 1.00, A. Rohrlack 1.50, I. L. Hahn 3.00, E. Zollmann 2.00. From several members of the congregation of Mr. P. Par- tenfelder in Bay City 12.00. Congregation of Mr. P. Ottmann 8.10. Gern, of Mr. P. A. Ernst 10.00. Congregation of Mr. k. SchSüiberg' (2nd Senvg.) 5.00. by Kassirer Schmalzriedt 42.00, 8.00, 64.50. by Kassirer H. Bartling 18.13 and 14.75. by Kassirer I. Birkner 10.81. by Kassirer C. Eißfeldt2.00. H. W. Schröder.

With hearty thanksgiving to God and kind givers, undersigned received for the church building of his congregation at Long Prairie, the following love offerings: From P. F. Erdmann's congreg. at Red Bud, IILS. -25.00 and from Messrs. E. Hermann, H. Stellhorn and H. Henn 5.00 each. W. F. Hitzemann.

Correction.

In the receipt of Mr. Prof. Crämer ("Luth. No. 1. p. 8), read in line 4 instead of "by Mr. P. Karth, Pentecostal coll." P. Barth, and in line 14: by P. Barth of I. Wäch.

Book Display.

Manual of English Grammar. By J. H. F. U.

Part I. Orthographical Rules and Etymology...

This booklet has the purpose of laying the first foundation for the correct use of the English language, and gives, in addition to the orthographic rules, a short lesson on the types of words. In addition to explanatory examples and tasks for the application of what has been learned, a number of easy sentences are continuously inserted, through which the understanding and use of the "given" explanations and rules can be practiced in various ways, partly in writing, partly orally. The booklet thus offers a necessary supplement to the reader's book and can be warmly recommended as having been designed and worked out in a thoroughly appropriate manner to achieve the goal set for it. A second part, going beyond the beginnings, is envisaged by the author. R. L.

Available from the "Lutheran Concordia Publishing House":
Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trini- tatiS congregation at Springfield, IILS. St. Louis, Mo. 1877. price: in half-fringes- 1.25, with gilt edges -2.00.

Changed address":

kev. L. Dumbbell, Demlock, Nick.

8ev. Deopold M "K1, 8th L. 6or. 8t.krancI5> L Dearborn 8t8th, NodN", -41".

k. Rexener, 344 8th LasI" 8tr., Mr. Orleans", Da.

6th Krämer 147 Daunkln 8tr. NodN la. Ala.

Lntereä at tks ko8t OLes at 8t. Douls, No., "8 8sconä-cl "88 matter.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mo., Feb. 15, 1882.

No. 4.

What's with the fasts?

It is now approaching again, the holy season of Passion, or, as it was commonly called in ancient times, the forty-day fasts. Where does this latter name come from, and in what sense are the fasts still celebrated by us Lutherans with a kind of ecclesiastical celebration? To this question, dear reader, in the following only a few things.

The habit of fasting at certain times was carried over from Judaism to the Christian church. When Barnabas and Paul were sent out (Apost. 13, 2. ff.), when elders were appointed (Apost. 14, 23.), fasting was combined with prayer, not as a special service, but only in so far as watchfulness and prayer were supported by greater abstinence, and sobriety and clarity of mind were promoted. The first Christians used to choose certain days, especially Fridays and Wednesdays, to examine their hearts in silence and to consecrate their lives anew to the Lord with continued prayer, and then to return to their ordinary business with renewed earnestness and zeal (2 Cor. 6:5). On such days, in order to be less disturbed by the indolent flesh in the occupation with holy things, one restricted his bodily needs more than usual, and probably fasted altogether. The money saved by these privations on such days was used for the support of poor brethren. From fasting, therefore, flowed a more abundant charity and all kinds of works of love. After the old church had begun to celebrate an Easter feast, the first Christian annual feast that was ever celebrated, and in which Holy Thursday, Char Friday and Easter Day stood out as the actual high points, it was soon recognized as wholesome to let this high feast be preceded by a time of preparation, with praying, listening to sermons and fasting. In a completely free way, one fasted at first only during the forty hours from Char Friday afternoon 3 o'clock until Easter morning, as the time full of tears, within which the bridegroom was taken from the disciples (Matth. 9, 15.). It did not last long, however, so the duration of the

Fasting was extended to a whole week, then to several weeks (Sundays always excepted), and finally, in view of the forty-day fast of the Lord in the desert, even to forty days. And so that there really would be so many fasting days, which until then had not been the case, although there was always talk of a "forty-day" fast, Gregory the Great, Bishop of Rome, around the year 600, moved the beginning of Lent back to the middle of the seventh week before Easter, set Ash Wednesday as the first day of the fast, and at the same time, as a reminder of mortality, introduced the sprinkling of consecrated ashes on those gathered for Mass, from which the aforementioned day received its name.

Now, of course, these forty-day fasts were turned by the pope's teaching into vain sanctimony and false worship, into the very opposite of fasting and into a true abomination before God. As Luther says in a sermon on Sunday Invocavit in 1524: "Now we should also speak here of fasting; but I have never seen any true fasting; therefore I know nothing to preach about it. For the fasting of our papists has been a bad, even a mocking fast, as the proverb testifies: "The devotion of the electors (i.e. Italians) and the fasting of the Germans would both be paid for with a bean. To this end, even if one fasts in the right way, such fasting is of no use, because through the teachings of the pope, a more righteous sanctity has been made to atone for sin and to obtain forgiveness. (Erl. Vol. 17, p. 8.) But it was not so in the old church. The teachers of the ancient church were sometimes very pleased with the praiseworthy fruits that the ecclesiastical custom of the forty-day fast bore. Thus, for example, Chrysostom, in a sermon to the congregation at Antioch, of which he was presbyter, referring to this wholesome institution of their fathers, says, among other things, the following: "That they (the fathers) by this ordinance, in accustoming us to fast, have accomplished something quite excellent, is clear. We could call and exhort to fasting all the year round, but no one would listen to our words. But when the season of fasting approaches, we feel that, without

Without any encouragement, without any admonition, even the most negligent person is driven to accept the admonition and the advice offered to him by time itself. Nowhere is there noise today, nowhere is there shouting, meat-cutting and running about of the butchers. All this has ceased and our city has the appearance of a respectable, noble, demure woman. Today there is no difference between the emperor's table and the poor man's table. One hears no one singing in the evening, no drunkard making noise by day, one hears no one shouting and quarreling, but deep silence reigns everywhere."

St. Augustine writes: "During Lent we speak of the law of the Lord day and night. Do not be content with hearing the holy word of God in church, but read it also at home, or have it read to you and listen with pleasure. Do not forget to give to the poor what you deprive yourselves of through abstinence. Let us in these days be mild to the servants, kind to strangers, merciful to the needy!"

The Christian emperors, too, did their best to make this time, which called for quiet contemplation, a quiet time externally as well. No plays were to be performed during this time, no public merrymaking was to take place, no wedding, no banquet, no birthday party was to be held. This was called "the closed time".

For us, this time is primarily devoted to the devout contemplation of the Passion of Christ, through which salvation and blessedness were acquired for mankind. The Lord is shown to us in the form of His suffering, on the road of martyrdom. How He endured humiliation, abandonment, torture and death in Gethsemane, before the spiritual and temporal courts, on Golgotha and on the cross for our sake, is painted before the eyes of the believing congregation in the course of these weeks more diligently and emphatically than otherwise in the year. And what could move our hearts more than this sermon, than the sound of the beautiful songs of the Passion? How should not Christianity today celebrate these weeks as a time of silent penitence, and the sadness over our sins, which have caused the Lord such torment and chastisement, how should it not continue until Holy Char Friday?

while, as it were, increase? How should we not keep away everything that can disturb man's quiet contemplation of himself, that can disturb the serious occupation with our salvation, the pleasures of the flesh, the lust and joy of the world?

"Because the season is here," Luther writes, "since it is customary to sing and preach about the leadership of our dear Lord Jesus Christ in the church, we want to leave it at that. For it is not an evil order that this useful and comforting history should have its certain, definite time in the year, when it is read from beginning to end, from word to word, in the church to the common people, and talked about what it is good for us, and how we should use it; since the great power of the devil is before our eyes, who, although it is preached daily, nevertheless resists the word so much that the hearts grow cold, do not pay much attention to the preaching, and remain as they are, where they do not otherwise become worse. Such need should drive us to continue with the word always, and especially to teach the history of the passion of Christ to the simple from piece to piece, as much as we can have time. For there is no joking here. If nothing were preached about it for one, two, or three years, it would go out purely, and all the Jews and Turks would grow up. Therefore it is necessary that this preaching should always be done, that it should be blown up and set on fire. For the devil does not let it go, he always pours cold water on it and extinguishes it." (Erl. B. 2, p. 1 and 2.) - Because in these holy weeks we are chiefly concerned with the devout contemplation of the passion of Jesus Christ, our Lord, and with the fruit of his sufferings, we usually call these weeks the season of the Passion, in contrast to the hypocritical and idolatrous fasting customary in the papacy.

G. S.

(Submitted.)

Our emigrant mission in 1881.

Our emigrant mission has existed for thirteen years. It has developed like a mustard seed. When, in 1868, the New York Pastoral Conference of the Missouri Synod established this much-needed work of general charity in God's name, each member, by subscribing a personal contribution of \$25.00 to - 50.00 to secure the salary of the undersigned for the time being (the Missouri Synod took over the work as its own only later), no one could have imagined that the mustard seed would become a tree that would spread its branches over land and sea and in whose shade thousands of wanderers would seek and find shelter and refuge. Through many a difficulty and adversity the faithful God, for whose glory it was begun, has graciously helped it through, sustaining, encouraging, and abundantly blessing it. To Him be praise and thanksgiving offered. May it continue to be entrusted to his faithful care.

Before I now give a brief overview of the work done in the past year, I would like to make a few general remarks. As we know, immigration has taken off like never before. Anyone who has not seen it has probably read about it in the newspapers. Last year's immigration far outshines even the migration of past centuries. Those who have had the opportunity to observe the migratory pigeons in the west of this country, can imagine

an idea of the mass influx of foreigners. Of the more than 20 steamship lines that carry immigrants, one ship chases the other, so to speak. A number of ships were so overcrowded with Europeans that lawsuits were brought against the captains by the local federal authorities, but were later quashed. Castle Garden, the landing place of all steerage passengers, presented a strange spectacle to the eye of the silent observer, especially when three, four or five thousand landed there in one day. Germans, Irish, French, Russians, Italians, Hungarians, English, Welsh, Polish Jews, Gypsies, in short, people from all over the world, in the most varied costumes, from all walks of life, of all ages, could be seen lying, standing, sitting, crouching. In the baggage room the boxes, suitcases and sacks were piled high. It was often a job until the individual had found out his luggage. Our German countryman always has the greatest nuisance in this respect. As a rule, he brings the greatest number of children, but also the most, the heaviest, if not exactly the most valuable luggage. Old trunks from Olim's time with large locks, whose oak wood and iron fittings often weigh as much alone as their entire contents, or boxes of too great a size cause him much trouble, trouble and expense on the whole journey.

The immigration in 1881 amounts to 441,064, or nearly half a million souls. In 959 steamers this crowd was brought to New York. Sailing vessels, as is well known, have not brought immigrants for years. Miraculously, not a single one of the many ships was wrecked. Many of them came close to sinking, especially during the terrible storms in November and December, but even though they were delayed for a long time and badly damaged, they were finally all brought to safety.

Germany again provided the largest contingent of all countries, namely 192,679 souls.

From all ends and corners of the old fatherland, his sons and daughters flocked to the various port cities to embark for the new fatherland. The two German steamship lines in Bremen and Hamburg did not have enough ships ready, especially in the spring, to carry the masses on. Many emigrants therefore had to wait for weeks in inns for the next opportunity to travel, others preferred the arduous journey via England to the costly wait. It is not surprising that this mass emigration caused a general sensation in Germany, and that even in government circles it gave rise to a thorough discussion of the causes and consequences of this migration of peoples. The German Reichstag, for example, discussed the emigration question in detail at its session on December 2. One of the deputies, on the basis of his experience in America, put the immense damage done to Germany by emigration in a glaring light by showing how each emigrant in and of himself represented a value of 2,100 marks (about \$500.00), and how his financial possessions consisted of 210 marks (-50.00). From this it can be estimated what loss has accrued to the national prosperity of Germany in the past year alone through emigration. In the last fifty years, Germany would have suffered the loss of eight billion marks through emigration.

This is a figure that is quite significant for Germany, which is relatively poor in economic terms. And what did the Reichstag recognize as the main causes of the mass emigration that was again arousing concern? The miserable "economic" conditions in Germany and the consequent taxation of the most necessary foodstuffs and articles of consumption, the insecurity in working life, the ever-increasing military budget, and the general uneasiness. If one also takes into account the fact that the German has an innate migratory instinct, the mad activity and fomentation of native emigration agents, and above all the fact that, in consequence of the so-called better times that have come to Germany, those who have already immigrated and settled here voluntarily play emigration agents by persuading their relatives or friends who have remained behind to follow them here, or by procuring for them the means necessary for their passage, then one can explain to some extent the tremendous increase in immigration. - But man thinks and God directs, says an old, true proverb, and this also applies to the correct assessment of the migration of peoples in our time. The Lord of all lords, to whom the whole world belongs, and in whose hands the destinies of all countries and peoples, as well as those of each individual, lie, has also in his power the flow of immigrants, raises and weakens, directs and guides it according to his good pleasure, for the glory of his name and the salvation of his church. Or, in this mighty movement of peoples to America, should not this also lie in God's plan, that at the end of days he wants to once again gloriously build up, green and blossom the church of his pure confession in this western land?

The element which comes into our country through immigration may, on the whole, be called a good one. What an excellent requisition for our country is, for example, the German peasant and craftsman! To the class of immigrants less in demand here belong the Italians and Jews, the latter, lately driven out of Russia, coming to us in great crowds. Incidentally, Germany also sends us a great many people who do neither God nor man any honor here. In the old fatherland, there is often the opinion that everything is good for America; indeed, America is seen as a kind of reformatory where dishonorable and disrespectful, work-shy and easygoing people are to come to their senses and find better ways. Often this attempt succeeds, but some also perish here miserably in body and soul.- We welcome above all such immigrants with whom we can build God's kingdom and church here.

That the demands on our mission have more than doubled in consequence of the increase of immigration as compared with former times, is shown by the figures which follow below. There was work upon work, such as I have not seen nor done before. There was a constant flow of people in and out of my parlor. Every single case wanted to be heard, discussed, considered and ordered. Often a single person is more worrying, troublesome, tedious and annoying than half a dozen families. In between, five times a day, a multitude of letters come in, with all possible and impossible orders, and with remittances. In short, very few readers have any idea of all the things that belong to the emigrant missionary or are expected of him. He is supposed to be at home in all areas of life, to know or create advice in all situations of life.

Until March I tried to manage all the work with one boy. He burned in the oven the books that I lent him in order to get 360.61, of which \$239.67 remained in the treasury on 31 alone, but then it was no longer possible. I had to look for help, to know and detest the Pabstacy thoroughly, e.g. "Der December. By far the largest part of this sum was intended for and I got it, especially with regard to keeping the books of vertheidigte Luther" and "DaS Geheimniß der Bosheit" (The transportation of immigrants. About 10,000 of these were account. Mr. B. Bock is employed for this work, as well as to help Secret of Wickedness). He was baptized in a local Catholic church, entered a seminary here, and was later taken to ashows how advisable it is to take the safest route even for money. Please take note of this for the future.

Mr. Skoo, missionary of our Norwegian sister synod, has short New Year's wish from him on a postcard. At the end of last exchange of over \$1,100 in southern Germany. On his arrival in rendered me very valuable services by taking care of the year, to my astonishment, he unexpectedly entered my parlor. New York he presents the draft at the bank in question, but distribution of the tracts and church bulletins and representing Inner anxiety and fear of conscience were immediately evident; instead of payment he receives a notice that the draft has not me at Castle Garden, seeking out the immigrants recommended in his face and whole demeanor. Our conversation soon turned yet been registered here. The man moves on to Kansas, puts to me there and leading them to me, where I then take care of to the main point. He openly confessed to me that he had now the draft in the bank there, but the draft is protested. Now, in and arrange everything necessary for them. The work that Mr. become thoroughly acquainted with the Roman Church, but that great fear, he sets out on his journey back to New York and Skoo does for me at Castle Garden is, on the one hand, very he had found the opposite of what he had thought. He regretted seeks advice and help from me. It turned out that the bill of time-consuming, for one often has to stand there for a long time his conversion to this church and wanted to free himself from its exchange had not been made out to the man in question at all, until the passengers have landed, the individuals have been bonds. I showed him the right way to do this, talked and but by the agent to himself. The man now even wanted to travel found out of the pile and may be led out, and, on the other hand, corresponded with him about this important step (he was living to Germany himself in order to sort things out over there. But this it is very annoying, involving a great deal of trouble and away from home in the house of a Catholic priest), and finally step was talked out of him as unnecessary. On my advice, he annoyance. Only the other day he was hit on the cheek by an he did what God and his conscience drove him to do and turned left the whole matter in the hands of a reliable man, and traveled innkeeper in Castle Garden (unfortunately the culprit could not his back on the Papal Church. A dear brother in New York back to Kansas. In the meantime, the agent in Germany had be found), because he had advised a number of anaemic immediately received him hospitably into his home, and on the managed to send the correct bill of exchange. I got hold of it, the families, in my report, not to go to an inn in order to save money, last day of the old year I sent him back to his father, who is local bank accepted it and now, after four months of worry, fear but to stay in Castle Garden, where it would cost them nothing. superintendent in Germany, and has incessantly wrestled for and heavy losses, he finally got his money.

Such and similar conflicts with people who regard the immigrant this erring child-soul in hot prayers to God, and by letters which Advances to wholly or partly destitute persons were made to only as a milking cow are, by the way, not uncommon in the field he diligently wrote to his son. Another, the son of a pious old, the amount of \$10,548.47. Of this amount, \$8,940.13 was of the emigrant mission, but they are by no means pleasant. widow in Germany, whom I had daily around me for some time, received again. From last year and earlier, unfortunately,

35,000 tracts, over 15,000 numbers of the Lutheran had also become so confused by a Catholic youth who was \$3,563.51 is still outstanding. Whoever looks at the above figure Children's Gazette, 361 youth calendars, 80 synod calendars, serious about his false church, and with whom he came into with reflection will easily recognize that great things have been and several hundred numbers of the Lutheran (Canada) frequent contact, that he too was on the point of going over to accomplished solely through advances for the benefit and good Volksblatt were distributed. Praeses Beyer, who supplied the the Roman camp. By God's grace and mercy, however, he was of the foreigners. Many tears have been dried, many a sorrow Children's Papers and the Youth Calendar free of charge, as well saved from this disastrous step and now again faithfully adheres soothed, heavy expenses prevented, in short. Many have been as the editor of the Lutheran Volksblatt, who did the same, are to Word and Sacrament in the Lutheran Church, thanking God, helped in body and soul. It is all the more disgraceful when hereby given our heartfelt thanks. May the faithful God allow the that He did not abandon him in the hour of temptation. people so quickly forget such experienced benefits and return seed of His Word, scattered through these writings, to bear fruit Now a few more things about the external affairs of the the money received only after a long time or not at all; but it is in its time. emigrant mission. 4,200 persons were received, counseled and gratifying when people are conscientious and punctual in

In private conversation the individual received instruction, transported at their request or on behalf of friends or relatives returning the advance received. To give an example of this, early admonition, warning, punishment, consolation, according to here. Of these, 968 went to our Lutheran congregations in last year I sent seven men to St. Charles, Mo. to each of whom circumstances. Two children, born at sea, received holy baptism in Illinois, 585 in Wisconsin, 482 in Michigan, 476 in Ohio, 257 in I advanced \$13.00. By the kind care of Mr. Pastor Gräbner there, at the request of their parents. One died in my parlor in the arms New York, 228 in Minnesota, 228 in Missouri, 217 in Indiana, they were kindly received, and all obtained work and earnings; of his mother, who hurried to me from Castle Garden without 135 in Nebraska, 126 in Iowa, 71 in Kansas, and the rest to but all, except one, have not been heard of, much less returned suspecting that death was so near to the child. The eyes were other States. What trouble it is often to forward a single person the money. Six of them were single and had only themselves to already broken when the mother showed me the child. Medical is not even to be told. look after. The only conscientious and grateful one among them

help could do nothing more in this case. The parents and This part of my work is greatly facilitated if, as is becoming was a married man. He left his wife and 6 small children behind bystanders therefore united with me in prayer to God for the little more and more common in our communities, the funds for their Castle Garden on my advice, because I did not think it worm lying in its last moments. Even before the amen was transportation of immigrants from place to place are placed advisable for him to travel there with his whole family, without spoken, it had breathed its last. Because it had died without entirely and from the outset in my hands. In such cases the any means. He should first look for work, rent a room and then I medical treatment, a necropsy had to be held over the little persons concerned receive a letter from me while still in would send his family after him. Well, everything went according corpse. The next day I held a short speech in a corner of Castle Germany, telling them how to behave during the whole journey, to plan. The family was soon sent after him. But what happened? Garden, where the body had to be kept, after which the remains in the German port cities and especially in New York, so that On the way, in a railroad car, the woman gave birth to her were buried in the Lutheran churchyard by local relatives of the they can quickly meet me and be transported further. These seventh child, was then dropped off in Piqua, Ohio, taken to parents. Death generally holds its harvest among the immigrants thousands who were advised by our Mission last year and in quarters and carefully cared for by the local inhabitants. Her on the ships or, if they have gone ashore, in the hospital on earlier years about their onward journeys and who were condition, however, soon became so alarming that the man was Wards Island and often tears painful gaps in many families. - It transported further will bear witness enough that it is really a requested by telegraph to come immediately to Piqua; which was able to experience something most gratifying in two young great blessing for the uninformed, unsuspecting immigrants was done. But who can describe the scene when he saw his wife people. Some years ago I reported about one of them that he when their entire financial and travel affairs are in trust worthy as a corpse and his seven motherless orphans bathed in tears? had converted to the Pabst in a terrible delusion. All my efforts hands.

to convince him remained unsuccessful.

In funds, the tremendous sum of \$84,

...found him again? And this happened to him in a foreign country! But the mayor there and others showed him such sympathy and help that he did not return to St. Charles at all, but decided to take up residence there. According to the latest news, he and his children are doing well. And this sorely afflicted widower with his seven minor children recently sent me back the \$13.00 advanced to him, together with an enclosure of 75 cents, with thanks, inquiring at the same time how much he owed for the advancement of his family, since he also intended to bring this outlay into correctness. The use I will let the reader make himself.

Among the poor were distributed \$337.81. If I were not able to seek other sources for the relief of the often appallingly great misery among the immigrants, as far as I know it, the means at my disposal would not be remotely sufficient. The immigration authorities in Castle Garden and the German Society of New York always help in real emergencies in a commendable manner. The greatest trouble one has with those seeking support, with whom one cannot really get to the bottom of the true cause of their misery, and who, according to my moral conviction, do not want to work, but make begging their trade.

Work has been found for 184 people in our Lutheran congregations. On the whole, I have not been so overrun and plagued by people seeking work as before. The fresh arrivals were hired directly in Castle Garden in whole droves, especially by railroad contractors; but there was also employment of all kinds in the cities and in the countryside for anyone who was really looking for work.

4968 letters and postcards were received and 3872 written and mailed.

In Hamburg, my faithful and eager co-worker, Mr. J. W. Sitzmann, has once again worked with blessing among the emigrants. If his versatile, unselfish work, which is exhausting both body and mind, is as appreciated over there in the important port city as it is here, then the funds necessary for the conduct of his important profession will probably also flow more and more abundantly. God grant that we may continue to work hand in hand for the benefit of the wanderers for many years to come.

I express my heartfelt thanks to all pastors, teachers, and laymen who have supported me in my work up to now, who have written letters for others, who have arranged for funds, who have provided for those seeking work, and who have therefore lost time, labored, and even suffered inconveniences, trouble, and annoyance; at the same time, however, I ask them not to grow weary, but to continue faithfully to call attention to our emigrant mission in their circles, so that all the affairs of our Lutheran immigrants will be placed more and more in my hands.

Finally, the thanks of all friends of our mission are due to the members of my worthy committee, consisting of Pastors König, Holls, Frincke, and Messrs. Birkner and I. Morch. These brothers have therefore held their regular monthly meetings and many an extra meeting in my parlor over the years, in which all the affairs of our mission were conscientiously discussed and ordered. God reward them for what they have already done and will do for the Emigrant Mission for His sake.

Since now for the current year again a very strong immigration is to be expected, so let the faithful God

He will graciously help me through all my worries and troubles and assist me, his weak instrument, so that I may faithfully serve my neighbor and thereby promote God's glory and help build his kingdom. May God do this.

S. Keyl,
8 LroadivLX, ^ork. kl.

To the ecclesiastical chronicle.

I. America.

The foundation stone has already been laid for the **Lutheran Rescue Home**, which, as "The American Calendar for German Lutherans for the Year 1882" shows, has become a need. Namely, a Lutheran Christian heart has declared itself ready to contribute -100 to it, as soon as the contributions will have reached the amount of -1000. God grant that this may be the case quite soon. Perhaps someone in Milwaukee or Sheboygan will give us the space, and then we will know where to put the stone.

The New York Teachers' Conference, at its last meeting, adopted the following resolution: "The Conference, in the article of election by grace, confesses the doctrine set forth in the Confession of the Evangelical Lutheran Church, and held by the Synod of Missouri, etc., heretofore by the grace of God." - The guests present also joined in this confession. New York Teachers' Conference. Aug. Bräuhahn, Secretary.

Our old enemy, I mean the Iowa Synod, had thrown the grace election doctrine controversy into the local congregation as well. She made sure that all kinds of lying writings that were written against our synod, e.g. the lying open letter by a certain Hoffmann, were spread in the local Evangelical Lutheran congregation. She has also succeeded in creating a great fire here, which at first threatened to consume us. But what Iowa intended to do evil, God has done well. The faithful God has thereby purified the local congregation from the dross, driven out the party spirit, and promoted them in the knowledge of the doctrine of free grace in Christ. The next fruit of this better knowledge is the decision to build a new church school. Also during this time of war our congregation did not decrease in number of members. When the battle broke out, we counted some 60 members, now, after the end of the battle, we are our 70 voting members. Some Synergists and Pelagians, however, have fallen away from the church and are now served by Iowa. May the faithful God resist all enemies of his word, and give victory to the truth, here and in all lands. Homestead, Iowa. C. W. Baumhöfener, Lutheran Rev.

From the General Synod. The "Evangelist" reports that one Sunday evening the Rev. Dr. Snowden, at Camden, Ind. sang a solo in the pulpit before the sermon, and then also caused this fact, and the great applause with which his fine singing was received by the numerous congregation, to become known to the world through the newspapers. It is strange in how many different ways people try to make themselves famous.

Hon. At present a hoax advertisement is making the rounds of the papers; a remedy is recommended which costs 2 dollars and yet can be made for a few cents; it is said to be a remedy which does just the opposite of what it is recommended to do. This advertisement is also found in Christian periodicals. Their editors take refuge in the principle that they leave the judgment of the value or unvalue of the advertisements to their readers, that they are not responsible for the advertisements. That is

genuinely Jesuitical, though the editors are Presbyterians and Methodists. One paper makes a laudable exception, the "S. S. Times." It offers to compensate readers who have been misled by the advertisement. It would have been better still to dismiss the advertisement.

Why are the unbelievers full of such rage against the Scriptures? It has certainly often been inexplicable to you, dear reader, why the mere mention of the word "Bible" fills a scoffer with such fury. Quite beautifully says about this the well-known, otherwise

not to be commended, Rev. Talmage of Brooklyn: "You ask why the unbelievers get into such a rage about the Scriptures? Dost thou know that clear Master produces in a man an attack of dropsy (rabies) if he has been bitten before, that is, by a mad dog? Therefore even this pure, noiseless Master of the life-spring arouses in a man outbursts of rage and scorn, when his soul is already pervaded by poison (rage against God). G. Js

The notorious preacher Henry Ward Beecher now also denies the eternity of hell's punishments. In a recent sermon he declared: "I believe in a future retribution, but only a temporary one for the purpose of correction. What will be the end of such a state of retribution I do not know, since I do not know its beginning. But I do not believe that the punishment will continue in the hereafter even when it can no longer do any good, or that it will even be an eternal one. God may condemn me to eternal punishment or even worse if I ever preach eternal damnation or even remotely defend it. For the love of God himself, and out of respect for reason, conscience, and the general love of man, I would clear the name of God from any such slander. I say, punishment, so long as it continues to work good, and then, in the extreme, annihilation, but - eternal punishment never!" - Who does not think here of 2 Cor. 11, 13. 14. If Besucher is not yet brought to repentance in due time, to his horror and dismay he will one day meet with the punishment which he has desired for himself!

I. Chute.

In the Roman Catholic litanies of Mary, the "most blessed Virgin" is also invoked, among other things, to "protect against fire distress. - But now the Roman Christians would have a new opportunity to learn that Mary knows nothing about them and does not know them. - For on the last 8th of December, when the "highest feast of Mary" was celebrated in Vienna, namely the feast of her dreamed-of "immaculate conception", on the day, therefore, on which, according to reason, Mary, who is so especially honored, should have been able to help most people, the Vienna Ring Theater burned down and with it almost 1,000 unfortunates. - This is reminiscent of December 8, 1863, when all the glitter of the festivities of the "Congregation of the Daughters of Mary" in the cathedral of St. Jago, which had almost been converted into a theater, caught fire and more than 2000 people, mostly women and children, burned to death. At that time, the question forced itself upon all Catholic people: why did such a good mother not prevent such immense suffering, especially on such a day of her special glorification?- The excuse of a Jesuit: "The Mother of God wanted to take her devout children to herself; and the city has reason to rejoice in this burnt offering; for Chili was in great need of a large supply of martyrs", seemed at that time to the wailing relatives to be a bitter mockery. - But they did not find the right answer to that question which is written Isa. 63:16. - And to the poor Viennese it will probably remain a hidden wisdom.

II. foreign countries.

Australia. In the "Lutherischen Kirchenboten für Australien" of 23 November last year, we find a "Statement on a Declaration" sent in by Pastor Kaspar Dorsch, who, as is well known, after preparing himself for the sacred preaching ministry in our institutions, recently responded to a call to an Australian Lutheran congregation. We share his submission with our readers. It reads as follows: "In No. 20 of the 'Kirchenbote', Pastors Thießen, Meyer and others publish a statement in which they seek to reproach the Missouri Synod in America for having 'sent writings to Australia in vain to justify their doctrine of the election of grace. And the pastors Meyer, Thießen and others even claim to have 'irrefutable proofs' in their hands that the Missouri Synod really sends its current publications to people's homes free of charge. - To that statement, the following serves as an answer: Pastors Meyer, Thießen and others could have saved themselves the trouble of collecting 'irrefutable evidence' that the Missouri Synod sends its ecclesiastical organs to some people free of charge. For the fact that the Missouri Synod really does send its writings to some people for nothing has, to our knowledge, not yet been disputed by any man. Irrefutable evidence' of this is therefore quite superfluous. But now we ask: Is it wrong for the Missouri Synod to send its writings free of charge to those who have either requested it themselves, or for whom it has been requested by others? Where is the injustice in this? To us and to others, at least, the same thing is as yet incomprehensible. - If, however, this statement by Pastors Thießen, Meyer, and others is intended to assert that the Missouri Synod sends its writings to people's homes 'without being asked to do so,' 'in order thereby to bring its doctrine to the people,' then let it be known to the gentlemen in question that this accusation has long since been refuted and revealed as untrue and slanderous. The 'Kirchenbote' also brought this refutation some time ago, so that the pastors Thießen, Meyer and others must know what that accusation is all about. Appila, October 29, 1881, **K.** Dorsch." - We add: if here and there a single member of the Missouri Synod has sent to someone "unsolicited" something that has appeared in the same, this has undoubtedly only happened if the sender believed that the addressee would be pleased about the sending as a proof and as a gift of brotherly love. In any case, however, such an act cannot be attributed to our Synod as such, which has always upheld, defended, and practiced with anxiety the principle of not sending any of its publications to anyone who did not expressly request them.

Pomeroy, O., January 8, 1882.

Dear Lutheran!

You have been a dear friend of ours for many years, and have become especially dear to us in the last year through the courageous testimony you have given for the truth. But in spite of all this, it seems to us that you have not brought us a part of the news from our Synod that is quite complete. According to other papers, so many preachers and congregations are leaving our synod because of the pure Lutheran doctrine of the election by grace that is carried on in it. From you, dear Lutheran, we see no such thing! Is this only empty boasting in the other papers? Or is it so? And if the latter is the case, why do we not learn it also from you? If the fourth part of our synod - or even a larger part - were to go away, this would indeed grieve us greatly, but it would make us insane with regard to the

It would not be true for us, because we know that it is not a question of numbers. We would like to know from you how it is, because we know that you are telling us the truth.

May the faithful God continue to bless your intrepid testimony and put to shame all attempts against you and the truth!

Johannes Thress. A. Bartels. Johannes Mees. Jac. Thess I. F. Kirstein. H. Werner.
John Thress I.

* * *

The editors have not thought it their duty to name all the pastors who have gone away in the recent controversy. However, since it is desired by some readers for the reasons stated, we will gladly fulfill this wish. As far as we know, the following members of our Synod have left at least allegedly for the sake of the doctrine of election by grace : Wetzel, H. Fischer in Wisconsin, P. H. Holtermann, B. Lange in Michigan, Mochel, Eisenbach, P. Eirich, Duborg, I. M. Johannes, Dörmann, Ernst, Rohe, Allwardt. We do not mention here those who formerly belonged to the Missouri Synod, but have been excluded from it, and now join the opposite party. - How many, on the other hand, witnesses of the truth have appeared in the Ohio Synod, we do not at present know exactly. There may well be about 18.

(Submitted.)

A quick word on Pastor Rohe's long "answer". *)

I am a member of one of the Lutheran congregations in Will County, Illinois, and I recently received a paper in the mail with the heading:

"Answer to the Lutheran of November I, 1881, by Rev. C. H. Rohe."

The thing is long, 20 pages long. The thing is sent to my neighbors by the dozen, too. No one ordered it, no one asked for it. Rohe intrudes on us with this writing without being called, he sneaks around among us with it, makes our synod, which has shown him much good, look bad, and wants, where possible, to make us suspicious of our preachers and to incite us against them, so that such a scandal may arise among us about the doctrine of election by grace as he has caused in his congregation in Detroit. Does not Pastor Rohe know that whoever enters houses and foreign congregations without being called, either personally or with writings, is a sneak and commits a greater sin than one who enters a foreign office? Let him work in his own church, for he will have enough to do there, and wait till we have his wisdom and writings, and order them.

But when Pastor Rohe says that our preachers, who belong to the Missouri Synod, teach an irresistible grace, teach that the guilt of unbelief and the condemnation of the non-elect basically falls on God, our preachers deny the universality of grace in principle, they undermine the lowest foundation of all consolation in life and death, etc., all this is nothing but a bare slander of our preachers. Luther would say that it is all a lie and a forgery.

Yes, Pastor Rohe, that is all lies and forgeries. Professor Schmidt has brought up this lie of Calvinism out of aggrieved ambition, and you, Pastor Rohe, have unfortunately become an unfortunate follower of it.

By the way, Pastor Rohe did not act correctly in the dispute in his congregation either, as his own writing testifies. I will indicate only two pieces. He writes that his congregation had decided that the leaders should ask Pastor Hügli to preach and perform the official acts in his absence. Pastor Rohe, however, against the decision of the congregation, did not let Pastor Hügli officiate, but of his own authority asked another preacher to do so. Rohe should not have acted in this way in our country; for if a pastor does not respect the decision of a congregation, but acts behind the back of the congregation against the decision, then this is priestly rule, even if in doing so he is behind some of the congregation's decisions.

*) We take this as a warning against uncalled intrusion into our churches.

The rulers are in it. For the rulers have no more right to overturn a decision of a congregation on their own authority and lust for power than a preacher.

Furthermore, it is undeniably true what was written in the "Lutheran" that Pastor Rohe "does not take the truth very seriously". Pastor Rohe himself relates the following in his writing. A teacher had been called by his congregation; the teacher had then written a letter to the congregation. When he, Pastor Rohe, was asked by some whether he had not yet received an answer to the call, whether the teacher had not yet written to the congregation, Pastor Rohe said, "No! Did Pastor Rohe then take it "exactly" with the truth? Did he not rather knowingly tell the untruth? -

Pastor Rohe would have done better to have kept silent and not sent such a 20-page long poor thing of an "answer" uncalled and in many copies to strange church members. t.

Luther's comfort in danger of persecution.

When, after the conclusion of the Diet of Augsburg in 1530, dark storm clouds gathered over the heads of all Lutherans, Luther wrote to the Elector of Saxony John the Steadfast, among others, the following: "They (the enemies) are in God's hands as well as we are; that is not lacking; and they will neither do nor accomplish anything. Let him then have it, neither let him harm a hair of our head, nor anyone else; let God himself do it mightily. I have committed this matter unto my Lord God. I know that he began it, and I believe that he will bring it forth. It is not in the power of man to teach or to give such doctrine. Since it is God, and all things are not in our hands and art, I will see who will be those who will overtake and surpass God himself. Let all things come to pass in the name of God. It is written in Psalm 55: "The bloodthirsty and the false shall not come to the half. To begin and to threaten they must be let, but to finish and to perform, let them not." (XVI, 1880. f.) Now, after Luther's cause has triumphed, many find such courage of faith quite in order; but if God were to place him in a position in which Luther then found himself with his confessing prince, he would first perceive that in Luther's words a faith was expressed which sealed the work of the Reformation more gloriously than if he had performed great miraculous signs. W.

[Walther]

"Surely goodness and mercy shall follow me all the days of my life." Ps. 23, 6.

Gerhard writes: "We wholeheartedly accept the saying of Fulgentius (died 533) against the Pelagians: 'Your mercy will follow me all my life long. It precedes the wicked, that he may become righteous; it follows the righteous, that he may not again become wicked. She precedes the blind, that he may see; she follows the seeing, that he may keep the light she has given him. She precedes the downcast, that he may rise; she follows the upright, that he fall not again. It precedes man by giving him a right will; it follows the right-willing man by working in him the ability to do even ancient works.' That mercy of God, then, follows in man that which the obliging grace itself bestows, and thus not only calls back to life the erring man by justification, but also preserves and supports him in right walking, that it may lead him to the gift of eternal glorification." (Loc. de elect. § 172.)

Our Lord God knows how to find his servants.

About the beginnings "of the Reformation in Quedlinburg writes the Halberstadt Chronicle of Pfennigstadius:

In Quedlinburg an Augustinian monk named Vincent preached the Gospel. But the Franciscan monks killed him with poison. Then Joachim Volkmann, pastor of St. Benedict's, did the same with all diligence, and they also gave him poison, so that after his death he swelled up to such an extent that he could hardly be laid in the coffin and carried to his grave because he was so fat. After this, thirdly, at Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. Since there was no one to teach in public, two priests were found in the court of St. John, one of whom stammered and clucked his tongue, while the other was blind. The stammerer, whom they generally called the mute, read to the blind man from Luther's postilion the explanation of the Sunday gospels and from the New Testament some chapters and other explanations and writings of Luther; but the blind man, who was not prevented by any outward reproaches (objects), grasped them in his head and recited them to the people quite properly in the sermon, so that for some time there was a great attendance at the sermons of the blind priest Benedikti N. The name of the stammerer was Tilemann. The name of the priest was Tilemann Denike. Therefore what Christ said to the Pharisees happened here: "Where these are silent, the stones will cry out. So also the mute and the blind must do what other healthy people do not want to do. (Elsasser Messenger of Peace.)

Preparation for death.

When the pious Landgrave William of Hesse became obese, he immediately recognized in it a merciful reminder from his God of his end. He did not conceal from himself, although he was otherwise quite healthy, that in his condition he might suddenly die of suffocation while asleep. So from that time on he prepared himself for his death with great devotion. He made his will, held regular prayers with his family before going to bed, humbly asked for forgiveness from all those present if he had offended them during the past day, and took leave of them all as if he would die during the coming night. Although he lived another ten years, he persisted in this habit until his hour finally came and he passed away gently and blessedly in the faith and confession of his Savior. Happy are those who follow his example! We all have enough reminders from God that we are not safe from death for a single day or even for a single hour.

[Walther]

Blessed are those who are persecuted for righteousness' sake. Match. 5,10.

Bernhard Müller, pastor of Roda in Altenburg, was an extremely zealous preacher of the Word of God. The consequence of this was that not only the pious loved him all the more warmly, but also that the wicked hated him all the more bitterly. The latter went so far that he was even stoned twice by wicked boys. But instead of being grieved at this, he took up some stones which had been thrown at him, and commanded his own to place them in his coffin when he was dead; for, said he, "these stones were the mark which he bore in honor of his Lord Jesus, and in which he would one day appear before him as in a beautiful ornament." This will of his was faithfully fulfilled by his own after he died in 1683 in the 72nd year of his age.

[Walther]

Lutheran is good to die.

When Countess Ludämilia Elisabeth of Schwarzburg-Rudolstadt saw her end approaching and awaited it with joy, she exclaimed: "Oh, praise God! that I, brought up in the right, true Christian Lutheran religion, may not doubt my blessedness, but may certainly, certainly believe that through JEsu's blood I am a child of eternal blessedness!" - It was in the year 1672 that this godly woman passed away in firm faith in her Savior. She is known to be the author of several glorious hymns, e. g. the hymn under No. 124 of our hymnal: "Zeuch uns nach dir."

Ordination and Introductions.

Candidate O. Hanser, from the theoretical seminary, was ordained and inducted on the 4th Sunday after Epiphany by order of the District President, Pastor I. P. Beyer, as assistant pastor of St. Matthew's Parish in New York by the undersigned, assisted by Pastor H. Hanser. May the faithful Saviour bless his going out and coming in.

I. H. Sieker.
Address: Kev. O. "our jr., 130 LliLubetk 8tr, "erv Vork Oit^.

By order of the ebrw. President Wunder, Rev. W. Steffen, hitherto pastor of the congregation at Clayton, Adams Co., lsts. was introduced by me to his present congregation at Genoa, De Kalb Co., lsts. on the 3rd Sunday after Epiphany.

F. M. Great.
Address: Rov. VV. 8tekkeo, Lox 74, 6enou, ve Luld 6o., III".

Rev. W. Lewerenz was installed in the congregation at Effingham by the undersigned, assisted by the Rev. D. Gräf, on Sunday Septuagesimä, by order of the honorable Presidency of the Illinois District. G. Gößwein.

Address: Rev. ^7th Lerverenr, LKnxkuro, IUs.

By order of Mr. President Biltz, on the Stenth Sunday after Epiphany, Rev. O. Spehr was installed by the undersigned in his new office at the church at Appleton City, Mo.

C. Hafner.
Address: Rev. O. Spekr, Lox 326, ^ppleton Llo.

Preliminary Indication.

The Minnesota District will hold its first meeting June 15-21, 1882, at the congregation of the Rev. Rolf at St. Paul.

C. Penalties.

Conferenz - Display.

As the Nebraska Districts Conference cannot well be held in my former parish on Lincoln Creek, Mr. P. G. Endres invites the same to hold its meetings in his parish.

Tr. Häßler.

Income into the coffers of the Western District:

To the synodical treasury: from I. G. Hoehne in Metra, Ind., -1.00. From Zion's district in St. Louis, 15.00. Cross's district, 11.45. Trinity's district, 11.45. P. Kaspar's congregation in Giddings, Tex., 7.30. P. Koesterling's congregation in Altenburg, Mo, 20.05. Fr. Lüker's parish in Aroma, Kans., 7.00. Fr. Proft's parish in Stringtown, Mo., 3.40. From the estate of Blessed F. Nothdurft in Jackson, Mo., 1000.00. Vetter's parish in Osage Bluff, Mo., 6.00. Fr. Grimm's parish in Washington, Mo., 7.00. (S.-1089.65.)

For college maintenance: cross-district in St. Louis 9.25.

For inner mission: Epiph. collecte from Fr. Grimm's congregation in Washington, Mon., 7.00. Desgl. from Zions-Distr. in St. Louis 70.32. From Kreuz-Distr. the. 75.91. Fölke's children the. 2.00. Epiph.-Loll. of Fr. Kösterling's congreg. at Altenburg, Mo., 20.70. Fr. Janzow's congreg. at Frohna, Mo., 11.00. Fr. Maack's congreg. at St. Charles, Mo., 5.35. r. Polack's Salem's congreg. at Perry County, Mo., 3.25. r. Vetter's congreg. at Osage Bluff, Mo., 5.25. r. Brandt's congreg. at North St. Louis, 5.80. r. Virginians' Association of the Trinity District at St. Louis, 9.00. (S. -215.58.)

For Negro Mission: Mr. Klöpper in Dallas, Tex., .25. S. Lange that. 1.00. P. Pennekamp's congregation in New Wells, Mo., 7.00. P. Meyer through P. Polack in Uniontown, Mo., for New Orleans 2.00. P. Wickel's congregation in Franklin County, Mo., for the South 2.25. (S. -12.50.)

For heathen mission, Bro. Rank in St. Paul, Minn. .50. k. Matthias' Gem. in Paola, Kans., .260. Mrs. P. Matthias .240. (S.-5.50.)

For the deaf and dumb: Fr. Kösterling's congregation in Altenburg, Mo., 13.80. Gerh. Schriefer through Fr. Vetter in Cole County, Mo., 1.00. Women's Club in Fr. Weseloh's congregation near Kimmswtck, Mo., 5.00. (S. -19.30.)

For poor sick pastors: I. G. Höhne in Metra, Ind., 1.00. P. Pennekamp's congregation in New Wells, Mon., 10.00.

Ges. at Lüker's wedding by Fr. Biltz at Concordia, Mon. 8.30. (S. -19.30.)

To the new building in St. Louis: I. G. Hoehne at Metra, Ind, 2.00. P. Morav's Grm. at Ellsworth, Kans, 7.00. P. Roschke's Gem. at Pierce City, Mo, 7.15. P. Adam at West Point, Nebr, 5.00, whose gem. 73.00. Dr. C. F. W. Walther at St. Louis, 2nd third of his contribution, 100.00. P. Kaspar's gem. at Giddings, Tex. 4th instalment, 21.45" By P. Endres at Utica, Nebr. by Bro. Beckordt & Wilh. Heiden 10.00 each, Jul. Blum 3.00. by Bro. Krämer's congregation at Independence, Kans. 3rd inst. 15.50. three members from Bro. Janzow's congregation at Frohna, Mo. 7.00. by Bro. Geyer's congregation at Serbin, Tex. 3rd inst. 11.50. by Ch. Rost at Jron Mountain, Mo. 1.00. by Bro. Proft at Stringtown, Mo. 5.60. I'. Hofius and Gem. at Fontanelle, Nebr. to pay, 50.00. P. Maisch's Gem. at West Argus, Tex. to pay, 35.00. k. Köstering's Gem. in Altenburg, Mo., lte Zahlg. 61.00. Etl. members from Fr. Biltz's Gem. in Concordia, Mo., 43.50. Joh. Schwanke by Fr. Mueller in DodgeCounty, Nebr., 10.00. k. Michels' Gem. in Franklin County, Mo. at, 108.50. P. Matthias' Gem. in Paola, Kans. at, 117.75. F. Butzke in Webster, Minn. at, 3.00. (S.-707.95.) Signed: Roschke's gem. bet Pierce City, Mo., 106.00. P. Tisza's gem. at Lone Elm, Mo., 335.50, whose gem. at Pleasant Grove, Mo., 40.50. P. Maisch's gem. at West Aegua, Ter., 100.00. P. Brandt's grm. at North St. Louis 310.00. (S. -892.00.)

For theBurned in Michigan: N.N. at Baden, Mo., .50. Aug. Spindler at Shuylkill Haven, Pa., 1.00. Mrs. Körner at St. Louis 2.50. (S. -4.00.)

For Fr. Weisbrodt's comm. in Mt. Olive: Coll. of Zion District in St. Louis 65.24, through Mr. Keller 1.75.

For poor students in Springfield: Ges. auHF. Lüt-jen's wedding by P. Meyer at Cole Camp, Mon., 3.00.

For P. Brunn at Steeden: I. Lehnigk in Readfield, Wis. 1.00.

For poor students in St. Louis: Zion Distr. in St. Louis 1.80. By Marie Oehler at a wedding s. in Jron Mountain, Mo., 3.00.

For the comm. in Pembroke, Can.: Barb. Beck by k. Cousin in Cole County, Mo., 1.00.

For the community in South Bend, Ind.: I?. Biltz's comm. in Concordia, Mo., 5.00.

St. LouiS, Feb. 8, 1882. E. Roschke, Cassirer.

Revenue into the coffers of the Illinois district:

For the synodical fund: from Fr. Ottmann's congregation in Collinsville -8.50. Christmas coll. from Fr. Liebes congregation in Wine Hill 11.20, Fr. Döderlein's congregation in Homewood 10.20, k. Schmidt's congregation in Schaumburg 24.04. Communion coll. from I?. Schroeder's Gem. in South Litchfield 13.15. P. Holter- mann's Gem. in Lost Prairie 3.25. New Year's Coll. of k. Döderlein's comm. at Homewood 5.00. P. Nuoffer's comm. at Eagle Lake 15.50. P. Brauer's comm. at Brecher 10.62. (p. -101.46.)

To the building fund: from Addison by the teachers: E. Rosen 10.00, C. Greve 25.00. (S. -35.00.)

For the new building in St. Louis: By P. Loßner in Lake Zurich from H. Schulz 10.00. By P. Große in Hartem from C. Schulz 2.75. By P. Uffenbeck in Lemont 5.00. By k. Burfeind in Rich 10.00. By P. Nuoffers Gem. near Eagle Lake, 2nd Zahlg, 87.00. P. Brauer's congregation at Brecher 25.00. By H. Bade of P. Gotsch's congregation at York Centre 47.00. By K. Steege at Dundee of Joh. Pund 1.00. P. Strieter's congregation at Proviso 100.00. From Chicago: by P. Lochner of the Women's Association 25.00; by P. Engelbrecht 2.00; by P. Succop of Joh. Carl Consör 20.00, C. Poth 4.00; by P. Lehmann of G. Heitner 25.00, F. Neuenfeld, C. Beilfuß, H. Rubach, A. Raddatz, A. Scheunemann, Ferd. Gödtke, F. Kreutzburg, M. Thöl, G. Rakow, W. Becker, Jakobs and Madlung, F. Blank nnd A. Hackbart 5.00 each, D. Heitner and I. Scheel:e 10.00, H. Frank and F. Voß 2.00 each, G. Liebeck, F. Chudobba, H. Dobber- mann, C. Witt, A. Brünn, A. Fleischfresser and C. Nimmer 1.00 each, F. Claus .50 and Advent Coll. 13.00. (S. -473.25.)

For inner mission: Fr. Ottmann's congregation in Collinsville 5.40. Fr. Erdmann's congregation in Shiloh Hill 12.20. Through k. Döderlein in Homewood: from D. Nietfeldt 2.00, Carsten Hell- berg 1.00. Through Fr. Engelbrecht in Chicago from N. N. .50. by P. Lochner in Chicago from Mrs. Gareiß "for traveling preachers" 1.00. by P. Lehmann there from Ch. Zummalln 2.50. part of the Christmas Coll. from P. Steeges Gem. in Dundee 6.40. (p.-31.00^)

For Negro Mission: By ?. Great in Hartem by C. Schutz 2.00. By Fr. Love in Wine Hill, Wed.Coll. at H. Ebers, 9.00. By Fr. Holtermann's Gem. in Lost Prairie 4.75. k. Nuoffers Gem. bet Sagte Lake 8.75. by P. Engelbrecht in Chicago of Joh. Radtke 1.00. by ?. Trautmann at Willow Springs by I. H. 1.00. Part of Christmas Colt, by P. Steeges Gem. at Dundee 6.45. (S. -32.95.)

To the household in St. Louis: P. Loßner's parish in Lake Zurich 9.80. P. Heinemann's parish iu Okawville 9.00. (S. -18.80.)

For poor students in St. Louis: Fr. Hölters Gem. in Chicago 25.00 for Ad. Bünnger. Through Fr. Wunder in Chicago from the women in his. Gem. 8.00 for F. Herzberger. (S. -38.00.)

For poor students in Springfield: Fr. Ottmann's Gem. in Collinsville 8.75. From the collection bag of k. Brewer's Gem. in Brecher 26.00. (p. -34.75.)

To the household in Addison: By Kassirer Meier in St. Louis 58.83. For poor students in Addison: By Kassirer Meier in St. Louis 24.13.

For P. F. Brunn in Steeden: H. Niehus in Addison 1.00.

To the widow's fund: P. Schroeder in South Litchfield, contribution, 5.00, from F. Äehrens 3.00. Teacher H. G. Schuricht in St. Paul 4.70. Teacher I. A. Tisza for 1880 & 1881 8.00. (S. -20.70.)

For the deaf and dumb: Through Fr. Lehmann in Chicago by Ch. Zummalln 2.50.

For the Progymnasium in Milwaukee: P. Schroeder's congregation in South Litchfield 7.00. P. Engelbrecht's congregation in Chicago 65.00. (S. -72.00.)

To the orphanage near St. Louis: By ? . Kühn in Brileville by Mrs. Sklüter 8.08.
For the studying orphans from Addison: By teacher Schuricht in St. Paul from the pupils from the western school district 1.70, from the middle school district .30. (S. -2.00.)
For burn victims in Michigan: ? . Ansorges Gem. in El Paso 4.00. By ? . Uffenbeck at Lemont 2.00. (S. -6.00.)
For the South Chicago congregation: Communion coll. by ? . Döderlein's congregation in Homewood 9.00.
For ? . Dunsing's branch parish in Indian": By ? . Engelbrecht in Chicago 1.00.
For the congregation at St. Joseph's, Mo.: congregation at Addison 6 p.m.
For the congregation in St. Clair, Mich.: congregation inAddison8.00.
For the township of South Bend, Ind.: Gem. in Addison 3.00.
N8. As to the sum required for the new building at St. Louis: Paid: From ? . Lehmann's comm. in Chicago -134.80, from ? . Strieters Gem. in Proviso -100.00. - Subscribed by ? . Strieters Gem. in Proviso -428.00. (Summa -669.80.)
Addison, Ill, Jan. 31, 1882; H. B arting, Cassirer.

Entered the Middle District coffers:

To the building fund: From ? . Jungkuntz's parish of North Judson 3.78, Gundrum parish 4.71. Joh. Lunz's parish of Fryburg 80.00. ? . Huges Parish at Vincennes 11.00. ? . Zügel's compound at Fort Wayne 30.00. ? . Schumms township, Kendallville, 4th ward, 36.00. ? . Diemer's compound at Ridge 2.91, by several limbs, 6.00. Conrad and Paulus Lunz at Fry-burah 28.00. ? . Germann's church in Peru, 1 st platoon, 26.00. ? . Schumms' congregation in Kendallville, 5th row, 10.00. ? . Schroeder's compound at Gar Creek, 10.73. (p. -215.13.)
To the orphanage in Boston: ? . Gross's comm. in Fort Wayne 19.00. Mrs. M. by ? . Michael 5.00. (S. -24.00.)
For poor students in St. Louis: Wedding coll. at I. Sempel in Edgerton 3.00. Women's club in ? . Michael's parish for Kastenhuber 10.00. Women's club in ? . Seuel's congregation in Indianapolis for H. Frincke 10.00. Wedding collection at Ch. Eir's in Fort Wayne and F. Rupprecht 10.00. Wedding collection at Ch. Eir's in Fort Wayne for Weller 4.30. (S. -37.30.)
To the widow's fund: ? . Michael's comm. at Fort Wayne 15.77. ? . Zschoche at Marion Tshp. 6.00, his comm. 12.00. Seemeyer's comm. at 7.50. Willshire 13.00. I. Fischer at Cleveland 1.00. I. Schmidt's 1.00. ? . Bethke at Reynolds 5.00, whose gem. 4.50, I. Hertlein 10.00. Some women at Kendallville 2.50. ? . Steinbach's comm. ta Fairfield 10.05. ? . Diemers G. Gem. at Florida 1.10, at Archbold 2.98, at Ridge 4.38, at Florida 1.72. Thanksgiving offering by Mrs. ? . Leininger 3.00. ? Stocks Gem. at Fort Wayne 22.27. Thank offerings by Mrs. Leidolf at Fort Wayne 1.00. ? . Spiegel in Adams Co. 5.00, whose congregation 8.50. Virgin Society in Kendallville 2.00. (p. -132.77.)
To the household in Springfield: Unnamed by ? . Michael 25.00. ? . Schlesselmann's comm. in Bremen 14.52. ? . Niemann's compound in Cleveland 41.61. (p. -81.13.)
For the needy in Michigan: H. Gerke through ? . Michael 1.50. ? . Huges Gem. in Vincennes, 3rd Sdg., 1.75. (S.-3.25.)
To the synodical treasury: ? . Reichmann's parish in Fryburgh 8.00. ? . Haffold's parish of Huntington, 6.00. Kuehn's parish of Minden, 12.85. ? . Huges's congregation at Vincennes 19.00. ? . Zagel's compound at Fort Wayne 6/21. ? . Werfelmann's compound at Neu-Dettelsau 10/22.40.10. Heitmüller's compound at Clifty 6/76. ? Steinbach's compound at Fairfield 3.75 and 13.75. ? . Sauer's parish at Dudletytown, 17.85... Diemer's municipality on Ridge 3.35, near Florida 1.97, near Archbold 1.44. ? . Kleist's compound at New Haven, 4.00. Kretzmann's compound at Farmers Retreat 15.25. ? . Spiegel's compound in Adams Co. 12.50. (p. 169.12.)
For the Free Church in Saxony 2c.: ? . Hafsold's branch at Huntington 1.27.
To the orphanage at St. Louis: ? . Huges Parish at Vincennes 7.00. ? . Kretzmann's parish at Farmers Retreat 6.00. (S.-13.00.)
To the orphanage at Mount Vernon: ? . Huges Gem. in Vincennes 7.00, at Clintonville 2.43. ? . I. C. Seuel's upper Jmm. comm. 12.51, lower 8.56.
On the emigrant mission in New York: ? . Schmidt's congregation in Indianapolis 9.20. ? . Werfelmann's church in Neu-Dettelsau 9.00. (p.-18.20.)
On the emigrant mission in Baltimore: ? . Schmidt's Gem. in Indianapolis 4.60. By ? . Schlesselmann by Mr. Grimm Sr. 2.50. (p. -7.10*)
To the household in Fort Wayne: ? . Zorn's comm. in Cleveland 112.74. ? . Rupprecht's comm. in North Dover 10.51. (p. -123.25.)
For the deaf and dumb: ? . Seuel's Gem. in Indianapolis 17.62. ? . Schlesselmann's Gem. in Tracy 5.50, Walkerton 2.90. (S. -26.02.)
For inner mission: From the mission box of the congregation of ? . Zorn's in Cleveland 2.00. Also from the congregation of ? . Sihler's church in Fort Wayne 25.00. ? . Schlesselmann's church in Woodland 5.08, from Mr. Grimm Sr. 2.50. ? . Niemann's compound in Cleveland 25.35. ? 2.60. Mrs. Pühn in Racine 1.00. (S. -16.96.)
Werfelmann's congregation at Neu-Dettelsau 9.00, Mrs. Borger .75. ? . Niethammer's congregation in La Porte, 30.42... Dankworth's congregation in Cleveland, 14.41. ? . Kleist's New Haven residence, 6.50. Kretzmann's congregation at Farmers Retreat (for the western district) 11.75. ? . Spiegel's church in Adams Co. 10.00. ? . Weseloh's congregation in Cleveland 45.25. ? . Stiegemeier's congregation in Lanesville 6.65. (p. -194.66.)
For poor student Fort Wayne: W. Ranke in Fort Wayne 5.00. Bequest of Mrs. Luise Busse by Ernst Drüse at Fort Wayne 25.00. ? . Bethke's congregation at Reynolds 6.00. Virgins' Association at Kendallville 5.00. Women's Association at ? . Seuel's congreg. in Indianapolis for E. Seuel 20.00, for W. Drink 10.00. (S. -71.00.)
To the orphanage in Addison: ? . Seuel's congregation in Indianapolis 17.63. ? . Kretzmann's congregation at Farmers Retreat 6.00. (p. -23.63.)
For Negro mission: Fr. Engert in Wartburg, Tenn., 1.00. ? . Werfelmann's Gem. in Neu-Dettelsau 9.00. Wittwe Bruns through ? . Diemer .50. (p. -10.60.)

To the household in Addison: ? . Niemann's comm. in Cleveland 41.61. ? . Weseloh's comm. that. 34.50. (p. -76.11/)
For poor students in Springfield: Glieder Her Gem. in Neu-Dettelsau 4.60.
For Gust. Semmann u. Joh. Plischke in Addison: Kind- coll. bci A. Vollrath in Neu-Dettelsau 3.35, Unnamed .65. (S. -4.00.)
For sick pastors and teachers: N. N. at Farmers Retreat 10.00. Virgin Society at Kendallville 2.25. (Summa -12.25.)
Drawings for the seminary building: ? . Sauptert's church in Evansville, 150.00. ? . Schlesselmann's congregation in Bremen, 275.00. Mertz's congregation in Brownstown, 113.00. Sihler's compound in Fort Wayne, 4200.00. Schumms' compound in Kendallville, another 50.00 (total 350.00). ? . Husband's compound at Arcadia 61.00. ? . Sauer's Gem. in 11,557.00.)
Correction:
In the receipt of 30 Nov. '81 ("Luth." No. 2.) read under "Baukasse" ? . Siegers Gem. in Adams C". -43.00, and under "Needy in Michigan" ? . Meyers Gem. in Adams Co. subsequent -2.00.
Fort Wavre, January 31, 1882, C. Grahl, Cassirian.

Entered the Northwest District Sasse:

For poor students in Addison: By ? . A. E. Winter -1.00. N. N. by ? . Schulenburg 1.00. (Summa -2.00.)
For poor students in Fort Wayne: N.N. by? . Schulenburg 1.00.
To the orphanage at St. Louis: ? . E. Theel's churches at Germania, Mecan, Crystal Lake and Newton 11.00. By ? . I. I. Walker, thank offering from N. N., 2.00. Wil- helmine Damkähler in Milwaukee 2.00. (S. -16.00.)
To the orphanage near Boston: ? . E. Theels Gemm. in Germania, Mecan, Crystal Lake and Newton 11.00. Jenny u. Sophie Präger .75. (S. -12.00.)
For poor and sick pastors: Julius Noack in Bloomfield 1.00. ? . A. Rohrlack 2.50. H.Hübing.50. (S. -4.00.)
On the emigrant mission in New York: ? . Wambsganß' Gem. in Adell 7.50. Wedding Coll. at W. Kluge 1.05. (p. -8.56.)
To the widow's fund: Bonden?... C. Strafen, A. Rohrlack, E. Aulich, F. Schumann, C. F. Keller 4.00 each, C. Bör- necke 4.10, A. E. Winter 2.00, G. Schaaf 4.00, Fr. Schneider 5.00, H. Rathjen 3.00, F. Johl 4.10, W. Vomhoff 5.00. Of the teachers: P. Rüge, Chr. Weigle, Aug. Wilde 4.00. ? . Eberts Gem. in Hartland 10.00. Friedericke Schwarz in Gran- ville 2.00, Henriette Lemke 1.00. C. Caesar in Milwaukee .60. ? . G. Behnke sr. in Reedsville 10.00. ? . A. Rohrlack's church in Reedsburg 9 a.m. ? . H. Rathjen's congregation 5.70. ? . W. Gnavengem. 4.00. Joh. St. in Storkton .50. Wm. Neumann in 1.00. ? . C. Koumorgens Gem. 4.64. W. Volkmann in Watertown 2.00. C. Müller sr. 1.00. ? . E. Aulich's congreg. 3.30. Baptismal coll. at W. Hackbarth 3.35. Mrs. Wagendorf 1.00. Mrs. N. N. from St. Stephen's congreg. in Milwaukee 2.00. N. N. in Milwaukee 1.00. ? . Schu- lenburg's parish in Josco 13.20, in Wilton 6.00. N. N. 1.00. (-151.39.)
To the synod treasury: ? . A. Landeck's congregation 11.25. ? . H. W. Leßmann's congregation 6.00. St. Stephen's congregation in Milwaukee 10/22.40.10. St. Paul's congregation in Sheboygan Falls 6.00. St. Peter's congregation in Wilson 5.70. Trinity congregation in Sheboygan 25.60. ? . Strasens congreg. at Watertown 38.55. Lebanon 6.16. ? . Damms Common in Bloomfield 8.00. ? . Präger's parish of Granville 4.58, Town Milwaukee 1.10... Wambsganß' congregation at Adell 19.39. Kreuz congreg. at Milwaukee 9.25. ? . I. Friedrich's congregation 10 a.m. ? . Daib and St. Mary's, Oshkosh, 13.85. Jmm. St., Milwaukee, 22.41. Trinity St., Mequon, 3.00. ? . B. I. Zahn's St. Peter's parish 4.26. ? . Kothes Parish of Lewiston 12.00. ? . G.A. Feustel's church, 10:00. W. Friedrich's congregation, 10 a.m. ? . Walker's Gem. at Mosquito Hill .99, at New London 3.86, at Maple Creek 1.57, at Larabee 2.00, at Bear Creek 2.75, at Clintonville 2.43. ? . I. C. Seuel's upper Jmm. comm. 12.51, lower 8.56. ? . Schumann's compound at Waterford 6.00. (p. -338.17.)
To the household at St. LouiS: John Pritzlaff 10.00.
To the Grammar School in Milwaukee: From St. Stephen's congregation 15.67. From ? . Heyner's church 15.00. ? . I. Friedrich's parish, 5.60. ? . Osterhus congregation, 15.00. ? . Rohrlack's congregation at Reedsburg 6.00. ? . Trinity's congregation at Mequon 3.10. ? . W. Hudtloff 5.00. (p. -65.42.)
For the deaf-mutes: Walther Lüdtke 1.75. Anna Zastrow .25. Jda Schröder .25. Alwine Latsche .25. Auguste Wolläger .25. pupils of ? . Wambsganß' Gem. in Hancock 4.75. Confirmands of ? . Wambsganß in Adell 3.11. Teacher Weigles pupils 1.00. ? . H. Kretzschmars Gem. 4.38. (p. -9.38.)
To the negro mission: N. C. N. in Wayside 4.00. Mrs. Flötr in Racine 1.00. ? . H. Kretzschmars Gem. 4.38. (p. -9.38.)
For inner mission in the Northwest: ? . I. Friedrich's congregation, 10.00. Through ? . I. L. Daib, amassed in missionary hours, 2.75. Jmm. congregation in Milwaukee 9.75. ? . Fast congregation in Wayside, 8.00. Cross congregation in Milwaukee, 5.00. ? . SchlerS Congregational Church of Janesville 6.70. ? . Erck's congregation in Vienna 4.15. ? . C. Seuel 1.00, whose upper comm. is 9.71, lower 6.65. ? . Walker's Gem. at Maple Creek .68, in New London 1.67. ? . I. Horst's Gem. 25.66. ? . E. Aulich's Gem. 3.00. ? . Coiner 1.00. Mrs. N. N. of St. Stephen's Parish, ? . E. Grothe's congregation 12.00. ? . Mueller's congregation at Willow Creek 5.70, at Lake Crystal 1.80. ? . H. Kretzschmar's parcel 5.00. ? . Osterbus' comm. 7.80. ? . Präger 1.00. ? . I. G. Hild's Gem. 14.57. (p. -136.09.)
For the Michigan brethren stricken by fire: H. Lock.50, A. Jost Weber.25, C. Caesar .15, W. Bergmann

2.00, Fr. Liese 1.50, Henriette Bergmann 1.00. By?. I. L. Daib subsequently .50. ? . C. Kollmorgen's comm. 18.75. ? . H. Müller's Gem. in Jackson 26.80, in Kirchhain 19.24. (S. -69.69.)
To the seminary building in St. Louis: ? . Damms Common in Bloomfield 70.00. ? . Präger's congregation in Granville 20.00. ? . Wambsganß' congregation in Adell 50.00. Joh. Schmeling's in Milwaukee 1.00. Cross' congregation that. 76.00. ? . Heyner's church in Mondovi 15.00. ? . I. Friedrichs Gem. 20.00. ? . Rohrlack's compound in Reedsburg 63.00, A. Zinder, H. Zinder, C. Erdmann, G. Maaß Jr. 1.00 each. ? . Strasen's compound in Watertown, 200.00. ? . Leßmann's compound in Berlin, 26.60. ? . Friedrich's compound in Waconia 60.00. ? . M. Claus' contribution, 100.00. ? . G. Barth 10.00, whose gem. 87.00. ? . E.G.C. Markworth's congregation, 29.00. St. Stephen's congregation, and near Dudletytown 130.00. (With the amounts previously reported -Milwaukee, 18.30. Schumann's congregation in Waterford 9:00 a.m. ? . Dikes' congregation in Washington, 6:00. Maurer's congregation at Belvidere 45.00. Trinity congregation at Sheboygan 237.00: ? . A. Landrck's congregation 66.00. (p.-1151.60.) Signed: by ? . G. A. Feustels Gem. 100.00, ? . W. Friedrichs Gem. 100.00, Dreieimg- keitsgem. in Sheboygan 812.00, ? . A. Landeck's church, 230.00.
To the orphanage at Addison: ? . E. Tbeels Gem. at Germania, Mecan, Crystal Lake and Newton 11.00. Teacher A. Brandenstein's pupils 2.00. H. Lawon at Milwaukee 1.60. Jmm. comm. that. 2.60. Wedding coll. at Ad. Raasch 8.30. ? . Johl's congreg. at Hart 7.00. Mrs. Hill at Atwater .25. Ph. Schoenhals at Watertown 1.00. ? . Hudtloff's compound in Town Berlin and Hamburg 6.85. ? . I. Fackler's Gem. 5.60. ? . Chr. Mäurer's Pupils Subsequent .15. (p. -41.25.)
For Indian Mistrust: ? . Osterhus' children 2.00.
For ? . Walker's Gem. in New London: ? . I. Strasens Gem. in Milwaukee 5.00.
For ? . Schröder's parish in St. Clair: ? . W. Friedrichs Gem. 5.00.
For seminarian G. Schulz in Addison: baptismal coll. at H. Gottgetzen 1.40.
For poor students in St. Louis: ? . Rohrlack's church in Reedsburg 10:00. ? . F. B. Arnold's congregation at Calumet 18.15. ? . A. G. Doehler's congregation 2.00. R. R. through ? . Schulenburg 1.00. (S. -26.15.)
Milwaukee, February 1, 1882. C. Eissfeldt, Cassirer.

För die Prediger - "ad Lehrer-Wittwen - und Waise" -Sasse (Western Districts)

have been received:
1. contributions:
From the ??: G. Sndres, A. D. Krämer, C. Vetter each -4.00, E. Lehmann 3.00, 8. F. Huber 1.60, I. Matthias 5.00, W. Flach 2.00. From teacher O. E. Gotsch 2.00.
Two. Gifts:
By I. G. F. Nützel 6.00. By ? . F. I. Biltz by Wittwe Hecke, Mrs. C. Flandermeyer, Mrs. Rabe sr., Wittwe M. Stün- kel each 1.00, N. N. 2.00. M. Friedrich 2.60. ? . C. F. Obermevers Township 21.50. Coll. of Township ? . Hafners 6.00. Coll. at the wedding of Mr. O. Urban by ? . S. Süß 2.05. Mr. I. H. Meyers 8.95. ? . F. Pennekamps Gem. 5.64. Gem. ? . Biedermanns 7.27. ? . Citizens 3.00. Mr. Tröster 5.00. By ? . E. A. Frese of his own. Township 6.50. By ? . Sauptert by W. Henjes 1.00. W. Uffellmann by ? . Endres 2.00. Mrs... M. Krebs 5.00. ? . W. G. Polack's comm. 6.75, N. N. 5.00. New Year's coll. of the comm. of ? . H. Birkner 8.00. Mrs. ? . Geyer for Pauline Albrecht 6.00. By ? . I. P. Müller by C. Renter 1.00. Harvest Festival Coll. by ? . G. Grüber 14.15. M. D. Lessing .50. I. G. Höhne 1.00. Therese Hofius 3.00. By ? . Polack by Mrs. Mirsner 1.50, P. Höh .50. C. Mache 3.00. W. Willmer 2.00. A. Lindemann 1.50. Women's club of the comm. at Kimmswick, Mo., 6.00. Mrs. I. Körner 5.00. Mrs. S. Meyer 2.50. Christmas coll. of the comm. to Sandy Creek 4.25.
278. in the receipt of 15 Nov. '81 read instead of "F. Schmidt": F. Schuricht 5.00.
St. Louis, Feb. 4, '82. C. F. Guenther, Cassirer.

zi-r the preacher - "ad teacher-widow" - v "d orphan-sasse (of the Illinois District)

Ind:
1. contributions:
Of the??: H. Engelbrecht, L. v. Schenck, I. C. H. Martin, I. Rauschert, L. Hölter each -5.00; C. W. R. Frederking, M. Große, F. Lußky, A. H. Brauer, G. Löber, I. E. Baumgärtner, Ch. Kühn, F. Lehmann each -4.00; M. Otto, A. Wangerin each -3.00; G. Johannes, C. A. Trautmann each -2.00. From teacher E. A. Eggers -4.00. From Chicago Teachers' Conference -15.00.
Two. Gifts:
By Wagner: from R. Kießig -1.25, from I. Brockmann 1.00. From the parish of ? . Hartmann 6.00. Christmas Coll. by the congregation of ? . Buszin 5.00. From C. F. Volsdorff by ? . Fruchtnicht 2.00. Bon Peter Borje durck ? . Uffenbeck 1.00. From H. Koopmann by ? . Engelbrecht .50. From the collection bag of the community of ? . A. H. Brauer 26.32. Bon Ch. Zummalln by ? . Lehmann 2.50.
By Kassirer H. Barkling -82.22 were delivered. (Summa -213.79.)
Chicago, January 31, 1882. H. Wunder, Cassirer.

Mr the Preacher- and Teacher-Wittwen- a "d Orphan"-Sasse (middle districts)

Ind:
1. contributions:
Bon the teachers: M. Gößwein -5.00, I. H. Beyer 2.00.
Two. Gifts:
Collecte of ? . C. Sallmann's 2 congregations -5.00. From the women's club in ? . Schöneberg's Gem. 25.00. Mrs. Deichmueller 2.00. Communion Collecte of Gem. in Lanesville, Ind., 6.20. Bond. Gem. in Aurora, Ind., 3.50. Filtalgem. inColdSpring" 6.50. ? . Schmidt's church at Srymour, Ind. and its contribution 15.00. Church at Arcadia, Ind., 8.80. From the church treasury at Farmers Retreat, Ind., 4.50, R. N. 20.00, Heinrich Niederbäumer 1.00. (Total -103.50.)
Indianapolis, Feb. 2, '82. M. Lonzelmann, Cassirer.

| | |
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| Engavgev fSr the Castle-Gardeu mission. | |
| Bon P. Mästet 1.00. Mission festival coll. by P. Hübner 4.70. Friedr. Klopfer 1.00. Hockzeits coll. by P. Althof 2.51. Desgl. by I". Köhler 6.00. l>. Kraupe 1.00. W. Klockzin 1.00. by P. Fägre 2.75. P. Roß 1.00. l. v. Brennen 2.00. Louise Feindt 3.00. Reinken 1.00. by Kassirer Schuricht 24.07. by Kassirer Grahl 107.32. by Kassirer Simon 28.30. Caspar Schmidt 1.00. P. Wickemeiers Gem. 5.00. k. Vetter 2.00. Fr. Scheunemann 5.00. Chr. Heyer .50. k. Oehlert 5.00. Fr. Wolfs 2.00. P. Hase 1.00. By k. Frey's missionary paper 7.83. Emil Kern 1.00. L. Köhler 1.25. k. Lenks Gem. 10.00. P. Weidmann's Gem. 2.20. P. C. Steege.50.By Kassirer Bartling 58.10. By Kassirer Rademacher 8.40. Fr. Heß 1.00. Fr. Drescher 1.00. H. Tubesina .35. women's club of Fr. Walz's Gem. 10.00. part of the mission festival coll. in the Gem. Fr. Piepers 6.50. Krßner 1.00. F. W. 1.07. Fr. H. Rademacher 2.00. Wm. Heinrichs .25. W. Voigtländer 1.00. Joh. Hastig 1.00. Michael Adam 3.00. k. Huschen 1.00. teacher Orle's school clasfe 5.00. Aug. Senne 1.00. Kaspar Schmidt 3.00. H. Wehner!>25. P. l. Meier 4.50. H. Stresse .25. mission festival coll. at P. Hagen 4.72. Teacher Mackensen .50. H. Dollmeier 1.00. Oberdieck 1.00. Joh. Mönchemöller 1.00. P. M. Otto 2.00. P. Helle 1.00. C. Reihe! 3.00. P. Zschoche 2.00. l. Huber 1.00. Of some emigrants .34. P. Reinschs Gem. 9.25. G. Schmelzer .97. R. H. Norden 1.00. Kahmeier 2.00. Mönkemöller 2.82. F. Köhn .25. Gottl. Wenzel 1.00. F. C. Schneider 15.00. k. R. Pieper 8.00. Joh. Wendler .50. P. Ph. Hölzels Gem. 5.00. By P. Vogel, harvest festival coll., 15.50. H. Waldmann 5.00. By Kassirer Bartling 21.81, 30.71, 62.50. By Kassirer Rademacker e.65.By Kassirer Simon 28.24. J.H. Matthius 1.00. P. Pröhl's congregation 5.00. P. Althof's congregation 4.00. Bethlehem's congregation in St. Louis 10.00. H. Hecker 2.00. By k. EMelder, missionary festival coll., 3.30. A. Wittenberg 1.00. Mrs. Marie Geebke 5.00. F. Heß 1.00. Kaspar Schmidt 2.00. Congregation in Rondout 6.41. Mission Festival Coll. in New Uork 25.00. By Kassirer Schmalzriedt 19.00. Wedding Coll. at W. Görner 6.00. Chr. Keßner 3.00. FrLul. Mina Beck 2.00. by Fr. Ulrich of W. Sckeid 10.00. C. Ankerson.80. Marie Schüler .50. A. Harder 4.39. H. Tabert .50. B. Köhne 2.00. P. Dowidats Gem. 5.00. Gem. in Port Richmond 4.70. Gem. in Richmond 4.68. Wittwe Thieck in Wolcottsville .50. Gem. in Otto 2.54. Gem. tn Reserve 4.84. by Kassirer Bartling 43.26. New York, January 5, 1882. l. Birkner, Cassirer. | |
| Castle Garden Mission- Caffen-Berr " "irr 1881. | |
| Revenue: | |
| Total income in 1881-1755 | 42 |
| Issues: | |
| Deficit on January 1, 1881- | 260.47 |
| Expenditure in 1881 | 1687.93 |
| Deficit on January 1, 1882 | 192.98 |
| -1948.40 -1948.40 | |
| LommissioaS-Covto. | |
| Revenue: | |
| Balance on January 1, 1881- | 783.73 |
| Receipts in 1881 | 2366.49 |
| -3150.22 | |
| Issues: | |
| Advances to emigrants, support for the needy, salaries of assistants, travel expenses, printing costs rc | 2452.47 |
| Balance on January 1, 1882-697 | |
| New York, January 26, 1882. l. Btrkner, Cassirer. | |

For the burned l further received: from P. Bern- reuther from his parish at Olean, N. D., -14.25, from his parish at Allegany, N. A., 13.31, from Mrs. Martin 2.00. By k. Strafen at Watertown, Wis. 92.75. By P. Gram at Tonawanda, R. D., 36.00. By P. Bartels at St. Louis 33.45. "By l?. Fritze at Hobart, Ind. 11.00 and 6.00. by Mrs. H. Kettln at Ula, Col. 2.00. by Mrs. R. Kitzemann 1.00. by P. Schumann at Waterford, Wis. 7.80. by P. Tir- menstein at St. Paul, Minn. 62.00 and 1 box of clothes. By k. Rädeke at Carver, Minn. 35.50. By P. Holtermann at Pinckneyville, Ill, 5.50, at the wedding of S. Bauersachs ges. 3.00. By P. Hertwig at Effington, Ill, 12.20; by the same from Leaf Valley, 12.85, and from Leaf Mountains, 1.75. By Bro. Maack at St. Charles, Mo. 50.00. By Bro. Leyhe at Grand Rapids, Wis. 20.00. By Bro. Schaefer at Defiance, Ind. 11.00. By Bro. Husband of sr. Gem. at Arcadia, Ind., 22.13. Gem. at Tipton, Ind., 6.85. By P. Niethammer at La Porte, Ind., 51.88. By P. Wangerin at Portage, Wis., 21.50. By P. Grüber at Altamont, Ill, 31.25; from teacher H. Hömann's school, that. .50. By k. Blanken at Buckley, Ill., 22.02. From St. Peter's parish at Town Wilson, Wis., 68.50. By P. Schroeder at Sado- rus, Ill., 16.76, from Aeacedonia 6.26. By l?. Strikter tn Proviso, Ill, 55.00. by P. Händschke tn Sumner, Iowa, 12.00. by P. Huber in Crete, Nebr. 9.60. by P. Ahner tn Arlington, Minn. 26.00. by Mr. W. Aulich in Dallas, Iowa, 10.00. by P. Jehn in Van Wert, O., 27.00 and 1 bundle of clothes. By Mr. Blum at Collinsville, Ill, 103.16. By k. Aulich at Ellisville, Wis. 24.00. By P. Meyer at Lincoln, Ill, 35.22 and 1 box of clothes. -Mrs. Lange at Elkhorn, Wis. 2 boxes of clothes and 3.00. John Pritzlaff at Milwaukee 1 box of clothes. By Bro. Schilling of his. Gem. in Almond, Wis. 12.76, from sr. Parish at Stevens Point, 10/13, by c. Landgraf at Decatur, Ill, 16.75. by P. Bürger tn Hamil- ton, Nebr., 8.35, from Chr. Schlieske 1.50. Jmm. comm. at St. Louis 39.00, Mrs. Elis. Andres 3.00, Miss. Maria Holand

5.00, Mrs. N. N. 6.00. By Mr. T. C. Fiele of the congregation of l)r. Mann in Philadelphia 50.00 and 1 copy of "The Message of Salvation". By l?. Hansen at Worden, Ill, 83.65. by P. Oetjen at Richford, Wis. 44.50. by P. Daib at Oshkosh, Wis. 90.50. by P. Schllesselmann tn Bremen, Ind, 25.44. by P. Schulze at Courtland, Minn, 71.00, 1 box of clothes and 2nd consignment 10.00. By P. Lentzsch in Caldwell, Nebr. 15.20. By P. Steck in South Bend, Ind. 6.50, from the Woman's Club 1 box of clothes. By P. Claus at Golden Lake, Wis. 20.00. By teacher Dornfeld tn Martins- ville, N. B-, 47.50,1 box of clothes & 2nd shipment 7.50. By Mr. l. Schlichttng in Middleton, Oregon, 9.00. By Mr. l. Höhn in Metra, Ind. 5.00. By P. Kanold tn Ashford, N. A., 23.70. By Kassirer Schmalzriedt 37.25, 211.20 and 57.00. By P. Schulze in Schenectady, N. A-, from W. Lunow 10.05, By P. Schumm in Kendallville, Ind. 3 boxes of clothes. By k. Huber at Attica, N. D., 1 box of clothes and bedding. Jakob Hebel at College Point, N. U-, l box of dresses. P. Niemann's virgins' club in Cleveland, 1 box of bedding. Through k. Succop in Chicago 4 boxes of clothing. Through Fr. Zschocke at Fort Wayne, Ind. 1 box of clothing. By C. Brudiaam of Jmm. comm. at Middle Creek, Nebr. 16.21. By P. Wunderlich at Tolleston, Ind. 5.50, from sr. Branch at Hessville, 11.50. by Chr. Kirchner at Mildmay, Ont. to, 1.00. by P. Mees at Columbus, O., 69.50. by G. Körber at Paterson, 2.00. by k. Wörner at Honesdale, Pa. 36.00 and 1 paquet white stuff. By P. Scheips at Stony Ridge, O., 15.00. By P. Weber at Wausau, Wis. 25.00. By P. Dageförde at Minonk, Ill. 40.00. A. C. F. R-. at Manson, Iowa, 5.00.

Th. Schöch.

Thanks and please.

Into the treasury for the support of poor students from Iowa have been received up to January 15, d. l: From Mr. P. Stephan - .50; from Mr. P. Brauer from his congregation - 11.60 (specifically for E. Kretzschmar). Gemeinde 11.60 (especially for E. Kretzschmar); by Mr. P. Bünger collected at the wedding of Mr. H. Frerich, 2.75, of Mr. Joh. B. Frerich 4.00, of Mr. F. Detloff 3.00; by Mr. k. Bräuer von sr. Gem. 8.36 (especially for H. Hepe); by Hrn. k. C. F. W. Brandt from sr. Gem. 2.52; by my Gem. 1.50.

By expressing my heartfelt thanks to the dear donors in the name of the recipients for their love and by wishing them the blessing of our rich God, who does not want to let a cup of cold water, served in his name, go unrewarded, I would at the same time like to sincerely ask the dear fellow ministers and congregations, especially of our synodal district, to also give their love to this newly founded fund among us. This fund has been set up among us, partly in order to be able to better help the present affliction of our poor students, and partly, and above all, so that with God's help it will be possible to send more and more capable young people from our circles to study at our institutions, so that we too can contribute our mite to the rich harvest that the Lord has given us in our western states. It is therefore the blessed work of the inner mission that we are helping to support. It is truly a glorious opportunity that the Lord in grace gives us to show our gratitude for such love to the dear little child Jesus, who has also revealed Himself to us poor, blind Gentiles as the light of the world, in His poor members.

So then the Lord give us all willing hearts and hands Waterloo, Iowa, January 21, 1882. Geo. Mezger.

Received for the English Lutheran mission in the West:

By Mr. Kassirer Roschke, Collecte der Gemeinde Herrn k. Janzows at Frohna, Perry Co, Mo, -11.25.

C. F. Lange, Kassirer.

For poor students received with hearty thanks from Mr. P. A. Bergt in Hooper, Nebr. by -10.00. By Mr. k. Seemeyer at Schumm, Van Wert Co, O., by a member of his congregation 5.00. By Messrs. P. E. Lehmann in Jefferson Co. mo. by Messrs. l. F. Dittmer 5.00 and from his children 2.00. C. F. W. Walthor.

For poor students received: -8.00 by Mr. P. F. Nützel in West Ely from the young people in s. Parish. 2.00 for Stud. Kastenhuber from Mr. P. l. Fackler in Lyons. 9.00 for Stud. Noack by Mr. k. Grupe: 3.25 coll. at the wedding of Mr. Em. Rübel, 5.75 at that of Mr. Fr. Koch. M. Günther.

Freestyle de" Semtvar-HavShalt received in St. LouiS:

From Estel, Weinhold and Br. 8 barrels of flour. Thanksgiving Collecte from Bro. Weseloh's parish at Kimmswick, Mo., -6.25. From Paul Gast 10 gall. Vinegar. By Kassirer E. F. W. Meier -151.69. By Kassirer E. Roschke -5.35. From P. Achen- bach's parish 31 sacks of flour. From gardener Rohlfing tn St. Louis 3 bushel baskets of lettuce. H. Jungkuntz.

Correction.

In the January 1 number of the 'Lutheran' the following typographical errors are found in the receipt l sent in:

Line 4 from top: P. Kartb instead of P. Barth.

"6 " : P. H. Sieving instead of P. A. Sieving.

" " :.50 instead of 4.50.

"14 " : P. Karth instead of P. Barth.

"15 ": Guard " Guard.

A. Crämer.

Addresses supported:

Rev. ck. dl. Loeppllu, LlarMvMe, Union 6o., 0.

Rev. Kotier, Orange, Los ^nMes 6o., 6al.

Kev. -1. Lauckeek, DamdurZ, Oarver Oo., Ichivn.

Rov. O. P. 6. Seorne^er, 8edumm, Van lVert 6o., 0.

6d. LlesserU, HamdnrA, Oarver 6o., Nlnv.

Il. L. Lrneetmor, eare ok Rev. Vf. front, 6oMnsvlHe, lN.

New printed matter.

Weiland Pastor H. G. Crämer, the faithful angel of this church. Offenb. 2, 1 -ll. funeral sermon before the Lutheran Trinity congregation at Zanesville, O.,. delivered and printed on demand by C. A. Frank.

This excellent memorial address, delivered by Hern P. C. A. Frank in Zanesville to his predecessor in office, the faithful, blessedly deceased Pastor Crämer, is highly recommended to our readers. The proceeds will go to the family of the deceased. It is to be had at the hands of Mr. l. M. Bonnet, juv. of Zanesville, O., and at the "Lutheran Concordia Publishing House" here.

Price: 10 cents. G.

Lutheran Institution for the Deaf and Dumb at Norris, Wayne Co, Michigan.

Under this title, a simple Lutheran Christian in Detroit, Mich. Mr. l. Becker, has just issued a little pamphlet, in which he addresses his "dear fellow Christians" with a request that they remember, among other objects of their charity, the Deaf and Dumb Institution at Norris. He reports: The house, of which an illustration adorns the writing, is now full; but a heavy burden of debt rests upon the asylum. The concern of the next caretakers of the institution is therefore great. Mr. Becker will therefore send a copy to each of our pastors, asking them to distribute it in their congregations, sell it at 15 cts. and send the proceeds to the treasurer of the Institution, Llr. 6. D. Strudel, 207 ckekkersou ^vs., Detroit, ülld. as the profits are to go to the Institution. Mr. Becker has enclosed an essay in which a physician shares something about the life of the deaf and dumb. We can only wish good success to this certainly well-intentioned enterprise. W. [Walther]

Young Pilgrim. A book of edification for confirmed youth by C. A. Frank. With illustrations. St. Louis, Mo. published by F. Dette. 1882.

This booklet, which has just been published, is really lovely. In it, the confirmed person is portrayed in the image of a pilgrim and his life as a pilgrimage to heaven. From the headings that bear the edifying passages that make up the first part of the booklet, it can be seen what rich content, suitable for our dear youth, it is. The headings are as follows: The Young Pilgrim's Spiritual Home. - The young Pilgrim prepares for his journey. - The pilgrim road. - The Pilgrim's Bag. - The pilgrim's company. - The Pilgrim's Dangers. - The Pilgrim's Suffering. - The Pilgrim's Wreath. - The fallen pilgrim's rising. - Finally, there are short prayers for pilgrims, namely morning and evening blessings for each day of the week, as well as baptismal, confessional and communion prayers. We would not know what more beautiful booklet could be given to a Lutheran youth or a Lutheran virgin after their confirmation. It is the same, since its author is a faithful Lutheran minister of the Word of God, thoroughly sound in doctrine and sober in language, and therefore far preferable to the famous book of the Baptist Bunyan: "Des Christen Pilgerreise." Each section bears a neat lithograph on the forehead, corresponding to the contents of the same. The volume is 96 pages in cute duodecimal format. The price is as follows: bound in canvas the copy 25 Cts, the dozen 2.25 (postage 25 Cts.), the hundred -17.50. - May the little book with its splendid teachings, admonitions, warnings and encouragements, written in an easy, flowing, pleasantly reading style, become a right vademecum, that is, an ever-accompanying go - with - me, to many young pilgrims up to the years of maturity! W. [Walther]

Dr. David Livingstone, Missionary and Traveller, by G. Weitbrecht, together with Appendix: Henry M. Stanley, edited and endorsed by Rev. A. E. Frey. IV. Volume of the Missionary Library. New York. Lutheran Publishers' Association. 1881.

It was a happy thought of the Honourable Editor to include in his interesting Missionary Library the biography of Dr. Livingstone, the famous African Missionary of our time. Some years ago Livingstone's name was in all the newspapers and even unbelievers were full of his praise. The reason was that this single man with admirable strength and perseverance had contributed more to the exploration and knowledge of the so unknown part of Africa than all the great expeditions of European governments, which were equipped with enormous financial costs. As a result, many have certainly got the impression that Livingstone was more a traveller and country explorer than a missionary. That this was not the case, but that the innermost motive of his voyages of discovery was only the love for his Saviour and the heartfelt desire to lead the poor heathens to him, in short, that he was a missionary, is shown by this little book in an equally muddy and attractive way. No one will read it without deep interest, without heartfelt praise to God. - An interesting addition to the booklet are two maps and a short report about Stanley, who, after Livingstone had been missing for several years, was sent by the owner of a large New York newspaper, G. Bennett, to look for him and found him happily. Moreover, the booklet is adorned with pretty pictures. May it find many readers, especially among our young men! O. H.

Lvtereck at tde kost OLes at 8t. Louis, llo., as sscomcl-dLss msttor.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo. March 1, 1882, No. 5.

Speech

Lei Introduction of Mr. Director R. Bishop at Concordia College, Fort Wayne, Ind. delivered by H. G. S. *)

I. N. J.

Beloved in the Lord! Certainly I may call today a day of great joy for all the inhabitants of this institution, for teachers and pupils. Yes, for all members of our Synod, who also carry this institution of ours on their praying hearts as a planting school of our church, it will be a message of joy when they hear: The Lord has given our Concordia a director again!

For months our institution was, as it were, orphaned. For although you, dear teachers, in addition to your actual teaching profession, had willingly taken over the management of this institution during this time, this was only a state of emergency that no one felt more than you. From this day on, however, this state of emergency shall cease; with the assumption of office by our newly appointed Director, the old orderly conditions, as they should exist according to the provisions of our Synod for the good of our Institution, shall return to these rooms. What else but joy and thanksgiving to God could fill all our hearts today?

But is it also true? Is it joy that fills the hearts of all of us today, also your heart, my dear brother, who from this day on takes over the important and responsible office of a director at this institution? Will not rather the seriousness of this hour, will not the high importance, the responsibility of your office hover before your soul and chase away the joy from your heart? - It is true that the office of a director, in whose hands the management of this entire institution and especially the souls of all its pupils are to be placed, is a difficult, laborious and responsible office. It is by far the most difficult of all the offices here, indeed, it is probably one of the most important, most responsible.

*) Sent to Fort Wayne by urgent resolution of the Board of Teachers. D. E.

most important offices of our Synod. If you have nevertheless found courage and joy in accepting the call to this high and important office, should not your heart be heavy at this hour, when so great a responsibility and such serious duties are to be imposed upon you? No, no, my dear brother! As great, as heavy, as manifold as are the duties of the office which you are to assume today, so can and should xxxerz be full of joy today, so can and should you also look to the future today with a heart that is glad in God, with a joyful, fresh, faith-filled courage at your assumption of office. For as diverse and manifold as the duties of a director are, the Lord unites them all in one work, calling out to you today through the prophet Isaiah: "Bring my children and the work of my hands to me. Is. 45, 11. This, and nothing else, is the task of a director at this institution of our church: he is to direct the children of God who are entrusted to him, the work of his hands, to the Lord. But can there be a more glorious, more blessed work? Must not joy therefore also move your heart, since you are to begin such a heartily blessed work today? Well then, that all our joy may be of a right kind today, and that all among us may also share in this joy, let me now introduce myself to you:

The office of a director of our institution
glorious, blissful office;

- I. to its glorious end, and
- II. look to those on whom the same is to be accomplished.

I.
It is the task of all the teachers of this institution and the ultimate purpose of all the instruction to be given here to point the pupils to the Lord, not only to enrich their spirit with all kinds of useful knowledge for this world, but above all, through everything that is done in this institution, to awaken, nourish and promote a sense directed towards God and the heavenly. It should be the ultimate purpose of every Christian community school not only to teach the students,

but to train them in the discipline and admonition of the Lord, how much more must all instruction here, in this great nursery of our Church, aim at pointing to the Lord alone!

There are enough other high schools in this country, in which the same, even far more subjects are taught, than in ours; but the purpose of most of these institutions is only to educate useful citizens for the state, to enrich them with useful knowledge for this world, whereby, as a rule, unfortunately! the pupils are turned away from God the Lord and towards the creature. But this institution of ours was founded for a very different, much higher purpose; here a much nobler, more glorious aim is to be pursued: Here, too, knowledge of all kinds in the most diverse fields of human knowledge is to be imparted, but not for its own sake, not in order to train only scientifically educated young men, capable, useful citizens of the world; no, everything that is taught here, be it languages, the old venerable original languages of the Holy Scriptures or of the Greek and Roman classics, or the new languages, be it grammar or rhetoric, be it ecclesiastical, world or literary history, be it mathematics, natural science or geography, be it music and song: In short, everything that is taught here should ultimately be taught only so that it may lead to the Lord's wisdom, to a clearer knowledge of the Lord and His glory, His omnipotence and wisdom, His goodness and love. Yes, all teaching should ultimately only lead to Christ, inspire for him and his heavenly, eternal kingdom, fan the flame of faith and love ever brighter. The aim of all teaching should be to provide the pupils with the means to serve their Lord most effectively in their future profession, to equip them with weapons so that they will one day be able to wage the Lord's glorious spiritual wars victoriously.

But as certainly as this is the ultimate aim of the common work of all the teachers of this institution, to point the pupils of it to the Lord, to glorify God's name among them, and thereby, as much as there is in them, to make them truly blissful men for time and eternity: so this is nevertheless the task of the

Directors in still another way and to a much higher degree, God calls to the very Director before all other teachers: "Guide my children, the work of my hands, to me." "From this day on" - to speak in the words of the actual founder and father of our Gymnasium - "you, dear brother, as director of this institution, are therefore quite properly the guardian, the spiritual father and house chaplain of the boys and young men in our Collegium. These are actually a house-church and house-congregation of precious, immortal, dearly purchased souls, which God places on your soul from this day forward with the directorship; who are not only to be educated here, but also to be brought up in discipline and admonition to the Lord, above all to heaven." Yes, our pupils are not only to be instructed here, but educated to the Lord and for the Lord: this is the task of all teachers, but above all the task of the Director. As director, you should therefore, dear brother, whether in religious instruction, which is entrusted to you as the pastor of the house, or outside of it, always point out to the individuals the one thing that is also necessary to them, as the first and last thing for the sake of which they alone are in this institution, namely, the Lord, whom they are to serve not only now, but also one day in their future profession throughout their lives. Thou shalt not be weary of reminding them again and again, whether in their work or in their rest, of the word: "The fear of the Lord is the beginning of wisdom." (Ps. III, 10.) Your task is to give the right direction to all their studies, their striving, by constantly holding before their eyes, as the highest glory, the highest wisdom, the knowledge of the Lord, according to the word of Scripture: "Let not the wise man boast of his wisdom, but let him that will boast boast of this, that he knoweth and knoweth me, that I am the Lord". (Jer. 9:23, 24.)

O glorious, glorious task, to be a daily guide to the Lord, and thus to the highest wisdom, to such a band of boys and young men, to be a daily guide to Christ Jesus, in whom "all the treasures of wisdom are hidden. (Col. 2:3.) Something great and glorious, a noble gift of God, is earthly wisdom; but infinitely higher wisdom is, "to know that Christ's love is better than all knowledge." (Eph. 3:19.) O great, glorious task, therefore, to guide these disciples in their study, in the acquisition of all the knowledge here offered, to the highest wisdom, to the knowledge of the love of Christ, and to maintain them in this knowledge, i.e. in the faith and love of Christ! Can there be a more glorious and blessed task?

But if you think, my dear brother, in this hour of the glory of this office, and at the same time of the heavy responsibility which it imposes upon you, behold, you know that the Lord, who called you to this high and important office, has also given you at the same time the glorious and infallible means of reaching the glorious goal of your office, of fulfilling the task set you by the Lord. You know this means: it is the Word. The Word of God will be, as hitherto, so also in your hand, the lamp with which you point to the Lord, the strong and yet gentle sceptre in your hand, with which you will govern this institution and keep the inhabitants of it as faithful subjects of the Lord, as obedient children of the heavenly Father with Him, the Lord. The Law of God will be the right disciplinarian, who will give the sinners their

But the gospel will be the mirror that shows them the Savior of sinners, and the light that kindles new trust and love for him, so that they will daily surrender their lives to his service.

Even in this house church, as in every church of Christ, there may be hypocrites here and there, and in the end they will be revealed as ungodly. But therefore your work will not be in vain. If God in general has given his promise: "My word shall not return void," he will certainly keep this word, as he has done hitherto, in this our institution, which is consecrated to him alone, and which he therefore guards like the apple of his eye, and on which, because his word alone is to rule here, he also looks down with special pleasure, with grace and blessing. Surely, therefore, according to his promise, he will also let his word celebrate one victory after another in the hearts of these boys and young men.

Yes, a man may look into the future of many a work and profession with worries and doubts whether he will also be successful, whether he will reach his goal - you must not worry and tremble. Today you can look cheerfully into the future and today you can already be sure of the most glorious success in your office. And even if you do not see it soon, on the contrary, the ingratitude of your task will very often come before your eyes and want to rob you of the joy in your office, look at the end! Truly, in eternity many of these pupils will thank you that you, of all people, have pointed them to the Lord, have led them back to the right path to heaven, have kept them with their Lord, their good shepherd JESUS CHRIST, through discipline and punishment, through warning and enticing, through comforting and cheering them up.

II.

But that the office of a director at our institution is such a gloriously happy office, we recognize not only when we look at the glorious final purpose, but also when we look at those in whom this final purpose is to be achieved. "Lead my children, the work of my hands, unto me," cries the Lord this day to thee, as the director of this institution. It is His children to whom you are to be a guide and educator to the Lord. They are his children; there is not one of them to whom God has not given adoption through his Son, Jesus Christ, and whom he has not adopted as his child in holy baptism. If it is already a glorious office, a high honor, to be the educator of the children of an earthly king, what a high and glorious office it is to educate the children of God, the most high King! In addition, the children of our institution can be called God's children in a special sense. Most of them want to serve the Lord in his church one day. How many of those who go through this institution as a preparatory school will one day reach this glorious goal is known only to the Lord; he alone knows how many instruments he has chosen to fight against the prince of this world, to destroy the kingdom of darkness, and to build his eternal heavenly kingdom. But surely, among the boys who now attend our institution and will do so in the future, he has chosen for himself a not insignificant number of chosen instruments and co-workers in his eternal kingdom. How, then, is it not a glorious, blessed work to be a fellow worker with God in these children of God?

They, whom he has adopted as his children, they, who are to serve him as his sons, as contending heroes in his army and help to conquer the world, they, who are to be God's messengers to the lost world of sinners and save souls for his heavenly kingdom, are to be brought to him again and again, to be kept with him and thus prepared here for their future glorious profession. Can there be a more glorious, more blessed office?

Luther once said of a schoolmaster or magister who teaches boys: "He can never be rewarded enough and cannot be paid with any money. Another time he exclaims, "I, if I could or had to be a schoolmaster or teacher of boys. For I know that this office, next to the office of preaching, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best." If Luther, this most powerful teacher of the church since the time of the apostles, already praises the glory of the ordinary school office, then what a glorious office is the office of a director at this institution, in which the future teachers, preachers, pastors of hundreds of congregations, the soul saviors of thousands, are to be prepared!

The devil, the world, and the flesh, especially the flesh that these children still have, will make your ministry more difficult and cause you much trouble, sorrow, and worry. And if you were to look only at yourself, you might well hesitate. You would not be able to keep even one of these children of God with him. But be of good cheer! in our text you will again find good reason for the cheerful conduct of your ministry. For behold! Your Lord, who called you into this office, calls to you in the words of our text: "Commit my children, the work of my hands, to me alone. I can and will keep them in my grace through my word, therefore only command them to me in prayer, and I will give you strength and wisdom, yes, all necessary gifts for the right guidance and instruction of these boys, for the right leadership of this institution, for the blessed direction of your high and important office."

O then do not cease to pray daily for those commanded you, for you, so the fruit of your work cannot and will not fail to come. You do God's work, you guide God's children, so only command them to him, and he will always stand by you as the right leader of this institution, the right father of his children, and crown your work, if you do it faithfully, with eternal, everlasting blessings! -

But you, beloved pupils, consider well: if the office of your director is such a high and glorious office and if it is to achieve its glorious, blessed final purpose in you, if you want to be and remain children of God, then you too must now respect this office as such a high and glorious office. If this office, which is established for your sake alone, point you to the Lord, you must now also let it point you to the Lord. Yea, take it to heart, ye are not in this place for the purpose of leading an idle life pleasant to your flesh, nor only for the purpose of acquiring all kinds of useful knowledge, but above all for the purpose of being directed to the Lord. O then consider it, as often as your director acts with you as a householder, as a pastor, whether he teaches or commands, supervises you and sees to order, warns you and punishes you, severely punishes you: everything is only to serve this purpose. To point you to the Lord and to

...to keep him for your good. Oh, then, receive all that he does As the church was the nurturer of both school and church the poet of many a favorite hymn of the church, such as: "Lobt for you and obey him. His word is God's word to you, his singing, singing formed a major part of the instruction in both Gott ihr Christen allzugleich" 2c., the man full of simplicity and commandment God's commandment, his office God's office. the German and the Latin schools. Already in the instruction of warm love for the world of children. The next and at the same Therefore, as you obey all your teachers, so above all obey this the visitators of the year 1528 it says: "The first hour after noon time most important is M. Ludwig Helmbold, from 1562 teacher who "tells you the word of God." Your director, whom daily the children are to be practiced in the Musica, all, small Conrector at Erfurt, then Deacon and afterwards Pastor and God has made your father of the house, your pastor, his and large." In the Latin schools, the sacred art of singing was Superintendent in his hometown Mühlhausen, died in 1598. representative, that he may do his office with joy and not with especially cultivated. How much importance was attached to it Emperor Maximilian II crowned him with the laurel of a poet sighing. In this way alone will his high and glorious office also is shown, among other things, by the decree for the monastery because of his Latin poems, his contemporaries called him the be a blessing to you, and you yourselves will be a blessing, schools of Württemberg, which were placed in the service of the "German Assaph" because of his German spiritual songs. Of yes, the crown, the glory of our institution and of our entire Gospel, and which states that "no boy should easily be granted the latter, the catechism song, "HErr Gott, erhalt uns für und church. reception who has not grasped the Principia Musicä (the für," the table song, "Nun lasst uns Gott den HErren," and the

O, then, may the Lord God bless our new director in his high doctrine of the keys, the other musical signs, the intervals, etc.) consolation song, "Von Gott will ich nicht lassen." became and glorious office, may he bless all his work, may he bless our in such a way that he can contribute to further exercises common property of the church. Like Hermann, he was also a entire institution, teachers and students, may he bless all who (exercises in figural singing). In addition, a "Cantorei" was special lover and promoter of the school system, so that he come and go here, now and forever for the sake of Jesus established with those poor pupils who had a musical facility founded and directed a private seminary for the training of and a good voice, and these choir and currend pupils were school teachers during his time as prefect. His school songs granted free instruction and free station for their singing in the found even more general distribution, especially since the church service, and other alms were given for their singing sound engineer J. v. Burgk, with the assistance of the equally around the houses, which was their duty for the deeper and well-known sound engineer Joh. Eccard, set them to music and further establishment of spiritual singing among the people. published them with other songs under the title: "*Crepundia*

(Submitted.)

For Gregory's Day.

If the inclined reader comes in his new calendar again up to Church not only had special singing schools in many places, First, that we may see how school sermons and school festivals the month of March, then he will find under the 12th of this but every school, low as well as high, was a singing school; 2.) are nothing new, but also that one may take the way of the month the name Gregorius listed. Perhaps, however, it will be they not only preserved and cultivated the Gregorian style of godly fathers to celebrate school festivals more and more as a unknown to one or the other that this man's memorial day was singing, which had been retained for the liturgy of the main and model, and that everyone may help in his own place so that the once the actual and most distinguished school festival day, not secondary services, but also helped to bring the congregational school festivals do not become too fleshly and thus lose the only in the papacy, but also afterwards in our Lutheran church. singing in the service into full swing, even to its most beautiful character even of a Christian folk festival. Furthermore, these Why now and how it was celebrated as a school festival day bloom, while the Gregorian chant in particular had frowned communications should also show how our dear elders were so and what particularly moved the sender to slip these lines into upon it, and 3.) it served the promotion of the restored pure concerned about a Christian school system, and this should the pocket of the "Lutheran" in passing will be found. apostolic doctrine, while in Gregory's time the leaven of false admonish and encourage every member of the congregation,

Gregory "the Great", bishop of Rome from 590-604, had doctrine had already permeated everything, and was only whether married or single, whether they have children or not, founded a large, richly equipped singing school for the increased and strengthened by the doctrine of purgatory and to support and help promote the congregational school in their locality, especially since it is of special importance to the Free preservation and spread of the Gregorian chant named after the Masses for the souls brought into the Church by Gregory. Church here. Oh, if only such Lutheran parents, who are still so blinded as to think that it is nothing if they first let their children go to the non-religious *public school*, and that it is enough if him as the inventor and introduced by him, which was The same thing happened with the feast of Gregory. In they send them to the parochial school for the last two years or maintained for a long time after his death on March 12, 604 and accordance with its other procedure in matters of outward even the last months before confirmation, would heed became a model for similar institutions in other countries. He worship, the Lutheran Church also retained this feast and Helmbold's words in one of his Gregorius songs:

He that meaneth well by his children, sendeth them to the Lord Christ; He that doeth otherwise is theirs, though he use great love.

What good are children in this world but great money and much wealth? He who teaches them rightly before God gives them the very best.

And finally the sender has in mind with this communication an annual Gregory feast, which has not been celebrated with special ceremonies, but completely in the silence of this and that family once or even already several times, of which just the local mission church needs so much and which therefore would like to find even more imitation. Look, dear reader, soon after Gregory's Day comes Palm Sunday. Almost in all, or at least in most of our congregations, a larger or smaller number of young Christians stand at God's altar on this Sunday to publicly and solemnly renew their baptismal covenant. Certainly among this year's confirmands there are again many a boy on whom pastor, teacher and parents have long since shown fine gifts and also the air and impulse to study.

For the Lutheran Gregory Day, special songs were composed. The beginning was made by Nikolaus Hermann, the "old cantor" and teacher at Joachimsthal on the Bohemian-Saxon border, his pastor, "Herr Mathesius' good friend",

An old custom among Christians is that at these times the youth is taken through the city and led to school. With sound, song, sweet tone, Also several ceremonies already This school festival is celebrated.

In white dresses enter the boys nicely dissected, In hands they lead little flags, Sweetly he is courted and so on.

Perhaps also, through pastors and teachers, the Lord has said to many parents: Give me thy son, that he may minister before me, as Samuel did. (1 Sam. 1. and 2.) There must be a good number of preachers and teachers already working among us in the blessing, whose parents were once approached by the Lord about their son at the time of confirmation, and who then answered him humbly and thankfully: Lord, thine is our child! Use it for your special service, since it is so pleasing to you! Was not then the day on which the Lord received such an answer a silent but beautiful Gregory's Day? May such a silent Gregory celebration be combined here and there with this year's confirmation celebration, and may rich or wealthy members of the congregation participate in it on behalf of poor but willing parents! May there be more and more such Gregory days in the future!

F.L.

(Eingrsaudt.)

Annual Report of the Emigrant Mission at Baltimore dom Year 1881.

This year, too, I take the liberty of giving the dear readers of the "Lutheran" an account of my activity as an agent among the immigrants in Baltimore. The past year must be recorded as a memorable one in the history of immigration, for never before have so many landed here. Now, if the immigration of last year was enormous, it does not appear to be diminishing this year, but rather to be increasing. Not only are the steamships already occupied until June, but it has also been found necessary to send 4 to 5 steamships from Bremen to Baltimore every month from February onwards. The facilities in our port are the best guarantee that the immigrant will find advantages and conveniences here that he will not find anywhere else. All steamers dock at a large freight shed, which also unites the railroad cars, ticket offices, exchange stores, restaurants, etc. under its roof; everything is under strict supervision, and no unauthorized person may enter the shed and deal with the immigrants. Thus they are protected against fraud. Immediately after the steamer has docked, the passengers' luggage is unloaded with commendable care, and is then examined by truly friendly customs officials under the goods shed, which protects them from the effects of the weather; then the owner can immediately buy his ticket for the onward journey on the spot, have his luggage marked, board with both the railway carriage, which is scarcely more than 20 paces away, and hurry towards the destination of his wanderings. The arrangement is such that often between 200 and 1500 immigrants, whom the steamer brought in the morning, were already expedited by rail in the afternoon, and before the sun had set they had already travelled a good distance into the country. Besides the convenience, it is also the shorter distance to the West that makes the journey via Baltimore worthwhile. Numbers prove: for instance, the distance from Baltimore to Cincinnati by the Baltimore Ohio railroad is only 578 miles, but from New York it is 992 miles by the New York Central railroad and 757 miles by the Pennsylvania railroad. The distance from Baltimore to Chicago by the Baltimore Ohio railroad is 795.

miles, from New York by Pan Handle railroad 913 miles. To St. Louis by the Baltimore Ohio railroad the length of the railroad is 918 miles, but from New York to St. Louis 1064 miles. A similar ratio turns out also to the other main places in the Jnnem of the country, both which concerns the south, and which the west. In addition, the cost of traveling west on the Baltimore Ohio Railroad is \$3 less, while the cost of steamboat travel to Baltimore is exactly the same as to other northern ports. The savings of the trip by way of Baltimore are therefore a striking fact, a circumstance which is of no inconsiderable consequence to whole families; for a sum of from 12 to 20 dollars may be of no great importance to the American making a visiting trip to Europe, but to the immigrant such a sum falls decidedly into the weight. The trains of the Baltimore Ohio Railroad run directly from the landing place of the steamships here to Chicago and St. Louis without changing cars, and an interpreter goes with every emigrant train to assist the emigrants with words and deeds. It seems that all these amenities are still little known, so they are shared here for the benefit of the immigrants.

In the past year, a total of 47,348 immigrants arrived here on 69 steamships; of these, 30,380 came from Prussia, 2,105 from Bavaria, 976 from Saxony, 706 from Würtemberg, 371 from Baden, 442 from Darmstadt, 697 from Oldenburg, 348 from Mecklenburg, 5,316 from Austria, and so on.

The number of persons who were received and transported by me on their arrival from Germany amounts to 696; 327 of them were referred to me by their relatives here, the others had been made aware of me by pastors and other people who were acquainted with our mission, and had contacted me by letter. At one time there were 67 souls who came from Germany at the same time and were referred to me. If I were able to take notes in the middle of the work when a steamer lands, the number of those who receive advice, information and support from me could easily be increased by a considerable amount.

Letters and postcards with orders of all kinds I have received from Germany and America in all 516, I have written 473.

The funds sent to me for expected immigrants have been properly used for them and delivered to them.

Advances have been made to several persons, some of which have unfortunately not been repaid; others have been provided with work and an honest livelihood, as far as this was within my power.

Finally, I have also given support to individual people and families in their poverty and embarrassment. Fortunately, the means to do this were more plentiful in the last year than in previous years, for some money for the poor was saved by the procurement of various ship and railroad tickets.

I therefore feel compelled to point out again in this report that I also act as an agent of North German Lloyd and as such issue shipping tickets to and from Germany myself. Also tickets for the whole voyage from any place in Germany which lies on the railway.

to any railroad station in this country are as cheap with me as with any agent. From Bremen to Baltimore, the ship's voyage for steerage passengers currently costs 27 dollars. What is allowed to the agent as commission fees flows into the **treasury of** our mission and thus benefits the poor immigrants by supporting them when **they are** in financial difficulties. I would therefore like to ask all the dear pastors to draw attention to this in congregational meetings from time to time, so that if someone has acquaintances come from Germany, or travels out himself, he will be reminded not to bypass the agent of his own synod, but to let him take care of his tickets and thus give the small profit to our treasury. It is not altogether cheap that one should buy the tickets of other agents, but afterwards take the time and labour of the agent of the Synod to drive safely and well. What the benefit is to those who turn to me is already sufficiently evident from the fact that, first, I immediately write to every immigrant who relies on me in Germany how he is to behave in order to come here, and send him the necessary tickets where I am instructed to do so; Secondly, when he has arrived here, I stand on the shore, look for him until I find him (for I have a small office space in the aforementioned goods shed), I see to it that he gets his luggage, that he gets food for the onward journey, that he gets his railroad ticket, in short, I take care of all his affairs, so that he can remain completely calm and carefree in the colorful crowd of people and is under my care until he leaves by rail.

Often the immigrant has trouble with his luggage, he sometimes has too many smaller boxes and often one or the other cannot be found for a long time, or he has to pay for excess weight and his means do not stretch that far. In both cases I have been able to render good service to many a person during the past year, some have been relieved of their overweight through my intercession, others have had their lost luggage returned to them through me and have had it sent on to them free of charge. Through the experiences I made on my journey to Germany in 1880, many things have become possible for me that I was not able to do before. Admittedly, there have been a few cases in the last year where, despite all my efforts, I have not been able to find lost luggage or fulfill other orders from some people; for this I have been bitterly reproached, so that I have often felt tempted to become fainthearted. May the word of the Lord always guide me!

Whether the actual spiritual work of the emigrant mission has made special progress in the last year with such a large immigration, I cannot pass judgment on. Growth in the spiritual realm does not immediately appear on the surface. The main thing is that the immigrants are directed to such places where they can hear the pure Word of God and thus be preserved for the Lutheran Church. Therefore, whether we look at the physical or the spiritual need and distress of the immigrant, it always remains our sacred duty to accept him in love when he first enters our shores as a stranger. Yes, we must regard it as a grace of God that he has opened the door to us here and entrusted us with such a glorious work; we should therefore all carry out this work together with equal zeal, each in his part.

and work, partly by counsel and partly by gifts, to protect the immigrant from bodily and spiritual harm, to prevent him from falling into the hands of the deviants and false spirits, and to promote his welfare in all things. Now may the Lord God grant us all much faith and love, willing and doing good, to the glory of His glorious name! Amen.

Wilhelm Sallmann, agent.
166 Last Bratt 8tr, Baltimore, N.Y.

Wilhelm Schaumlöffel, Kassirer.
205 Nortli l'remont 8tr, Baltimore, N6.

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All mild contributions are requested to be addressed to the above treasurer. Unfortunately, even in the last year, the treasurer has received little in the face of such large immigration. The Emigrants' Commission therefore cordially asks all fellow believers to remember the poor immigrants with love a little more often in the current year and to send a small contribution. God will reward you!

Baltimore, January, 1882.

Hugo Hanser, secretary p. t.

(Submitted.)

The newly formed southern synodal district.

From the 8th to the 14th of February the Southern Synodical District held its first sessions at Zion Parish, New Orleans, La. Substituting for the Venerable General Pres. was the Vice-Pres. Mr. Past. O. Hanser, and Professor F. Pieper was present as theses writer and speaker. The participation of the congregations in the formation of the Southern District was gratifying. All Synod congregations had sent one, some two deputies. Three new congregations were admitted. First the synod organized itself. The election of officers resulted in the following: President: Pastor Th. Stiemke. Visitor for West Texas: Mr. Pastor E. H. Wischmeyer. Secretary: Mr. Pastor G. Birkmann. Treasurer: Mr. H. W. Frye.

The core and star of all synodal discussions were the doctrinal discussions. The subject of these was the doctrine "of the complete inability of the natural man in spiritual things in their importance for the Christian life". This important doctrine was so excellently presented by the venerable speaker that the hours flew by as if in the twinkling of an eye, and everyone's mouth overflowed with praise and glorification? for the rich blessings that God has showered upon us in these very first sessions of our new District. Sin and grace, our immeasurable misery and God's infinite mercy in their relation to the whole theology and to the whole Christian life were vividly presented to us from God's Word and our confessions, so that we had to ask ourselves again and again: Who are we that God has given to us of all people such treasure of pure doctrine in this last, afflicted time? While everywhere only mockery and blasphemy, false doctrines and errors brazenly raise their heads, while even most of the so-called Lutheran communities of this country are permeated with the poison of synergism, God has let the bright light of his Word shine for us out of pure grace, before the rays of which all delusion of the natural man's own doing and cooperation can be ignored.

The only thing that remains is the grace and glory of God, which inflames our hearts to wonder, joy, and adoration. Scripture and the Confession have irrefutably demonstrated how only the correct doctrine of the natural man's complete inability in spiritual matters can firmly establish that God justifies and saves by grace, and that all glory is given to God in the work of our salvation; how only by this doctrine can a Christian be certain of God's grace and of his salvation, and become capable of good works.

As difficult as the hour of parting was after the unanimous, delicious doctrinal negotiations, there was not a pastor among us who was not animated by the desire to hurry to his congregation and present to them from the bottom of his heart what he had heard, before something of the fullness of the divine truths could be spilled. None of our teachers went away without the intention of impressing ever more faithfully upon the hearts of the children this doctrine, according to which the whole Christian life is formed. No deputy went home who had not resolved to do his utmost, according to his part and his calling as a Christian, to see that this doctrine became better and better established in the congregations. The Synodal Report, soon to appear in print, is all the more urgently to be recommended to all Lutherans eager for salvation, especially in this time, as it exposes and exposes synergism, as it has also appeared in recent times, from the corners into which it tried to hide.

Among the business matters, the Synod was especially concerned about the work of the inner mission. Although at least two missionaries would be necessary for Texas, we want to thank God if He will send us a missionary as soon as possible in view of the present great need for workers in the vineyard of the Lord. The Progymnasium in New Orleans was recommended to the support of the congregations. The Synod also acknowledged the principles which the venerable General Praeses Schwan had presented concerning the unification of the Presidium and Directorate of our institutions.

It would, however, be too extensive and prejudicial to the soon to appear Synodal Report if everything that was discussed at the Synod were to be listed. Suffice it to say that the sessions, with their delicious opening sermon by the general vice-president, B. O. Hanser, with the other lovely services, and with the doctrinal negotiations, so immensely important, will be unforgettable to all who were present. God grant that the blessing, which all have received abundantly, may not be lost again, but may propagate itself into all our congregations, so that the right, biblical Lutheran spirit of humility and at the same time of joyful certainty of faith may become ever more firmly rooted in them and be active throughout the whole Christian life. The Archpastor of the Church, our highly praised! Saviour JEsus Christ, let all future meetings of our southern district, which he still wants to give us according to his good pleasure, be equally instructive and fruitful, for the praise of his name and the salvation and promotion of his congregations.

P. R.

To the ecclesiastical chronicle.

I. America.

The Lutheran Church. Dr. Seiß has written a treatise, "The Lutheran Church," in which he wants to defend the Lutheran Church. Such a tract is certainly most timely, but it is more than doubtful whether the un-minded, chiliastic Pastor Seiss is the man to draw a true picture of the Lutheran Church. It is true, the tract is written with a certain enthusiasm, but it is not the right one. The language is beautiful, but it does not always speak the right. Apparently the writer wants to present the poor old-fashioned Lutheran Church as one in the eyes of the fashionable American churches, which is not so old-fashioned after all; so he passes quickly over the "peculiarities" of the Lutheran Church, its doctrines of the sacraments and of absolution, founded on God's Word, which are so objectionable to the sects, and says: "Our Church has few peculiarities." Yes, if he had spoken, though briefly, yet correctly, of these doctrines, which the Lutheran Church alone professes! But this is not so. Of the Lord's Supper he speaks in such a way that even a Calvinist could subscribe to it. (p. 33.) Most striking is what he writes on p. 19: "The accusation has been made that the Lutheran church places the power to forgive sins in its preaching ministry, and that it gives to the mere use of baptism the power to renew the heart to sanctification, and ascribes to the Lord's Supper the high power to absolve all communicants and make them fit for heaven. More base lies could not be devised." What is wrong with this is not said by Past. Seiß does not say, and what our church teaches correctly, on the other hand, he does not state; he leaves the sects under the delusion that the Lutheran church denies the preachers the power to forgive sins, and denies with the sects all power of baptism and the Lord's Supper. The "Witness of Truth" rightly writes: "What is worse, however, is that the author, by his presentation, allows the conclusion that the Lutheran Church does not teach at all the doctrines of the forgiveness of sins through absolution, of regeneration through baptism, and of the presence of the true body and blood of Christ in Holy Communion, which are so offensive to the sects. The whole passage arouses the concern that, in order to take away a taken offense, serious, important scriptural truths are given up to doubt. And this is the more to be deplored, because the purpose of the tract, to make known the Lutheran Church, is defeated in important points." - Surely the Pennsylvanian Synod and General Council has better defenders of the Lutheran Church?

G.

Two deniers of God. The Master and his disciple. To the question, "Which of the two places do you think would make the best society, heaven or hell?" the God-denier Ingersoll answered, "Since hanging has been made a means of grace, I would rather go to hell." (Ingersoll's Lectures No. 10. p. 10.) - In prison at the present time is a man sentenced to death for the murder of his landlady, an aged woman in the city of New York, William Sindram, who must be a particularly obdurate villain. During the six months in which the wounded woman was wasting away, the murderer sent her weekly letters of abuse of the vilest kind, in which he expressed the wish that she should not be restored, nor should she go to her grave until after long, agonizing sufferings. He never showed any sign of remorse, and seems to think with much pleasure of his execution. In one of his letters

"So merciful and kind is Christ that, where it were possible, he himself wept for every needy sinner." (Luther IX, 935.)

I am now constantly thinking of my soon departure from this world, but what Judge Brady urged me to do, namely, to seek the 'glory' of the world to come through repentance and prayer, does not concern me - since I do not believe that there is another life with its 'glory'. Nor do I strive to grasp the existence of a just and gracious God. I gave up such efforts long ago. If there is a heaven and a hell, and if unbelievers must go to hell, then I will enter it. His satanic majesty will no doubt give such a covenant devil as I am a warm reception." In another letter, after complaining of the delay in his execution, he says: "It seems to me. Some would rather see me weak and prostrate - so that I should be carried to the gallows. But I will courageously strive to pass the test, and, as befits a nineteenth-century denier of God, die." - I wonder if Ingersoll would be proud of such a docile student.

II. foreign countries.

Saxon Regional Church. The Saxon consistory, urged on from outside, has finally allowed itself to initiate an investigation against the notorious blasphemer Sulze in Dresden; but the result of this has been that the consistory has declared itself pacified by a few ambiguous speeches of that ravening wolf without sheep's clothing, and has only admonished him "to clarify in his teaching with the same emphasis as true humanity, so also the divine nature. It is somewhat like a shepherd leaving a wolf in the sheepfold who has already torn many sheep to pieces, but has now put on a pious face, but admonishing him to give up by degrees the evil habit of eating the sheep. The "Pilgrim from Saxony" of January 15, therefore, rightly remarks: "The result is, therefore, that the false doctrine may continue, if only it does not use too objectionable expressions." But instead of drawing the conclusion that a faithful Lutheran cannot be a member of such an apostate church, the "Pilgrim" writes: "Should such a sparing of false doctrine become the prevailing practice in our national church, the question would, however, come to wider circles of confessing Christians, which should be preserved more, Lutheran church or national church." We must declare here that when the best in a national church judge so lukewarmly (Revelation 3:16), then the process of its complete decay has already begun.

W. [Walther]

In Nuremberg a Mormon meeting was recently discovered by the police, which amounted to almost 100 heads. All are said to be determined to emigrate in the near future to the Mormons' home at the Salt Lake. So reports the "Christliches Volksblatt für Niedersachsen". It almost seems as if the German people had become a corpse in religious matters, from whose flesh birds of prey of all kinds now feast. W. [Walther]

God's Work cannot be heard and read enough.

Luther's wife Katharina, née von Bora, was a sincere Christian, of which Luther himself gave a glorious testimony shortly before his death. But she was not perfect either. She too had her infirmities. Magister Lauterbach, who went in and out of Luther's house in 1538, immediately recorded in writing what he saw there and heard from Luther's mouth, and among these records is also a rebuke which Luther gave to his housewife on April 14 of that year. Lauterbach tells the following:

"On that day Luther exhorted a fine housewife to read and hear the Word diligently, especially the Psalter. But she boasted that she had read and heard enough and knew enough, and added, 'Would to God that she lived by it! (With this addition the dear woman thought to reveal clearly enough what a great seriousness Christianity was to her; she did not lack reading, hearing, and knowledge of the Word of God, but unfortunately she lacked doing it). To this Luther answered with a sigh: "Thus the disgust and contempt of the word arises, that we allow ourselves to think much and want to know it, and yet we do the contrary and want to be unpunished for it. This is the preparation and preparation of the evil to come, and that the word of God shall be precious. (Amos 8:11, 12.) There shall come vain new commentaries, and the holy scriptures shall be reverted." - Mark this, beloved reader! Do not think that you lack knowledge, but only action. You are quite done with searching the Scriptures, and now it depends only on your doing what you know. This is a great delusion. If you want to become a doer of the Word, the main thing is that you do not cease to be a diligent reader and hearer of it.

W.

True Christians do not revoke the doctrine by which they have become Christians.

When Luther was interrogated in Augsburg in 1518 by the cardinal and papal legate Cajetan, he wrote to Wittenberg: "This I know, that I would be the most agreeable and dearest, if I spoke this few word: *Revoco*, that is, I recant! But I will not become a heretic by contradicting (recanting) the opinion by which I have become a Christian; before I will die, be burned, expelled, and maledicted."

Behold, dear reader, whence it comes that the orthodox remain so immovable to the truth. It is because they have experienced the saving power of the truth in their hearts. With whom this is the case, he stands firm; but he who has received the doctrine only with his reason, is and remains a wavering reed, which a pointed head, by its sophistries, can induce either to accept or to reject, sometimes this, sometimes that. W.

[Walther]

Signatures under Luther's portrait.

I. When the knight Ulrich von Hütten, who was very fond of Luther and the Reformation, received a picture of Luther in 1520, he wrote the following words under it:

Luther is my name, that is true, For my doctrine is true and clear, From the words of Christ bad, St. Paul's and other servants of God knew. No man may not condemn me, for he will ride on me as a wretch. The church I plant on her branch, In no way the truth is silent, Meet pope, bishop, prelate, So God's word remains eternally steadfast, To the good of common Christendom: This I say by my blessedness.

When, after Luther's death, a picture of him was given to Melancthon, he immediately wrote a Latin verse and the passage Is. 49:2 under it: "The LORD hath made my mouth like a sharp sword; with the shadow of his hand hath he covered me. He hath made me a pure arrow, and put me in his quiver." The verse read in German something like this:

"Every word was lightning that once flowed from thy mouth." *)

*) "^\ulralnL enwt Unguss slnxulL verd" tune."

"How then must one begin to become pious"

"Before thou call upon God, or seek God, God must have come before, and found thee: as Paul saith Rom. 10:14, 15. God must lay the first stone, and begin in thee to seek him, and to ask him. It is already there when thou beginnest and seekest; but if it be not there, thou seest nothing but vain sin, and so much greater, as thou seekest greater and holier works, and becomest a hardened scribe. But askest thou, How then must we begin to be godly, or what must we do, that God may begin in us? Answer, Doest thou not hear that there is no doing, no beginning in thee to become godly, as little as there is increase and perfection in thee? God's alone is beginning, advancement, and perfection; all that thou beginnest is sin, and remaineth sin, be it ever so beauteous. - There is no other beginning, but that thy King come unto thee, and look in thee. This is how it is: the gospel must be the first thing, it must be preached and heard; in it you hear and learn how your thing is nothing in the sight of God, and how everything you do or start is sin; but your King must first come and rule in you. Behold then thy salvation is begun, and thou hast left off thy work, and hast despaired of thyself, because thou hast heard and seen that all thine is sin and nothing, as the gospel saith unto thee: and thou hast lifted up and received thy King by faith, and hast clung unto him, and called upon his mercy, and consoled thyself with his goodness alone. And that thou hearest and receivest these things, it is not of thine own power, but of the grace of God, which maketh the gospel fruitful in thee, that thou shouldest believe it. Behold, this means, 'Your King is coming.' You do not seek him, he seeks you; you do not find him, he finds you; for the preachers come from him, not from you; their preaching comes from him, not from you; and everything that works faith in you comes from him, not from you; That thou mayest well see, where he cometh not, thou remainest without; and where there is no gospel, that there is no God, but vain sin and corruption, whatsoever free will may do, suffer, make, live, as it pleaseth and willeth. Therefore only do not ask where it is to begin to become pious; it is no beginning, for where this King comes and is preached." (Luther, XI, 11 ff.)

The origin of all heresy and sectarianism.

Luther writes:

To think much of oneself is the cause or origin of all heresies. As the wise man says Sir. 10:14, "Thence cometh all arrogance, when man departeth from God." And as Augustine also says, "Ambition is a mother of all heresies." So Zwinglius and Bucerus now bring up a new doctrine, because they would gladly be above us, if they had learned the right doctrine from us; therefore they ought to have heard us. But they do not do this for themselves, and so we do not particularly desire it. We would gladly have them walk beside us, preaching and teaching; but they will not do it: they would gladly be the foremost. Such a dangerous thing is pride in the clergy. (Short Interpretation of the 25 First Psalms of the Year 1530. IV, 2041. f.)

When Luther in 1517 informed the jurist Or. Hieronymus Schurff that he had undertaken to write "against the gross public errors of indulgences," Schurff replied: "Do you want to write against the pope? What do you want to do? One will not suffer it." Luther said: "How, if one had to suffer it?"

Urgent request for assistance.

We, the members of the Evangelical Lutheran Church of the Trinity here, feel compelled to appeal for help to all our fellow believers who, like us, love and value the pure teaching of the Word of God and the confessions of the Evangelical Lutheran Church and therefore want to remain in contact with the Evangelical Lutheran Synodal Conference. We have lost our church and parsonage because we did not want to break away from the Synodal Conference with the Ohio Synod and could not in good conscience accept the position of the said Synod in the doctrine of election by grace, as the other part of the St. Matthew's congregation here did, since we were in the minority at the time of the vote. But since we recognized it as our sacred duty, by God's grace, to maintain the pure doctrine of our dear Concordia in our midst, we could not do otherwise; we had to break away from St. Matthew's congregation and found a congregation of our own. If this congregation is to grow and increase, we must have a church. But we are not able to build such a church with our small means alone. There are eighteen families that belong to our congregation, but we are always in such a situation that we cannot contribute large sums, and we do not want to incur debts, since these are a great hindrance to the growth of a congregation. We do not want to build any larger than is necessary, but the church and building site will cost us no less than 1500 dollars. If our dear brothers in faith in the distance help us a little, as some have already done, then with God's help we will succeed in having our own little church in a few months, where we can gather to hear God's word pure and loud.

Now, beloved brethren, we have good confidence in you that you will help us to the best of your ability. For after all, it is the Lord's cause that you should help to promote; it is the Lord of the vineyard who asks you through us, and who would deny Him a request? Now if you cannot do much, do little; even the smallest gift will be accepted with thanks. And if you can do nothing at all, pray with us to the Lord of the Church that He may turn to us the hearts of those who are able to give. Receipts for monies received will appear from time to time in The Lutheran.

All funds should be sent to

Rsv. 8th Henkel, l'ogrm, RodcioA Oo., Obio^.

Log to, O., on the 12th of February, 1882.

On behalf of the congregation signed by the church council :

H. Henkel, Pastor.

Washington Wyman. Albert Becker.
Stephen Hartley. Christian Bronne.
Gottlieb Bunz. F. A. Rapp.

The above request for early assistance is wholeheartedly supported by l . H. Niemann,
xr. t. President of the Middle District.

Obituaries.

The Rev. A. E. Friedrichsen, Lutheran, of Portland, Oregon, died January 18, 1882, aged 71 years and 3 months, in the faith of his Saviour JEsu Christ, and was Christianly buried by me with great congregation. He was unmarried and left his property to our mission in Portland in the amount of about 3000 dollars. Portland, Oregon, Jan. 20, 1882.
Eduard Döring, Lutheran pastor.

God the Lord has once again snatched from us a faithful servant in the school office through an early death. Mr. Johann August Gießmann, formerly a teacher in Albany, N. A., died gently and blessedly in faith in his Lord and Saviour JEsu Christum on the 9th of February early at 4 o'clock 45 minutes at the age of 29 years, 5 months and 21 days. In the month of November he left his school at Albany, and hastened to his father's city, Baltimore, to convalesce at the home of his father-in-law, T. Singewald, from his prolonged

to recover from a throat ailment. Unfortunately, a recovery was no longer to be thought of. Already on December 19 of last year the doctors told him that his end was near. The next day he wrote his last letter to his aged parents, who live not far from Oakland, Md., in which he thanked them warmly for the kindness they had shown him, and faithfully exhorted them, as well as his brothers and sisters, to remain with Christ and to regard his departure, although painful, as one ordained by God. This letter was sent to his relatives after his death. He was a conscientious, faithful teacher who delighted in working with his pupils. He was active in the school office for about 10 years. On the next Sunday, February 12, the funeral took place. Since he had also been active as a teacher in the Immanuel congregation in Baltimore for several years, an honorable funeral service was prepared for the deceased. After the usual ceremonies in the house of mourning the funeral procession moved to the church. The body was carried into the crowded church by six of the deceased's colleagues, accompanied by the mourning bells and the solemn playing of the organ. Four teachers preceded the coffin with splendid offerings of flowers. About 200 school children sang the first three verses of the chorale: "It is enough", after which the congregation sang the wonderful song: "Jerusalem, thou high-built city". Mr. ? C. Stücken preached the funeral sermon on Joh. 12, 26. On the basis of these words, the sentence: "What does our dear Lord Christ promise His faithful servant?" was discussed in a glorious manner. After a choral piece and the last verse of the hymn had been sung, the blessedly deceased was escorted to his resting place. He leaves behind a grieving widow. With all the blessed he now enjoys joy, eternal joy with the Lord.

L. K.

On February 20, blessed in faith in his Savior, teacher Georg Heinrich Fischer passed away at the age of 69 years, 2 months and 3 days. He worked 46 years in the school office, and 31 years as a teacher faithfully served the community of the undersigned.

Chicago, Ill, February 22, 1882.

H. Wunder, Pastor.

Inaugurations.

By order of the honorable Mr. Praeses Wunder, Mr. k. Joh. Heyer was installed by the undersigned on the first Sunday after Epiph. in the congregation at Jefferson, Ill.

". Reinke.

Address: Rev. 8od. prefer, ^skkersou, Oook Oo., Ill.

On behalf of the Reverend Mr. Biltz, Mr. Traugott Häßler was introduced by the undersigned to the congregation at Caldwell, Nebr. on the Sunday of Septuagint.

A. W. Bergt.

Address: Rsv. 1r. lluessler,

6lUä> vell, 6nx" Oo., Aedr.

On the 4th Sunday after Epiphany, Pastor M. Meier, assisted by Pastors Schwankovsky and Zimmermann, was introduced to his congregation in Neu-Bielefeld, Mo. by order of our venerable District Presbytery by

C. C. E. Brandt.

Address: Rev. Ll. lIeler,

Uoel, 8t. Louis Oo." llo

Church dedications.

On Septuary Sunday our little congregation at New London, Wis. dedicated their new little church (26X40) with a niche ll feet deep and steeple 65 feet high, to the service of God. The festival preachers were Pastors C. F. Ebert, I. L. Daib, E. G. C. Markworth, Chr. Purzner and undersigned. The latter two preached in the evening in English.

I. I. Walker.

On Septuary Sunday the church purchased by the St. Paul Lutheran congregation at Centreville, St. Joseph Co., Mich. was dedicated to the service of the Triune God, k. Hertrich preached the German, Fr. Häuser the English sermon.

H. Gose.

Sunday, Feb. 5, in Marquette, Mich. our church was dedicated to the service of the Triune God. The festival preachers were Rev. F. Arnold, of Calumet, and Ph. Wambsganß, of Hancock.

E. Heinicke.

Candidate Election - Ad.

Notice is hereby given that the following persons have been nominated as candidates by the members of the Electoral College and by the Board of Supervisors concerned, as well as by several Synodical congregations, for the vacated professorship in our High School at Fort Wayne, I n d:

Mr. Fr. Hugo Hanser in Baltimore, Md.

Mr. P. O. Kolbe at Newburgh, O.

Mr. P. G. Runkel in Aurora, Ind.

Dr. O. Siemon in Fort Wayne, Ind.

Mr. P. H. Wesel oh in Cleveland, O.

Since, according to our Synodal Constitution (see Synodal Manual, 2nd ed, (see Synodal Handbook, 2nd ed., p. 16), every synodal congregation and the teachers' college concerned have the right to protest against the election of any of the candidates within four weeks after the date of the announcement of all candidates, on the grounds of proven erroneous doctrine or proven objectionable conduct; therefore, those concerned wish to comply with this and send the relevant information in writing to the undersigned in good time, so that the result of the final election can be announced in the second number of this journal.

St. Louis, Mo. March 1, 1882.

C. F. W. Walther, d. Z. Secretary of the Electoral College.

For your

All correspondence in matters concerning the Lutheran Hospital, Orphanage and Asylum in and near St. Louis, Mo. should be sent to the present President of the "German Lutheran Hospital and Orphanage Society at St. Louis, Mo.^". The address is, Rev. C. C. E. Brandt, Lr^uo ^ve. of Nortk 8t. Louis, lAo.

Monetary contributions and other kind gifts for the hospital may be sent, as heretofore, to Mr. U. V7. 8eduric:dt, 1411 8th 8eventk 8tr., 8t. Louis, lcho. and for the orphanage and asylum to Mr. kck. Lstei, eor. 8ck L Luther 8trs, 8t. Louis, blo>, to be sent.

Negro Mission.

Funds for the Negro Mission are not to be sent to private individuals, but either to the Treasurer for the Negro Mission, Mr. I. Umbach, 2109 ^Vusb 8tr., 8t. Louis, Llo., or to the District Treasurer concerned.

Incoming into the -affe de- Illinois district:

For the synodical treasury: By Bro. Heinemann's congregation in Okawville -6.90. By Bro. Hieber's congregation in Town Mich 4.75 and 6.03. By Bro. Knies in Golden by Joh. Flesner 10.00. (Summa -27.68.) For the building fund: By H. B. in Addison 10.00.

To the new building in St. Louis: By Fr. Ried"! in Blooming-ton by the Ehrlich family 7.00. By Fr. Otto in Warsaw 5.00. Fr. Mueller in Bremen 5.00, F. Schrader 15.00 and I. Schrader 10.00. Fr. Heinemann's congregation in Okawville, 1st payg., 244.75. Fr. Kühn's congregation in Belleville, 2nd payg., 30.00. k. Winter's Gem. at Hampton, 3rd payg., 27.00. p. Mießler's Gem. at Carlinville, 1st payg., 22.35. by ? Grüber in Altamont by the boys A. Bergemann .45, Bro. Bergemann .25. By P. Loßner in Lake Zurich by I. Büß, G. Krüger each 5.00, A. Knigge 4.00. From Aicago: by P. Bartling by Ch. Freundt, Bro. Pieper, Bro. Schütte, Joach. Stammer 5.00 each, Peter Breus 15.00, Joh. Jacobs 25.00, W. Griebrown, Heinr. Fründt, H. Wenzel 2.00 each, Fr. Welz, Gottf. Kleiner, L. Bräm, Herm. Kolbe, Aug. Krutz 1.00 each, Chr.Börs 2.00, Karl Siegerdt .50, Aug. Kinner.25; by P. Hölters Gem., 8th number", 74.00; by P. Reinke by Ottilie Koplien 10.00, Jürgen Lassen 25.00, Kc. Bogenhagen 5.00; by P. Succop from C. Katschke and E. Schumacher 5.00 each, Joh. Schulz 10.00, I. Zahlg. from H. C. Schröder 15.00, A. Stackmann 6.00, Fr. Holtzkampf 5.00; by k. Miracle by A. Wäscher 4.00; by P. Lochner, 5th Zahlg., 37.00. (S. -655.55.)

For inner mission: Fr. Schurichts Gem. in St. Paul 4.90. By Fr. Achenbach in Benedy from N. N. 5.00: By k. Knies in Golden from Joh. Flesner 5.00. By Fr. Succop in Chicago from Reinh. Gahl 2.00. (p. -16.90.)

For Inner Mission in the West: N. N. in Chicago through the collection plate at Fr. Hoelt's church 3.00.

For Gentile Mission: Through Fr. Reinke in Chicago by W. Bohl 1.00.

For Negro Mission: By P. Große in Harlem from A. Schneider.25. P. Achenbach's Gem. in Venedy 7.00. By k. Brauer in Brecher from D. Sckarnhorst 2.00. (S. -9.25.)

For poor students in St. Louis: Through Fr. Wagner in Chicago from the Women's Club 20.00.

For poor students in Springfield: By P. Grüber in Altamont, Coll. at H. Jagow's wedding, 5.10; for the Brothers Grüber, Coll. at I. Stolz's wedding, 3.80. By k. Succop in Chicago for Mohr of the Young Men's Association 13.00. By k. Engelbrecht there for Bendin of the Young Men's Association 10.00. (P. -31.90.)

For poor students in Fort Wayne: From Chicago : by k. Hölter for E. Tappenbeck, coll. at the engagement of A. G., 11.25, by the Woman's Club for E. Arndt 8.50; by P. Succop of the Maidens' Club for Dubpernell 16.00. (P. -85.75.)

To Hau stop in Addison: By Kassirer Roschke, Coll. of P. Wischmeyrr's Gem. in Harris Co, Tex, 6.30.

For poor students in Avdison: Fr. Rover's congregation in Ar- lington Heights 20.00. By Fr. Wagner in Chicago from the ' Young Women's Association 25.00. By Fr. Engelbrecht the. from the Young Men's Association for A. Elchmann 10.00. (p. -55.00.)

To the widow's fund: Fr. Schurichts Gem. in St. Paul 8.25. Contribution for 1882 from 8. G. I. Müller in Bremen 4.00. By Fr. E. Hteber from sr. Gem. in Town Rich 4.35, sr. Filial- Gem. 7.40. (S. -24.00.)

For the deaf and dumb: By Fr. Succopin Chicago by Emilie Luecke 1.00, Mrs. Breiner .50. communion coll. by 8th Mueller's congreg. in Bremen 4.75. by Fr. Wunder in Chicago by Mrs. Warncke 4.00. teacher Brase's pupils in Trete 2.00. (p. -12.25.)

To the orphanage near St. Louis: By Bro. Dorn at Pleasant Ridge 25.00.

For the Progymnasium in Milwaukee: By P. A. Brauer in Breaker by D. Scharnhorst 2.00.

To the orphanage near Boston : By 1?. Succop in Chicago by Mrs. Emilie Luecke 1.00.

For the studying orphans from Addison: From Chicago: by P. Wunder from N. N. 1.00, by P. Hölter v. Elis. Thiele 2.00. (p. -3.00l

For burned in Michigan: By P. Hölter in Chicago from N. N. 5.00.

For the congregation in South Bend, Ind: P. Pissel's Gem. in Benson 4.00. P. Roeder's Gem. in Arlington Heights 10.00. k. Engelbrecht's Gem. in Chicago 14.50. P. Hieber's Gem. in Town Rich 2.50. (S.-31.00.)

For the congregation in South Chicago, Ill: From Chicago: by P. Engelbrecht from Mrs. Koritz 5.00, Mrs. Vanderee 1.00, Th. Gulke .50, N. N. .50, from the Young Men's Association 5.00; by k. Wunder by K. Mickow 2.00, N. N. 5.00, W. Kriedemann 2.00, F. Rix 1.00. by P. Große and H. B. in Addison: by E. Rosen 1.00, L. Stünkel 2.50, N. N. 1.50, W. Buchholz 1.00, H. Matthews 10.00, H. Plagge 1.00, L. Balgemann 10.00, D. Dammeyer 5.00, Chr. Träthow 1.00, F. Mesenbrink, H. Mesen- brink 5.00 each, W. Beier 3.00, Fr. Lührs 2.00, Aug. Volkenhauer 4.00, H. Oehlerking 5.00. P. Strieter's congregation in Proviso 17.00. (S. -96.00.)

For the Congregation in St. Clair, Mich.: Fr. Engelbrecht's Congregation in Chicago 14.50. Fr. Roeders' Congregation in Arlington Heights 14.00. (S. -28.50.)

For the congregation at Fergus Falls, Minn...: P. Lochner's comm. in Chicago Apr. 18.

For Fr. Schwartz'Gem. in Michigan: Through Fr. Reinke in Chicago by E. Horstmaun 2.00.

Correction:
In my last receipt it should not read, "For the Orphanage bet St. Louis by Fr. Kühn in Äelleville from Mrs. Schlüter 8.05," but 1.00 and by Fr. Liebe in Wine Hill from sr. Gem. 6.55, by H. Helms .50.

NS. To the sum required for the new building in St. Louis were paid: From Chicago: From Fr. Hölter's parish 74.00, Fr. Reinke's parish 40.00, Fr. Lochner's parish 37.00. From the parishes of the kk.: Riedel in Bloomington 7.00, Otto in Warsaw 5.00, Müller in Bremen 30.00, Winter in Hampton 27.00, Mießler iu Larlinville 22.35, Grüber in Altamont .70. (S. -243.05.)

Addison, Ill, Feb. 17, 1882. H. Bartling, Cassirian.

Received for poor students: By P. D. Gräf at Mr. Schnäckel's baptism of a child, 1.50 for Hornung. By Mr. P. Schieferdecker, donated at Mr. Steinmann's wedding, 10.00 and from his congregation 7.00 for Allenbach,' Wilder, M. Gemeinde 7.00 for Allenbach,' Wilder, M. and R. Grüber. By Mr. Blum from the Collinsville congregation 22.05, from the congregation of Mr. P. A. Wangerin 5.00 for Deckmann. By Mr. P. Mertner, Coll. sr. Gem. 12.45. By Mrs. P. Sommer 1 black cloth skirt, 1 stuff skirt, 1 barrett, 5 baffles, 1 black neck ribbon, 2 shirts, 3 pairs of woollen stockings. By Mr. I. Geist of St. John's congreg. in Brooklyn, N. N., 12.50 for Heidelberg. By Mr. P. G. E. Ahner, Abenvmahlscoll. sr. Gem., 5.00 for Schauer. By Mr. I?. Hansen 15.00 for Mertz. By Mr. ?. Baumann, present at A. Kimmeck's wedding, 3.00 for Kaiser. From Mr. K. Hudtloff 5.00 for Christmas presents. By Mr. P. Stürken from the Women's Association sr. Gem. 10.00 for Her. By Mr. k. Zürrer, harvest festival coll. sr. Congregation in Marcus, 7.00 for Niebelschütz. By Mr. P. Heumann, s. on Mr. H. Vogel's baptism of a child, 2.00 for A. Ehlers. By Mr. P. Groß from Mr. P. Michael 5.00 for Her. By Mr. P. Lenk from the Women's Association of His Grace. Gem. 1 dozen underpants, 2 pr. stockings. From Mr. C. Lorenz of Burton View 25.00 for Christmas presents. By Mr. Vorsteher Müller, Coll. of Kimmswickergem. 6.00 for Temming. From Mr. P. E. G. C. Markworth 5.00 Christmas gift for Schüßler, Krenke, Drewes and Selle. By Mr. Plötz from the Oshkosh Women's Association 12 shirts, 12 Pr. stockings, 12 handkerchiefs. Bon der Gem. des Hr. P. Gößwein 7.30 für Mundt. -by Mr. P. Bötticher from his church. Parish, 1:00 p.m. for Allenbach. By Mr. Wehling from the congregation of Mr. P. A. Wangerin 7.00. By Mr. P. Barth, Christmas coll. sr. Gem., 3.40, ss. Filials .60 and by Mr. P. Winter 1.00 for Grimm. By Mr. P. M. Meyer from the Women's Association of his congregation 6 bust shirts, 4 pairs of woollen socks. By Mr. Volkening 15.00 for G. Schröder. By Mr. P. Nethina 2 pairs of stockings from Mrs. Eckhoff, from himself 2.00. By Mr. P. Große, given on the silver wedding anniversary of Mr. H. Große. From the Christ congregation in St. Louis 5.00 for W. Meyer.

For the seminary household: By Mr. P. C. H. G. Schliepstck, Christmas coll. sr. Congregation in Dwight, 8.00. By Mr. ?. F. Lochner, part of the missionary coll. of sr. Congregation, 4:00 p.m.

A. Crämer.

Received since 25 October 1880:

For poor pupils: By Kassirer Bartling -12.50, 20.10, 12.00, 10.00, 17.91, 17.40, 15.75, 30.00. By Kaff. Eißfeldt for Weder 8.50 u. 13.09, for Ahner 5.00, for Scholz 1.40, furthermore 1.00, 5.00, 10.00, 4.50, 7.00, 2.00, 5.00, 6.62, 15.00, 2.00. By P. H. Bartels for Paul 10.00, 12.33, 7.30 together with 2.70 from himself. By Mr. G. Bracher, Extrag of the

Hamann's Foundation, 21.55, 17.50, 15.08. By C. I. N. P. for Skwarzburg 5.00, for K. Selle 6.00, for Scholz5.00. By P. W. Friedrich, I have also received the following gifts of love: From k. G. Bürger in for Weder, from the parish at Waco- nia, Minn, 5.75, wedding collecte atNebraska -1.75, from the bell-bag of the Zion congregation in Hamilton O. Krause, -4.25. By teacher Hargens, of the singing choir of St. John's54.00, from H. Neumann 10.00, M. Worth 2.00, W. Bammesberger .60, congreg. in Quincy, for Schwarzburg and Gross 10.00. By teacher H.I. Tröster 10.00, H. Röhrs, A. Pobl, A. Hieroth, W. Pohl, H. Kaht, W. Schwake, in Fort Wayne, for G. Tisza, of pupils of teacher Krafft inWerth, W. Sollet, C. Rohde, H. Töns, A. Steinhäuser, M. Wander- sen, Monroe 1.25, of Teacher Harbeck in Pemberville 3.16, of Teacher FehrF. Sindke, F. Sollet, F. Fenster, F. Bammesberger, C. Lenz, C. Wegner, in Woodville 2.25. By P. Riedel in Bloomington, WeddingScoll. atR. Fenster 1.00 each, A. Werth 2.00, F. Meerkatz 4.00, C. Senf .75. By Schneider, 6.00. By Teacher Hafner, WeddingScoll. at Heine, forMr. G. Giescke in Courtland, Minn, 71.00. By P. L. Schulze in Feustner 17.69. by Treasurer Grahl 16.25, 21.60, for Wyneken 5.70, forSchenectady, N. I., 9.05. By W. Blank in Reed City boxes of clothing. By Feustner 10.00, for G. Theiß 8.00. by and through Teacher Weiß ink. F. Bünger in Iowa from sr. Zion's congreg. 5.50, Christ's congreg. 7.00, Saginaw City 5.00 and by some virgins 5.00. Wittwe Günther in Wisconsin's congreg. 5.00. A. Kruger in Sandusky, O., 1.00. By H. FortDodge for Mertens 2.00. by Mr. Heinicke, carry forward of a legacy, Heimsoth in Lake Creek, Mo. 8.00. By k. I. Berntha! in Dakota, 38.00, 9.00. by Teacher Riedel, Concordia- Jünglingsverein-from P. Melcher's Gem. 20.00. By P. Jäkel, 2.00. By P. L. Schutz in Stiftungsfestcollecte in Saginaw City, 7.55. by Father Schlesselmann forWisconsin, 27.00. By k.E. Zürrer in Iowa, 29.50, of which 10.00 for?. Schuster from the Women's Club in Bremen, Ind, 10.00, Mrs. Sauer inSchwartz. By P. Steger in Indian" 11.87, from s. branch 4.66. By k. Woodland 10.00. By k.Diemer from sr. Gem. in Fulton Co, O., forSchumm in Indiana 15.00 and 3 boxes of bedding and clothing. By P. Schuster 13.44. k. Börnekas Gem. in Minnesota for cobbler 6.00. Mr.Bötticher in Illinois, 2nd shipment, 12.75. By P. Este! in Nebraska 2.50. Schö- ning in Manistee 2 pr. new boots. Women's Club in IndianapolisBy P. H. Lemke in Michigan 3.00. By?. I. Bethke in Indian" 40.00. By k. (k. Schmidt's Gem.) 4 comforters, 12 bed sheets, 12 weed covers, 12G. Woche! in Illinois 30.34. By P. Münzinger in On- tario 3.50. By P. towels, 9 bust shirts, 4 pr. woollen socks, P. Hallerba's Women's Club 2Wende in Minnesota 7.04. By k. Weigel in Rome 10.00. By P. F. Sievers pr. woollen socks. Sewing society of the Dreietmgk. congreg. inFrankenlust 701.19 u. 450.36. By P. F. Besel in Iowa 13.00. By k. Wüst Milwaukee 1 wool. Blanket, 9 bust shirts, 9 pr. woollen socks, 6in Bedford 11.00. By I'. Stiemke .50. by k. Stiegemeier in Indian" 11.00 by G. Caar of C. Wenzel 1.00. by P. Voigt, Reformation Feast Soll., 23.75. by ?. Reichhardt in Indian" 12.00. By P. Kretzschmar in Minnesota pillowcases, 6 towels. By k. Kühle 8 bust shirts, 3 pr. woollen socks, 7bust shirts, 4 pr. wool. Socks.

For the budget: By Kassirer Eißfeldt 1.00, 2.00, 10.00. By Kassirer Grahl 124.24.

God reward all abundantly!
Addison, Ill, Feb. 13, 1882. c. a. t. selle.

For the "deaf and dumb" institution in RorriS, Mich. receivedMeyer in Missouri 11.00, from Brödehöft 1.00. By ?. Pröhl in Augusts, with heartfelt thanks: By P. E. Aulich in Ellisville, Wis. Parish as costWis. 2.00. By Fr. Richmann in Pittsburg 13.50 to Fr. Schwartz. P. Häfner money for Nimmer -8.75. By Rev. P. Schwankovsky in Baden, Mo.in Maryland, 1.00. By David Litky in Illinois, 5.00 & 3.00. By G. Dobler in missionary feast Coll., 10.00. By I. Runge in Detroit 1.00. By Rev. E. I. Baltimore, of Reidninger, 2.60. By G. W. Dobler in New York, 10.00. By Frese in Omaha, Nebr, By Martha Festner for pupil Sprac- tis 2.00. By8th F. Ziegler in Kansas, 5.00. By 1'. G. Markworth in Michigan 10.00. By Mrs. P. Schwankovsky in Morris from the women in the Gem. ges. asP. A. Frey in Brooklyn 1 box of clothes. By k. C. Engel of his. Johann clothing money for pupil Hahner 6.50. By P. I. H. P. Partenfelder in BayHärte! in Des Plaines 4.00. By Fr. Müller in Kankakee 10.00. By ?. Pflanz City, Mich. part of the Christmas tree Coll. sr. Gem. 4.65. By the samein Memphis 16.00 u. voy Mr. Seeg- ler I Box Zeug. By P. Schaaf in (specifically for the school) WeddingScoll. at Reinhardt 4.60. By P. C. C. Owatonna 13.00. F. Schuidt m Batavia 1.00. G. Ruff in Grand Island 1.00. E. Brandt in North St. Louis, Mo., Christmas Eve-Coll. 13.70. By Cassirer/By P. Thee! in Germania 40.00. By P. Sander in Cohocton 4.00. Teacher E. F. W. Meier at St. Louis 90.90. By ?. Schwankovsky in Morris, NewHimm!er in Frankenlust 2.00. By H. Äelcher in Cleveland 1 barrel of Year's Coll. of the parish of Hadlev, Mich. 5.00. By the Women'sclothes. By k Frey in Sha- koppee 1.00. By P. Zschoche at Fort Wayne 1 Association in the parish of P. Hügli in Detroit, especially for the Christ-box of clothes. By teacher Dornfeldt in New York 47.50 and 1 box of binning, 56.67. In effects 2c. was given: by Mrs. Runge m Detroit 1 muff, dresses.

1 fur collar, 4 hats; by the same 50 pounds of flour; by E. Kundinger in Detroit 1 barrel of flour; by dens. coll. 1 piece of Calico, 1 box of Candy, ones heartfelt thanks. May the Lord be richly rewarded! 50 pounds of peas; from Mrs. Berger in Waldenburg, Mich, 2 quilts; from Some boxes and packages have not been receipted, because I have painter F. W. Wehte, Milwaukee, 19 Biblical murals for the school; fromnot been able to determine where they came from. I, Mönch in Morris, a parthia of fruit trees & fruit bushes; from bookseller H. Reif in Detroit, 2 boxes of styluses and a parthia of picture books; In my receipt in No. 2 of the "Lutheran" read: I. Becker in Detroit - from I. Baumeister in Detroit, tinware, werth 5.00; by housefather Vogt10.00 instead of "1.00". Further: Durck Kassirer Rademacher 89.31 in the comm. of P. Arendt in Millers, Mich., coll. 14 bushels of oats, 21)Hinstead of "87.31". T h. Schöch. Bush. Grain, 6 Bush. Potatoes, 3 Pf. tea, 2 Pf. sugar, 8 Pf. Meat, 5 bars of soap, and 2.05 cash; from the Woman's Club in the comm. of P. Hueg!i, Detroit, 3 woll. Shawls, 7 Shawls, 8 Caps, 3 Aprons, 3 Pr. Ellingbuysen at Lewiston, Minn. -8.00. By Mr. P. Theiss at Lone Elm, Mo, collected at Mr. F. Ohlendorf's wedding, 7.70. By Mr. P. C. F. W. Brandt in Clarinva, Iowa, 6.00. By Mr. P. Pflanz of the worthy women's club in Mempbis, Tenn. 8Pr. stockings, 8 sheets, 8 pillow cases and 7 shirts. C. F. W. Walthor.

Morris, Jan. 26, 1882.

H. Uhlig.

Kür da- ev. - luth. Hospital in St. LouiS

received with heartfelt thanks: From Leop. Gast -5.00. Thank offering from N. R. of Wisconsin 10.00. From St. Paul's parish in Lowell by Collectors Busse, Rodenberg, Birnbaum and Weste! 5.60. From Mr. Waltke, six boxes of soap. From Sophie Sommer in St. Louis 2.00. NL. Very welcome would be 1 dozen woollen blankets.

F. W. Schuricht, Kassirer.
1411 8outb 7tb 8t., 8t. Louis, Llo.

For the relief of the spiritual and bodily distress of the burned in Michigan, I have further received the following gifts of love: By 8. F. Reuther in Alma, Kansas, -2.50. By N. N. from P. G. Bernthal's parish 1.00. By k. F. Schröder from Jvesdale 12.80, by a parishioner from Macedonia 3.00. By P. C. C. E. Brandt 3.00.By P. C. C. E. Brandt 32.00. By Kassirer Roschke 317.03. By Kassirer Schmalzriedt 107.25. By Mr. Hubinger in Frankenmuth 26.00. By P. H. Witte in Dallas 3.00. By C. Seibert in St. Johns 4.00. By k. H. Witte at St. Johns 2.48. By k". I. Fackler 11.00. By k G. Berntha! 7.00. By r. C. F. Seitz 6.68. by A. Fischer and wife each 1 00. by Wittwe Hauptmeyer .50. by Mr. I. G. Härte! 2.I 0. By P. W. Lange in Oranoca 10.00. By ?. F. Geifert 9.00. By P. E. A. Brauer 1.00. By Mr. I. Bredehoft 3.00. By P. I. D. Krämer 1.00. By Kassirer Bartling 95.16. By P. A. C. Kuß, Erntedankfestcoll., 11.00. By Kassirer Rademacher 15.00. By P. F. Kaiser .50. By Mrs. Schneider 1.00. By Mrs. Dolch 1.50. By I". F. Johl 11.00. By P. W. Endeward 4.00. By P. I. Bernthal15.00

By Kassirer Birkner 264.73. Durchk . C. G. Hiller 1.50. Durchk . R. Bunny10 Through I". E. F. Welcher 15.50. .60. By P. H. Semmann 3.00. Durchk . C. I. Rerz23 .70. By P. M. Mertz 11.69. By P. A. Eberbach 7.12. By Kassirer Roschke L. v. Loseielskl, 644 ku^sou /Vve., Hulnoz?, III. 141.80. By 8. R. Pieper 35 00. By P. I. M. Köpplin 15.00. By N. N. in Sumner 3.00. by Kassirer Bartling 43.50. by P. I. G. Schwemley 4.00. by Mr. W. Kohle 1.00. by KassirerRademacber 24.24. by P. I. M. Hahn6. 8. LI. ^LAner. 8ox 233. 8evmour. Inä. 31.50. by ?. M. Töwe 52.77.

Correction.
In my last receipt ("Luth." No. 2) read: Durch k. H. Sieger -15.00 instead of "15 Cents". W. Schwartz.

Freestyle the Abgebraaatea in Michi-aa

I have also received the following gifts of love: From k. G. Bürger in for Weder, from the parish at Waco- nia, Minn, 5.75, wedding collecte atNebraska -1.75, from the bell-bag of the Zion congregation in Hamilton O. Krause, -4.25. By teacher Hargens, of the singing choir of St. John's54.00, from H. Neumann 10.00, M. Worth 2.00, W. Bammesberger .60, congreg. in Quincy, for Schwarzburg and Gross 10.00. By teacher H.I. Tröster 10.00, H. Röhrs, A. Pobl, A. Hieroth, W. Pohl, H. Kaht, W. Schwake, in Fort Wayne, for G. Tisza, of pupils of teacher Krafft inWerth, W. Sollet, C. Rohde, H. Töns, A. Steinhäuser, M. Wander- sen, Monroe 1.25, of Teacher Harbeck in Pemberville 3.16, of Teacher FehrF. Sindke, F. Sollet, F. Fenster, F. Bammesberger, C. Lenz, C. Wegner, in Woodville 2.25. By P. Riedel in Bloomington, WeddingScoll. atR. Fenster 1.00 each, A. Werth 2.00, F. Meerkatz 4.00, C. Senf .75. By Schneider, 6.00. By Teacher Hafner, WeddingScoll. at Heine, forMr. G. Giescke in Courtland, Minn, 71.00. By P. L. Schulze in Feustner 17.69. by Treasurer Grahl 16.25, 21.60, for Wyneken 5.70, forSchenectady, N. I., 9.05. By W. Blank in Reed City boxes of clothing. By Feustner 10.00, for G. Theiß 8.00. by and through Teacher Weiß ink. F. Bünger in Iowa from sr. Zion's congreg. 5.50, Christ's congreg. 7.00, Saginaw City 5.00 and by some virgins 5.00. Wittwe Günther in Wisconsin's congreg. 5.00. A. Kruger in Sandusky, O., 1.00. By H. FortDodge for Mertens 2.00. by Mr. Heinicke, carry forward of a legacy, Heimsoth in Lake Creek, Mo. 8.00. By k. I. Berntha! in Dakota, 38.00, 9.00. by Teacher Riedel, Concordia- Jünglingsverein-from P. Melcher's Gem. 20.00. By P. Jäkel, 2.00. By P. L. Schutz in Stiftungsfestcollecte in Saginaw City, 7.55. by Father Schlesselmann forWisconsin, 27.00. By k.E. Zürrer in Iowa, 29.50, of which 10.00 for?. Schuster from the Women's Club in Bremen, Ind, 10.00, Mrs. Sauer inSchwartz. By P. Steger in Indian" 11.87, from s. branch 4.66. By k. Woodland 10.00. By k.Diemer from sr. Gem. in Fulton Co, O., forSchumm in Indiana 15.00 and 3 boxes of bedding and clothing. By P. Schuster 13.44. k. Börnekas Gem. in Minnesota for cobbler 6.00. Mr.Bötticher in Illinois, 2nd shipment, 12.75. By P. Este! in Nebraska 2.50. Schö- ning in Manistee 2 pr. new boots. Women's Club in IndianapolisBy P. H. Lemke in Michigan 3.00. By?. I. Bethke in Indian" 40.00. By k. (k. Schmidt's Gem.) 4 comforters, 12 bed sheets, 12 weed covers, 12G. Woche! in Illinois 30.34. By P. Münzinger in On- tario 3.50. By P. towels, 9 bust shirts, 4 pr. woollen socks, P. Hallerba's Women's Club 2Wende in Minnesota 7.04. By k. Weigel in Rome 10.00. By P. F. Sievers pr. woollen socks. Sewing society of the Dreietmgk. congreg. inFrankenlust 701.19 u. 450.36. By P. F. Besel in Iowa 13.00. By k. Wüst Milwaukee 1 wool. Blanket, 9 bust shirts, 9 pr. woollen socks, 6in Bedford 11.00. By I'. Stiemke .50. by k. Stiegemeier in Indian" 11.00 by G. Caar of C. Wenzel 1.00. by P. Voigt, Reformation Feast Soll., 23.75. by ?. Reichhardt in Indian" 12.00. By P. Kretzschmar in Minnesota pillowcases, 6 towels. By k. Kühle 8 bust shirts, 3 pr. woollen socks, 7bust shirts, 4 pr. wool. Socks.

To all dear donors I say herewith in the name of the burned down ones heartfelt thanks. May the Lord be richly rewarded!

Some boxes and packages have not been receipted, because I have not been able to determine where they came from.

Correction.
In my receipt in No. 2 of the "Lutheran" read: I. Becker in Detroit - from I. Baumeister in Detroit, tinware, werth 5.00; by housefather Vogt10.00 instead of "1.00". Further: Durck Kassirer Rademacher 89.31 in the comm. of P. Arendt in Millers, Mich., coll. 14 bushels of oats, 21)Hinstead of "87.31". T h. Schöch.

For poor students received with hearty thanks by Mr. M. F. W. Kastner, collected at the wedding of Mr. H. Lühmann and Frida Ellingbuysen at Lewiston, Minn. -8.00. By Mr. P. Theiss at Lone Elm, Mo, collected at Mr. F. Ohlendorf's wedding, 7.70. By Mr. P. C. F. W. Brandt in Clarinva, Iowa, 6.00. By Mr. P. Pflanz of the worthy women's club in Mempbis, Tenn. 8Pr. stockings, 8 sheets, 8 pillow cases and 7 shirts. C. F. W. Walthor.

With hearty thanks against God and the dear givers received through Mr. P. C. W. R. Frederking of his congregation the sum of -21.10. (H. Reinlaseder 1.00. H. Burk 2.00. A. Burk5.00.) C. Wünsch, k.

Freestyle received the English - Lutheran mission in the West:
From Mr. P. Fr. Sievers in Minneapolis, Minn., -1.00, Mr. Reichmuth there 1.00. C. F. Lange, Cassirer.

509 I'rLnklin äve., 8t. Louis, dlo.

Correction.

In my last receipt "For Seminary Building in St. Louis" read -250.00 instead of "-200.00" from Fr. C. Strasen's church in Watertown. C. Eißfeldt.

Changed address":

Rev. O. 8pekr, Lox 362, ^ppleton Olt'), Llo. lieiv. 6. dlez-er, ^rupakoe, I'urnns 6o., Nebr. L. v. Loseielskl, 644 ku^sou /Vve., Hulnoz?, III. 6. p. I'ebmLnn, 1313 M. MrUout 8tr., SloomInAtou, III.

The "LMHenner" is published every month "wrimal for the annual eubserip. tnoneprett of one dollar for the aurwärkiften signers, you teuseldra have prepaid. Where the same is brought ven carriers in"" Hau", the subscribers have 25 lent" Träaerlobn ertra to decable". To Germany the .Lutheran will be sent by mail, postage paid, for ll.25 "er- saadt.

Luterea üt the kost OSloe at 8t. Louls, Llo., äs secouä-elas" matter.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mo. March 15, 1882,

No. 6.

Pastor Johann Friedrich Bün­ger,

whose blessed death we have already reported in No. 3 of the present volume of this sheet, was born on January 2, 1810 at Etzdorf near Roßwein at the foot of the Saxon Erzgebirge. He came from an old family of preachers going back to the time of the Reformation on both his father's and mother's side. His father was Jakob Friedrich Bün­ger, pastor at the place mentioned; his mother Christiane, a née Reiz. The latter was the daughter of her husband's predecessor in office at Etzdorf, the pastor Wilhelm Gottlieb Reiz, who died there on March 12, 1808 after twenty-eight years of service. *) This grandfather of our Bün­ger on his mother's side belonged to those few who were faithful witnesses of their Saviour and His pure Gospel in the time of the emerging rationalism, which soon came to rule, and remained so until their death. Already in the year 1765 a communion book was published in Regensburg by the aforementioned under the title: "Empfindungen des Glaubens vor, bei und nach dem Tische des HErrn" ("Feelings of Faith before, at and after the Table of the Lord"), in which, one can well say, the most ardent love for Jesus, the Savior of sinners, shines forth from every word. The dear charm had originally distinguished the devotions contained in his Communion Book not for printing, but only for himself. He says himself in the "Preliminary Report" on it: "My notebooks were to be for me a monument of the inconceivable, immeasurable and indescribable grace of JEsu, which my sorrowful heart experienced and which was to remain for me unforgettable, always a spur to faith and sanctification." Without his consent, however, his notes, which had been read by Christian friends in Regensburg, were put into print by them in the year mentioned. The rarer such food was at that time, the faster the truly anointed communion booklet found an ever wider circulation,

so that at the beginning of this century already the tenth edition of the same, increased with prayers and songs, appeared in Nuremberg. In the "renewed preliminary report" of this edition, the pious charmer says: "As far as the content of this writing is concerned, especially the deed of my covenant with Jesus, *) I am not ashamed in eternity to have said it most clearly: That I have sworn myself to the highly praised Saviour out of the urge of love to the last drop of blood; that I take infinite delight in his wounds, death, and merit; that I make of his love and union with me the only and most sensuous honor which all monarchs cannot give me; in short, that I esteem his inconceivably great grace against me worthy of cursing and death for my highest blessedness on this side and beyond the grave. Otherwise I would not know where I would remain from great misery. I am - and full of joy I write it - a subject, a bondman of the King of Honors, the Son of God, whom I kiss daily. I count all temporal advantages as a detriment to the abundant knowledge of Christ my Lord. I count all things that try to keep me in my course as dung, that I may gain Christ only, and be found in him; that I may possess the righteousness, not which I would earn according to the law, but which comes by faith in Christ, which is imputed of God unto my faith. Jesus, Jesus, nothing but Jesus shall be my desire and my aim' and my hope of glory before God. I can think of no greater salvation than the eternal and all-sufficient one which my faith finds in him, in his merit and supper, and which, though I feel my inward and outward ruin, I still enjoy continually among all the cases and diversities on earth. Every communion is for me a solemn dedication of the bloody sacrifice of my Lord Jesus and a sweet, incomparable foretaste of eternal life. - Now, if I had been at such communions

*) For in the communion book there is a section with the heading: "Certificate of my solemnly renewed covenant with the Lord Jesus", which Reiz signed with his name, but left space "so that every reader could ascribe himself to the Savior". But he adds: "I pray that no one do it out of superstition or hypocrisy contrary to his conviction, but according to Isa. 44:5."

Should the thoughts and experiences of my heart still have reservations about confessing Jesus, the most worthy of confession, as freely before the world as it has happened, and about displaying my name here, even though it is a very small one? - But if I should be scorned and rejected for this, whether before or after my death, I will put up with it. It can do me no harm. Praise God, I am reconciled! It will not last long that the world will scorn me. In eternity the crown of righteousness is ready for me. If only Jesus can and will confess me by name before God and his angels, that is glory enough for me, for me poor sinner who does not consider himself worthy of heavenly honor, but who longs for it. For my good Lord's sake I gladly died a thousand times. I gladly gave him a thousand hearts in sacrifice. With all determination and great courage I offer up my name to him. And it is a grace that I may solemnly commit myself publicly before the eyes of his friends and enemies. Not only as a child of God, but also as a preacher of the Gospel, I wish to be able to provoke all my readers, in accordance with my gender name, in all my reflections, prayers and songs, as strongly as it is possible, to become and remain as blessed through faith in Jesus and his blood as I have become and still am by the free grace of God. O Lord, bless these leaves for this purpose! But keep me unchanged in the blessed covenant with Thee until my end." - In 1810, two years after the death of the author, the last edition of his Communion Book at Nümburg was published, preceded by two poems dedicated to the memory of his "friend of many years" Reiz by the well-known pious Nuremberg preacher J. G. Schöner, who died in 1818. We see from this that the dear Reiz must have grown up in a truly Christian family and must have been a devout Christian already in the time of his theological studies. For in one of those Schöner poems it says:

"Raised in the Christ sense with care, He began his youthful race:

The truth's light, soon imbibed, Went ever brighter with him.

*) This Reiz, born on June 13, 1740 at Windsheim in Bavaria, had, before he was called to Etzvorf by a pious Count of Einsiedel, been deacon in Greiz in the Principality of Reuss and at the same time pastor of a country parish near this city named Caselwitz.

The Spirit of the Lord ruled his urges, On high schools his course, That warm feeling of God's love for mankind already pervaded the young witness.
O soon, O soon the desire was kindled, That drives every herald of God:
To preach with simplicity and with dignity, What our full Bible writes-*)
To preach: Forgiveness to the afflicted, Rich help in time of need, Strength to the weak, much grace in the Beloved, Heaven open after death.
The people of Etzdorf still listen to the teachings;
The children's hearts are still beating for him;
The sick man groans to hear the comfort; The poor man pays him tears.
A prayerful man died, who daily threw himself on his knees for the suffering of the brethren.
For all that in the most anxious times Christianity so much needs.

The fact that in our short biography of our dear Johann Friedrich Bünge we report so much about his grandfather right at the beginning, we do this with a double intention. Firstly, to set up a small, well-deserved monument to a kind-hearted man and faithful witness of Christ the Savior of sinners in a time of apostasy, and secondly, to show that our Bünge came from a highly blessed family and that the blessing of a truly pious grandfather rested on him, as will be clearly shown in the course of his entire life up to the end. Incidentally, Bünge's grandfather was also a devout man from his father's side, as can be clearly seen from the still existing written sermon outlines and from some of his complete sermons that have appeared in print. This was Johann Andreas Bünge. Coming from Northern Germany, he was for many years a preacher in Schönbach, a town in the Saxon Voigtland, and spent his last years as pastor *emeritus* in his son's home in Etzdorf, where he died only a few days later. It is true that Bünge's father was not a rationalist either, but that power of faith, as it had shone in his father-in-law, did not manifest itself in him. (To be continued.)
[Walther]

What a wonderful beginning the Christian church has had.

When the Son of God came into the world - about 4000 years after the creation of the world - it looked very sad far and wide. Darkness covered the earth and darkness the nations. Is. 60, 2.
Black darkness lay on the world of the Gentiles. The Gentiles had left God's ways and God had let them go their own way, Acts 14:16. 14,16. "Because they thought they were wise, they became fools... Therefore God also hath given them over to the lusts of their hearts.... ...into vile lusts... ...into perverseness of mind, to do those things which are not good." Rom. 1, 22. f. The most egregious vices were committed without shame or shyness, freely and publicly. According to their ideas, even their gods and goddesses committed the most shameful vices. Each class of vices had its special deity. By sacrifices they sought to win the favor of the gods. Of the-

*The words "full Bible" were printed by Schoener himself with blocked scripture, no doubt to indicate that Reiz preached the whole counsel of God for man's blessedness as revealed to us in the Holy Scriptures. What a glorious testimony!

The priests revelled in these sacrifices. The people were the prey of the deceitful priests, the soothsayers, the astrologers and the spiritual conjurors. The worldly wisdom with which many occupied themselves could not satisfy: they did not find the true highest good. The best of them called for communion with a higher, divine being, but they did not know the way, they could not show it. Others sought the highest good in their own virtue (Stoics, Apost. 17, 18.), others even in lust (Epicureans, Apost. 17, 18.).
But darkness also reigned in Israel, the covenant people from whom the Messiah was supposed to come, whom God had chosen from all nations and whom He kept separate from other nations so that the knowledge of the true God would be kept pure in them. Moses and the prophets were still being read, and God had still preserved a small group of those who were waiting for redemption, Luc. 2, 25, 38; but the great crowd was waiting for an earthly Messiah who would restore the earthly kingdom of Israel and lead it back to its former glory. It is true that since the Babylonian captivity Israel no longer stained itself with gross heathen idolatry, as before, but a dead outward worship had now taken the place of idolatry. They looked only to the outward letter of the law, and believed that by outward observance of it they were sure of God's good pleasure. They insisted on their descent from Abraham. This carnal confidence, this hypocritical self-righteousness, was found especially among the numerous Pharisees, who had given themselves this name, which means so much as "set apart," because of their supposed holiness. They not only kept the letter of the Mosaic law with great severity, but they also added all kinds of statutes to it, Matth. 15, 2. f. But they knew how to cover their sins and vices before the people with the appearance of their holiness, Matth. 23: - The Sadducees, who opposed the Pharisees, were not so numerous as the Pharisees, but they knew how to take the most important offices. Their mind did not go beyond the earthly, they denied the immortality of the soul, the resurrection of the flesh, the existence of angels. They were the enlighteners, the Epicureans in Israel. - The Jews in Egypt, especially in Alexandria, had introduced into the Old Testament all kinds of thoughts of pagan philosophers, so that the divine teaching would not appear so contemptible in their eyes.

This was the situation at the time when the Son of God came into our flesh. From these Jews and Gentiles he wanted to gather an eternal church.
The beginning should be made in Israel, out of Zion the beautiful splendor of God should dawn, Ps. 50, 2. Is. 2, 3. Joh. 4, 22. Even though our Lord wanted to lay down His life for all sinners, also for the Gentiles, and even though He did not deny His help to the Gentiles during His walk on earth (the Canaanite woman, the centurion of Capernaum), He still carried out His prophetic ministry among Israel, Matth. 15, 24. 15, 24. He gathered a small group of disciples and chose twelve apostles, whom he taught for three years to prepare them for their high calling. They were to go out into all the world and make disciples of the nations. He only sent them to the lost sheep of Israel, Matth. 11,6, not to the Gentiles and Samaritans. After the redemption was accomplished

After he had risen from the dead he appeared to his disciples, especially to the apostles who were supposed to be witnesses of his resurrection. Before His ascension He once appeared to more than five hundred brothers, 1 Cor. 15, 6. According to the instruction of the Lord His disciples - 120 of them - waited with united prayer and supplication for the promised miraculous outpouring of the Holy Spirit. This took place on the tenth day after the ascension of the Lord, as we read in the 2nd chapter of the Acts of the Apostles. "And were all filled with the Holy Ghost, and began to preach with other tongues, after that the Spirit gave them utterance." Through Peter's preaching three thousand souls were won to the Lord. Thus began the first Christian congregation at Jerusalem. "And the Lord added unto the church daily them that were saved." Apost. 2, 47. The apostles continued to testify of the risen Lord and to confirm their preaching with miracles. The number of believers increased. Through those who were driven out because of persecution the gospel was brought to other regions, also to Samaria, Apost. 8. 8 Also the apostles soon extended their work. Peter and John were sent to Samaria, Peter was led to the Gentile centurion Cornelius in Caesarea. The almoner Philip brought the chamberlain of Queen Candace to the knowledge of Christ. Apost. 8. Saul, the persecutor of the church of the Lord, was miraculously converted and accepted by the Lord as an apostle to the Gentiles. For a while - how long is not known - the twelve apostles stayed in Palestine, then they went out into all the world according to the command of the Lord. Matth. 28,19. Marc. 16, 15.20. Already thirty years after the outpouring of the Holy Spirit the apostle Paul could write to the Co- lossians that the gospel had come into all the world, Col. 1,6. compare 1 Tim. 3,16. Rom. 10,18. The church historian Eusebius (died 340) writes: "Therefore the salvific word enlightened like a sunbeam the whole inhabited earth, and according to the divine writings the sound of its exalted evangelists and apostles went over the whole earth, and their words penetrated to the uttermost parts of the known world. In all cities and towns the most numerous and populous churches, like barns full of fruit, were established in a short time." (11, 3.)

What a wonderful beginning of the Christian church! Let us look at those who were gathered into the first churches. The Jew bows his knees before JEsu, condemned to death by his rulers and chief priests. The proud Pharisee tramples under foot his own righteousness and takes grace from the hand of the Lord Jesus, and considers all things detrimental to the exuberant knowledge of Christ Jesus, Phil. 3, 8. The heathen turns his back on his gods and worships a descendant of the hated and despised Jews as his God and Savior. The sorcerer abandons his profit and burns the magic books, Acts 19, 19. The worldly wise man denies the wisdom of this world and considers it the highest wisdom to know Jesus. The fiercest enemies, among Jews and Gentiles, become JEsu's dearest friends and embrace him with the most ardent love.

And let us further note who were those whom the Lord chose as instruments through whom he would begin the glorious building of his church - the holy apostles. They were not among the high, wise and mighty of this world, they were lowly,

unrespected, despised, unlearned people. They were Thou hast put power into the mouths of babes and sucklings. That is, the inferior people, which are like unto children that influenced by Jewish prejudices and often did not understand Thou hast established a kingdom, saith he, full of power and cannot speak. The Romans were such wise men that they the teaching of the Lord, Match. 16,9. f. Luc. 18, 34. Even after might, against sin, death, and the devil. Such a kingdom hast thought they had no equal in the world. The apostles, on the the resurrection they were still full of fear of the Jews, Joh. 20, thou established, not out of the wisdom, cunning, craftiness, other hand, were unwise and fools in the sight of the world. But 26. But through the miraculous outpouring of the Holy Spirit they violence, or power of the world, but out of the mouths of simple, God gave them a mouth and wisdom, which all their were filled with the highest wisdom, gifted with the greatest foolish, impotent men, who are represented as the very least, adversaries could not contradict nor resist." (Ausl. deS 8. Ps. courage.

Let us also consider the means by which this glorious thing, that the mouths of such men should work so great and beginning of the Christian church came about and by which the excellent a power? Peter appears at Jerusalem on the day of church is still being built. The weapons of the apostles, with Pentecost, fearing neither Annas nor Caiphas nor the whole which they conquered the world for the Lord, were not carnal, 2 council, opens his mouth, strikes at the devil's kingdom, and Cor. 10:4. It was not human wisdom that they preached, but the with one sermon converts three thousand souls from the devil's word of the Lord. They preached Christ crucified, an offense to kingdom to Christ. The other apostles likewise saw such power the Jews and foolishness to the Greeks, 1 Cor. 1, 23. But this by their mouth and word, that the synagogue and the Jewish kingdom fell to the ground over them. Then they came to Rome,

And at last let us notice in how short a time the world was filled with the gospel, and how wonderfully the Lord had provided for its rapid spread. Almost all the countries of the then known world were under Roman rule. In the great Roman Empire the Emperor Augustus was sole ruler. Mutual intercourse of the countries was made possible. In almost all the Roman provinces, in the largest cities, there lived Jews who remained in contact with Jerusalem, sometimes coming there frequently, sometimes hearing from there what the Lord was doing through the apostles. So even before the apostles themselves went forth, the sound of their word had preceded them.

Luther masterfully describes the miraculous beginning of the Christian church. He writes: "Since he rose again from death, ascended into heaven, and wants to establish power through the mouths of men, he sends his apostles and disciples, simple, foolish people. He himself calls them sheep, Matthew 10: 'Behold, I send you as sheep in the midst of wolves.' And the whole gospel testifies that the disciples of the Lord always presented themselves as children. When the Lord speaks here, they put it there. Therefore they were sheep in the truth. Now it is a foolish thing that he has begun (as all reason cannot judge otherwise), that he has attached such foolish, unintelligent men to such clever, highly understanding spirits, and has set the weakest on earth against the mighty lords of the world and the strongest spirits under heaven. Why does he not take for this purpose the most powerful angels in heaven, the angel Gabriel with his angels, who is the chief marshal and wields the sword; hence he also has the name and is called Gabriel, that is, God's might or power? But this he does not do, but takes poor foolish fishermen, and commands them to go into all the world, and preach the gospel to every creature. Open wide your mouth," he says, "and preach with confidence, so that it may resound before all creatures. Arm them also with comfort and gladness. The devil," he says, "will be hard on you with his scales and kill you, but do not be afraid of those who kill the body and do not want to kill the soul. But rather be afraid of him who may destroy both soul and body in hell, Matt. 10: Thus he seeth the power and the kingdom. He could not be more foolish in the sight of the world. For all reason must say that it is a foolish thing for him to fight against the devil and all the gates of hell with such weak and insignificant things.

"Now this is what David says here.

as given over to death, 1 Cor. 4. But is not this a marvelous vom 1.1537. E. A. 39, 24 f.) G.

seized the supreme power on earth, punished its pagan, idolatrous nature, and by their mouths established such power that no one could resist. Then they scatter throughout the world, storming the devil's kingdom with their words, planting and building Christ's church: there power arises that neither emperors nor kings, neither rulers nor mighty men, can resist. They may resist it and treat the apostles and Christians with cruelty, but it is of no avail. The power from the mouths of young children and infants cuts through and retains the victory. Emperors, kings, and mighty men of the earth must hang their heads and confess that they are not able to resist.

"It is a strange thing that the mightiest lords of the earth, together with the fiercest devils in hell, and the poor and weak disciples, who are esteemed as sheep for the slaughter in the world, should go against one another and meet together. Therefore it is a wonder of wonders that the ruler should have such a power. If he were to add the strong princes of heaven, they would be able to do this. Michael could strike down emperors, kings, and mighty men on earth. But he does not want to use the angelic nature to bring about this power; instead, he needs the human nature for this, which the devil has devoured and over which he is master, which he also holds captive because of sin. The same nature he hangeth on the devil, that it should catch, bind, and overcome the enemy, and work it out by the mouth, by the word and preaching of the gospel. Go ye, and preach the gospel to every creature," saith he to his disciples, "whereby he seeth power and the kingdom.

"So our Lord God spares the greatest and highest power of the angels in heaven, and takes the most foolish, simple, unlearned and weakest on earth, and sets them against the highest wisdom and power of the devil and the world. These are the works of God...

"The prophet marvelled at this, that a mighty, strong, steadfast, and everlasting kingdom should be established in such a way as to seem foolish to all reason. What then is the way? How does he establish power? By word, out of the mouths of babes and sucklings. How does this rhyme with such infinite, eternal power, which is to stand against death, the devil, and the world? It may rhyme, but the Lord our ruler hath no need of sword, nor of spear, nor of malice, to establish this power; but of the word, and of that word which proceedeth out of the mouth of babes and sucklings,

The promised land as it is now, compared to once.

In the Hanoverian newspaper "Unter dem Kreuze" of 3 December last year we read the following:

Palestine still bears the same morning character as it did in the days of Abraham, Isaac, and Jacob. And yet, what a change has taken place in the land since God threatened the apostasy of his people to be fulfilled in it! From a land flowing with milk and honey, it has become a desert and a wasteland. In order to make this clear to our readers, a few notes will be made in the following according to the book by Alex. Keith.

"The land of Canaan had an ancient reputation for excellent fertility, so that even in the time of Christ this land was counted among the most beautiful of the Roman provinces. Who could have thought that this land would ever lose its fertility and become like a desert? And yet it had already been prophesied in Deut. 26:31-35:43: 'I will make your cities desolate, and I will make the land so desolate, that your enemies that dwell therein shall be dismayed?' And the same threatening prophecy is repeated in the prophets, e.g. Jer. 12, 7-14. Ezk. 12, 19.20. Luc. 13, 30.

"And exactly, 'as was prophesied, it came to pass. After the Jews had possessed the glorious land long and undisturbed, the Chaldeans, Syrians, Egyptians, Romans brought ruin upon ruin to it, and how it has now lain so desolate for nearly 1800 years! No trace of its former splendour! The most beautiful cities lie in ruins to this day, and still bear their names. Caesarea, Zabulon, Capernaum, Bethsaida, Gadara, Chorazim, are called heaps of ruins. The most fertile plains lie quite desolate. It is cultivated only by very poor heaps of men, as much as is indispensably needed for food. Valleys that were of extraordinary fertility are covered with legions of thistles and covered with thorn bushes. The whole region around Tiberias is thorn forest, as Isa. 32, 13. prophesied: 'In the field of my people shall grow thorns and hedges? The roads shall become desolate, according to 3 Mos. 26, 22. The splendid old roads are still found, but totally desolate, as the travellers, e. g. Volney, report. "No one gets on on them,* he says. This was exactly predicted 3000 years earlier, when everything was still in most beautiful bloom.

"All Palestine yields so little income that it was given to two persons. Jeremiah prophesied Cap. 12, 13.: 'Ye will be ashamed of your income? 'The joy of the kettledrums and harps has an end,* prophesies Isa. 24. But Volney writes: The wretched people of Judea have a song that is accompanied with sighing and wailing, so that one almost wants to weep. Isa. 24. prophesied: 'The must dwindles, one no longer finds while drinking wine? The travellers say that the wine in Palestine is the

the worst - so excellent in the past - and that almost no wine would be drunk.

"And yet there are still very fruitful blessed stretches, like oases in the desert, there. This also is accurately foretold. Isa. 17. and 24. it is written, that there shall remain an after-harvest, as when one shakes the oil tree, that there shall remain two or three berries, or four or five fruits. So there shall be left a little of the good of the land. And so it is indeed. In the gardens of Engedi grow olives, almonds, peaches, apricots, figs in abundance. Near Sichern, grain, cotton, silk, and olives are grown in abundance. The valley of Zabulon is also charming, and the mountains of Gilead are wonderfully wooded, although only thistles grow in the valley. All these single places resemble single hanging berries or fruits on an empty tree.

"Of Samaria, the capital of Israel, the prophecy was Micah 1:6: 'I will make it a heap of stones in the field, a place of vineyards; I will drag her stones into the valley and strip her ground bare.' The travelers speak of the 'hill' where Samaria stood, her stones are long since in the valley and the place is completely covered with gardens.

"But how? Should it not have occurred to anyone, in these many centuries, to cultivate and raise this rich land again? That is such an obvious thought. America has been populated and cultivated so splendidly. Why not Palestine? Isn't that strange? No, because God has forbidden it. He prophesied in Leviticus 26:43 that the land should feast as long as Israel was in the land of her enemies.

"**There was no** lack of attempts to thwart these prophecies. In the beginning of their exorcism the Jews offered everything to regain their land. They did not succeed. The Emperor Julian, in the 4th century A.D., decided to disgrace these prophecies of the prophets and of Christ. He wanted to reinstate the Jews in their land and build a city and temple. Nothing seemed to stand in the way any longer. Work was already begun. Roman soldiers laid the foundation of the temple.

" 'Then fire rose from the bottom in terrible balls,' says Ammianus Marcellinus, a pagan writer, 'and burned the workers, and always anew, until one desisted.' All sorts of nations have hitherto helped to lay waste and trample Palestine, none to cultivate it. Thus God knows how to fulfill his word."

In our day, too, there has been no lack of attempts, contrary to divine prophecy, to "cultivate" the devastated country again and to restore it to its former prosperity. But they all end and will end like that attempt of the renegade Emperor Julian, and serve only to put the truthfulness of the divine word in the bright light. Lately it is the Russian Jews who seek refuge and earthly welfare in the land of their fathers. But even this will not change the condition of Palestine on the whole and on a large scale. It will remain what God wants it to be, a desert.

Faith is a miracle that makes a man, who is otherwise a poor, weak creature, so proud that he can say, "If all the devils fell on me, even if all the kings and emperors of heaven and earth were against me, I believe and know that I shall be preserved: If all devils fell upon me, even if all kings, emperors, heaven, and earth were against me, yet I believe and know that I shall be preserved. (Luther.)

As once a poor pious pastor's wife betrothed her son to the Lord.

On December 25, 1639, a son was born to the pastor Nikolaus Jakobi in Lausa, not far from Dresden, who already brought a large wound to his body into the world. The godly parents of the child therefore not only hurried with the weak child immediately to the baptism, in which it received the name Johannes Nikolaus, but also promised the Saviour, if he would keep the child alive, to dedicate it to his service. It is true that the child remained very weak for a long time. Instead of being healed from the wound that had been brought into the world with it, it became more and more covered with deep, apparently fatal wounds. When it was four years old, a heavily loaded harvest wagon passed over its body, but without injuring it. It then had three life-threatening falls and was close to losing its eyesight. But God preserved the child so dear to his parents, and they did not forget their vow. Although struggling with bitter poverty as a result of the Thirty Years' War, they sent their Nicholas first to the Latin school at Schul-Pforta and then to the University of Wittenberg. The little that the poor father was able to support his son with, however, was barely enough to meet even the most basic needs of life. To complete his studies seemed to be a matter of impossibility. He returns home. When relatives advised him to give up his studies and become a clerk, he told his mother one evening in confidence. She, however, a "hero of faith," implores him not to despair, pulls her wedding ring from her finger, and hands it to him with hot tears, saying: "Here you have, dear son, my ring. As surely as I now give you this ring, God will not abandon you, will show you his help abundantly and will provide you with the means and advice to continue your studies happily, so that you will nevertheless be able to serve God gloriously in his church. I have now betrothed thee to God, to whom thou must not again be unfaithful." These words make a deep impression on the poor student, who is struggling to be cast out. He bids his mother good night and goes to bed. Scarcely has he fallen asleep, when he dreams that a person stands kindly before him, and repeatedly calls to him the words, "The mountains shall depart, and the hills shall fall: but my mercy shall not depart from thee, neither shall the covenant of my peace fall away, saith the LORD thy merciful God." Isa. 54:10. He awakens, and all his sorrows are gone. And behold, returned to Wittenberg, he immediately receives a scholarship from the Elector. He now goes to church so diligently to strengthen his faith by God's Word that the pious professor of the Greek language in Wittenberg, Joh. Erich Ostermann, becomes aware of him, inquires about him, lets him come to him, and, after learning of his distressed situation, asks him to write a Latin letter to see if he can recommend him to charitable hearts for support. So our Nicholas goes home full of hope and after a few days hands over to the participating professor 200 verses that he himself has written about the song: "Why do you grieve, my heart". With joy Ostermann sees from this that this poor student is not only a

He is not only a true Christian who has proven himself in the Kreuzschule, but has also acquired excellent knowledge through faithful study. So he immediately makes him the teacher of his children and supports him in his further studies in the most abundant way. After completing his studies, he became an informant for the prince in Zerbst in 1665, three years later superintendent in Gemmern in Magdeburg, in 1678 superintendent in Leisnig in Saxony, and after obtaining the degree of doctor of theology and after turning down many very important vocations, he finally became superintendent and cathedral preacher in Meisten, where he died gently and blessedly in the 61st year of his life. - He left behind several beautiful theological writings, among which the most important is a Latin writing that is as learned as it is anointed: *De vulneribus Jesu Christi*", that is. Of the Wounds of Jesus Christ. In the preface to this work, he shares many things from his life and testifies, among other things, that he was not only happy to be born on the day of his Savior's birth, but that this was also a constant incentive for him to live and work solely for the honor of his Savior and, as one who came into the world covered with wounds, to contemplate and praise the wounds of Jesus Christ, through which alone the wounds of his soul were healed. -

O would that many Christian parents could be stirred by this example to devote their pious sons, gifted by God for the service of the Saviour, to that service! For alas! "The harvest is great, but the labourers are few." Matt. 9:37, W. [Walther.]

To the ecclesiastical chronicle.

I. America.

The Roman Church in the United States numbers 13 archbishops, 62 bishops, 6366 priests, 1532 theology students, 5975 churches, 1143 chapels, 1568 wards, 32 seminaries, 79 colleges, 513 academies, 2476 parochial schools, 399,188 pupils, 248 asylums, 126 hospitals, 6,370,852 members.

Gushing. The doings of Mr. Harrison, a so-called evangelist (*The Boy Preacher*), are described by the "Merry Messenger" as follows: "As soon as Harrison comes into the church, all eyes are upon him, and he also immediately begins to talk, and, as is his custom, to look to and fro, and to walk. He is a small, slight male, weighing perhaps 100 pounds, has a high, yet narrow forehead, and is of sanguine temperament, being nearly twenty-eight years of age. His speech is somewhat hoarse, abrupt, and croaky. His movements are exceedingly rapid; as a squirrel leaps from branch to branch, so he leaps up and around the altar. When he prays, he kneels down; after a minute he leaps up, spreads his hands toward heaven, prays on and on, prostrates himself again, leaps up again, and so on, often clasping his hands together and shouting Glory! Hallelujah! Then he opens the Bible, reads perhaps a verse, or a few syllables, talks about it very briefly, about ten to fifteen minutes, and then his sermon (?) is over, and now the invitation for those seeking salvation goes on, in a very urgent way. . . . As soon as Harrison has invited people to the prayer altar, several people go around the congregation, looking for people who want to be converted, and lead them to the altar, and there the preachers present speak to them. One man is immediately ready, and writes down the name and place of residence of those who are at the altar, so that the number of them can be exactly stated, which Harrison must have done.

one and a half dozen times, every evening.... Harrison calls his own, and Dr. Joice's, the pastor's name, during his running and talking to and fro, very often, says what is said and printed here and there about Harrison and his method of proselytizing and person, and lays everything on to draw people to his person." - Harrison must be doing great? if even some Methodists call his appearance "too eccentric, too enthusiastic, too exciting."

We have repeatedly told our dear readers what **reprehensible means** American communities resort to in order to fill their empty coffers, namely how they organize all kinds of *fairs, parties*, etc., so that the contributors have a sensual pleasure at the same time. Since the hitherto customary entertainments are no longer very attractive, one is always anxious to invent something new. The latest is that in Härlein, N. A., in the parlor of the Congregationalist Church, a number of young ladies dressed in white, with red soldier's caps, scarlet collars and belts, were exercising on the stage, making military turns, practicing weapons, 2c. Performed like soldiers. Instead of shotguns they had brooms. The collection boxes were filled, of course, but God's blessing cannot rest on the work that one wants to promote with the money thus acquired. "Wherefore God's name is blasphemed among the heathen." Rom. 2, 24. G.

II. foreign countries.

Hanover. In the Hanoverian Regional Church, a new and, as far as one hears, good hymnal is being introduced. When the regional synod met in January of this year, it devoted a large part of its time to this matter. The most heated argument arose over the beautiful hymn by Johann Jakob Rambach: "My Creator, stand by me, be the light of my life." A number of the members of the synod took exception to the following words in the second verse: "I am a monster without you: my Savior wash me." They thought that the expression "abomination" was too strong, at least it did not sound nice. But since the song, "My Creator, help me," had been sung in many congregations for many years (since 1774) at confirmation, the song has become especially precious to many congregations and a sanctuary which they not only do not want to take away from themselves, but which they also do not want to spoil. Therefore, the synod was told from Lüneburg that if the expression "Scheusal" were to be deleted from the new hymnal, it would not be accepted; on the contrary, from Hadeln, where rationalism prevails in many places, the threat was received that the book would not be introduced if the expression "Scheusal" were not deleted. Now, in order, as Dr. Münkler writes, "to save the life of the book," it was decided, at the suggestion of Abbot Uhlhorn, to put beside the words, "A monster am I without thee," "Quite unclean am I without thee." So now in Hanover everyone can sing as he pleases. If he has recognized by God's grace that he is really an abomination before God without JEsu, before whose state of soul God thus has an abhorrence, then he can sing the first reading; but if he thinks himself not so bad, then he can make use of the other reading in singing the song. According to Job, of course, the original reading is at any rate the safest; for Job expressly writes, "Though I wash myself with snow-water, and cleanse my hands with the fountain : yet thou wilt drench me in dung, and my garments shall be abominable to me." Job 9:30, 31. - The foregoing having already been written, we see from a later report of the proceedings of the Synod of the Land, that, after a second consultation on the hymnal, the double reading was finally deleted

and instead of, "A monster am I without thee," the words were recorded: "I am full of sins without thee." There then we have the usual course in Germany: for a time the faithful are brave, but at last they submit - for the sake of dear peace. W. [Walther]

Methodists. Four Methodist communities have been operating in Germany: the Wesleyans from England since 1832, the American Episcopal Methodists since 1849, the Albrechtsleute since 1858, and the United Brethren since 1876.

Sympathy.

(From the Gotthold Calendar for 1882.)

A boy lay ill with paralyzed legs, so that he could not put one foot in front of the other; at the same time he was so confused in spirit that he sometimes burst into a rage and struck out with a clenched fist at a figure which, as he said, was pressing in against him, but which no one but he saw. The two physicians who were consulted were of different opinions. One looked for the seat of the disease in the brain, the other in the intestines; but neither was able to help. Months went by.

In the meantime, the parents were persuaded from various sides to turn to an executioner living nearby, who could certainly help with his sympathetic means. But the mother was afraid of this and resisted in the strongest possible terms. One morning the boy's grandfather came and said to his daughter-in-law: "How long will it be before you go to N. Why do you resist so? Don't you care for your child? You are a bad mother if you can look on this misery with such indifference!"

The woman refuses again, and makes all sorts of excuses, saying at last, "Though I had confidence in it, it would not help; for I have no money to pay the man."

Then her grandfather, although he was a poor man, threw a five-franc thaler on the table and said, "I thought so, it will be lacking. But now only fresh on it!"

The woman is extremely embarrassed and does not know how to help herself. Then she heard at just the right hour that the priest had come to the village and asked him to come to her. She tells him the whole affair and asks for his advice. He answers her: "If the executioner helps, and he helps by the power of the devil, do you want this help? But if he helps by God's power, you need no executioner between God and yourself; only turn directly to God yourself!"

This made sense to the woman; she decided she would rather endure everything than call the executioner, and threw herself into earnest prayer. A few hours later the sick man opened his eyes, spoke sensibly, said that his chest and head were clear, and complained only of abdominal pain. The doctor prescribed camomile compresses, which reduced the pain. The boy then wants to rest and does not let up until he is dressed. Then he slowly walks around the bed and then the walls of the room. The wandering, which was still noticeable at the beginning, is lost more and more, he walks around more and more securely and firmly.

The next day, when the priest returned to the village, a peasant called out to him: "Do you know that the boy is walking around in the village? And immediately he was able to convince himself with his own eyes that he had been helped, not by the dark unknown power of sympathy, but by the power of prayer.

(Submitted.)

Wasn't that hubby's finger?

Father S. G. Siegert, who went home a year ago, served his God in the school for more than 50 years, and in the thirties, when the Union was introduced in Prussia, he and his confessor at that time, the blessed Professor Scheibe, fought hard, and even let himself be deposed in 1838 rather than be unfaithful to his dear Lutheran Church, shared two strange incidents from his life, which was so rich in experiences, in a written record which he made at the request of one of his friends.

He relates: "At that time, the Lutheran Church in Prussia looked quite sad; apart from Professor Scheibe, only three pastors remained faithful to the confession. They were Pastors Berger in Hermannsdorf, Kellner in Höhnigern and Biehler in Kaulwitz; and we poor and few members of the congregation were not excellent spirits, but poor sinners afflicted with many errors; but God's power of grace was mighty in the weak. No lie was spared, even by highly placed clergymen, to induce them to disloyalty to the Lutheran confession. Even if this unfortunately succeeded with individual souls, it did not succeed on the whole; some joined in again, and even clergymen sent back again the already accepted (unirreverent) agendas. The punitive judgments on the union, which was adorned with lies and deceit, were not lacking either.

"Z. For example, the Rev. Dr. Tscheggei, the principal founder of the Union in Breslau, preached one day in the church of St. Elisabeth, at which the estates from all Silesia were also present: If it was not only with the Union that the Bright Light of the Gospel, such as had not yet shone, had arisen, he no longer wished to enter this holy place (it was the pulpit where a short time before Professor Scheibe! had stood as a faithful witness to JEsu). This he said in the entrance to the sermon; but he did not finish it, for he was shaken in spirit, and could not finish the reading of the Gospel, and, moved by the blow, had to be led out of the church. Nor did he enter the pulpit again, but, being twice more moved by the blow, died."

"In Hermannsdorf one demanded of Pastor Berger that he should only do the new agendas on 3 Sundays for rehearsal, which he did not do. One turned to neighboring clergymen, but no one was willing to do so. Candidates were asked to do so, but also in vain. Then the Oberconfistorialrath Gaß decided one holiday, the future Sunday, to go to Hermannsdorf himself, in order to try out the new agendas there. In the evening he had a hemorrhage and on Sunday he was a corpse.

A verdict and testimony

of the Lord Johannis Brenzii written by our dear father and *Praeceptor* (teacher) Martin Luther to Johann Hessen. *)

The Christian Church knows that God has raised up and given the venerable Father Dr. Martinum to bring back the pure doctrine and to cleanse it of the filth that the popes, monks and sophists had smeared on it. For this reason I publicly confess that I consider this man to be God's instrument and my teacher.

*This letter of Brenzens is found pre-printed in a tract of M. Petri Glaser from the year 1567. titled: Hundert und zwanzig Prophezeiungen oder Weissagungen des ehrw. Vaters Herrn Dr. M. Luthers u. s. w. L. W. D.

I accept his teachings and believe them to be true. I loved him dearly while he lived, and though I was greatly grieved at his death, yet I gladly grant him the happiness he now has with the Son of God and in the company of all the blessed, and I thank God the Father of our Lord Jesus Christ that in these dim times he has given us such a hero, through whom the true doctrine, which was overwhelmed and surrounded with great darkness, has again been brought to light. For I tell you the truth, in the state in which we find ourselves, we find many benefits that God has graciously bestowed on us through this man. In the church, that now the false services be abolished, and the law and the gospel be rightly interpreted, that is, the whole doctrine, which is necessary for us to know for the salvation and happiness of our souls. Item, that the sacraments be rightly administered, the name of God be rightly invoked, the psalms be rightly sung, are all gifts which God has shown us through Luther, against all the raging and blustering of the popes and monks. In the school, that now the impure and ungodly dreams of the sophists have been eradicated, and the holy Scriptures are taught pure and clean, on which we are to put all our diligence. This we have to thank God for, who has brought it about for us through the ministry of Luther, our teacher. In the worldly regiment, that you speak justice with a good conscience and wield the sword, you have to thank the teaching which Luther wrote about worldly authority. In the household you will have many troubles and heartaches from marriage, agriculture, and other housework, and not only from manual labor but also from other free labor, if you do not have a report of the teaching that Luther, the faithful servant of Christ, has given most clearly. Finally, if you look at common or particular things, you will find everywhere benefits, so that the Son of God graces us through Luther. These benefits of God we should praise and extol, so that we may be moved to gratitude to the Son of God, our Lord Christ. And let us pray God that he will preserve in his church the gospel which he has brought to light. Therefore let us trust in God, and do our duty, and fully hope that we shall praise and glorify, not only here on earth, but also up in heaven, in the company of all the blessed, and with Luther, our dear teacher, the unspeakable grace which God the Father has shown us through his beloved Son, together with his Holy Spirit. Be well.

Date at Swabian Hall the 22nd day of July Anno 1547.

The Edict of Tolerance.

In the spring of 1781 Emperor Joseph II travelled around Bohemia under the name of "Count von Falkenstein" and one afternoon came to the small town of Lakenstein in the Bohemian Ore Mountains. Storm and rain would not let him go on; he stayed overnight with his retinue. In the evening the peasants of the town came and discussed with the innkeeper about a little house in front of the town, in which dark figures with lights in their hands were supposed to walk around. It was said that magic was practised there, and that much misfortune would befall the place from that house. Joseph said, "That is where I must go." They crossed him, blessed him, and so he went. His people surrounded the house, and he himself knocked at the door. The landlord Senitz came out and asked, "Who disturbs an honest man at this late hour of the evening?" Joseph answered, "If you are an honest man, you shall live; but if you are not, you shall die this very night." Senitz opened, and Joseph entered.

In the parlor stood a table; on it lay a large book, that was the Bible, and around the table sat twelve people. - Senitz had to continue his devotions while the emperor sat down on the stove bench. He read St. John 3: "Thus hath God loved the world," etc. Joseph's tears streamed down his cheeks, and he exclaimed: "For the first time in my life I know that there are still people who read the Bible! He commanded the man to come to Vienna and inquire at the imperial palace about the Count of Falkenstein. Senitz soon after journeyed with his son to Vienna, and inquired at the imperial palace for the stranger. - He found the Emperor in the Count of Falkenstein. He seized him with both hands and then handed him a scroll containing the Edict of Tolerance of October 13, 1781. A five hundred guilder note was also inserted "for the building of a prayer house". The Lakenstein Prayer House bears the inscription, "Gift of the Emperor." It is to the faithful use of Senitz's Bible that Austria owes its edict of tolerance. (Hann. Sonnt.-Bl.)

Ordination and Introductions.

By order of Mr. Praeses Strafen, on the 8th Sunday after Epiphany, Professor C. Huth was ordained as Adjunctus of Trinity Lutheran Church, Milwaukee, Wis. by the undersigned, assisted by Rev. G. Löber. H. Sprengeler.

Address: "ev. krot. 6. Ilutk, 239 9td 8t., LltlvnuLee, lVIs.

By order of the Reverend Mr. Biltz, Father C. Hafner was installed in his new office at the parish of Leavenworth, Kans. on Sunday Estomihi by the undersigned. W. Zschoche.

Address: Uev. 6. Lettner, 811 Lortd 7td 8tr., Leeevenrvordt, Laus.

As Rev. H. Sprengeler, Sr. is so well restored as to be able still to administer a ministry, the same has received and accepted an appointment from my former branch parish at Wilton, Wa- seca Eo., Minn. and was inducted into his office there by me on Sunday Invocavit by order of Mr. Praeses Strafen. I. Schulenburg.

Address: Rev. Il. 3prenxeler Sr, MnseeL, LQrw.

By order of the Reverend Mr. Praeses Wunder, "Mr. k. Ph. M. Fritz" was introduced into the parish at Cowltnng, Ills. on Sunday Invocavit, by the undersigned. G. Mohr.

Address: Rsv. kd. Ll. l'ltre, vovllux, V^abLsk Oo., m.

Church dedications.

On Reminiscere Sunday our Trinity Lutheran congregation at Genoa, De Kalb Co, Ill, dedicated its first newly built church to the service of the Triune God. In the forenoon Prof. Selle, of Addtson, preached and said the dedicatory prayer. Undersigned preached in the afternoon. I. W. Steffen.

On February 10, the Lutheran Immanuels congregation in Clayton Township, Adams Co, Ill, consecrated their church, "destroyed by storm" on September 24, 1881, and thereafter "rebuilt" according to the old plan, to the service of the Triune God. The festival preachers were Pastors Zlomke, Will- ner and Gerken. L. E. Kntef.

To the holders of the "interest free" shares issued by Trinity Lutheran Parish in Cincinnati, O.

It is hereby announced that the above-mentioned municipality is now ready to redeem another series of its issued shares, namely the seventh series has been paid for by the LooS and has thus become due for payment.

All those persons who are in possession of one or more shares of the seventh series are requested to send them through the intermediary of their pastor to our secretary, Mr. Büttner L. Lnettnr, 108 Kleasant Street. Upon receipt of the Letten, Mr. Büttner will immediately, depending on the size of the Bekag, have an Okeok or Money order issued in the name of the pastor in question, from whom our individual creditors will then wish to collect the sum lent to us.

Cincinnati, March, 1882, A. Broemer, Rev.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will, God willing, hold its sessions this year, May 8-9, at the congregation of the Rev. H. Walker, in York, Pa.

Each pastor is hereby reminded that he is to bring his parochial report of 1881, or if he cannot come, send the same to the undersigned.

The subject of the discussion will be the words of the interpretation of the third article: "But the Holy Spirit has called me through the gospel in theright united way.

Faith. " N. Sörgel, secretary.

The dear congregations who desire to appoint one of this year's Addison high school graduates as a teacher,

I hereby take the liberty of urgently requesting, on behalf of the teaching staff here, that they do indeed submit their applications

1. be examined by the respective venerable Lord District Praeses, *respective* supported and
2. in good time, i.e. by 16. April of this year at the latest.

Applications received after this time can therefore no longer be taken into consideration, because the district presidents must be informed by me immediately after the aforementioned deadline about the number of applications received from all districts together. The negotiations of the honorable presidents, however, can take all the longer the greater the number of applications and the smaller the number of candidates available. Applications arriving too late would therefore thwart these negotiations in the most disruptive way and possibly throw all the agreements made into disarray. Our love for our honorable district presidents therefore demands that we make such responsible efforts and work easier for them by keeping to the time set.

Addison, March 2, 1882. E. A. W. Krauss.

St. Louis Lutheran High School, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught in our college: religion, German, English, Latin, arithmetic, algebra, geometry, geography, world history, natural history, physics, accounting, writing, drawing. - The language of instruction in English, Geometry, Algebra, Arithmetic, Geography, Physics and Accountancy is English, and in the other subjects German. The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to enter a Latin school, a Gymnasium, so that other pupils are exempted from taking part in this instruction. Such pupils, who later want to attend the grammar school in Fort Wayne, are promoted to such an extent that they can immediately enter the quarta there.

The moral conduct of the pupils is carefully supervised and above all care is taken to awaken, maintain and strengthen a truly Christian sense in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. The Directorate grants a reduction to parents who find it too difficult to pay the full school fees for their children. - Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -13.00 per month.

The next regular admission of new pupils will take place, God willing, on April 12. Those who wish to enroll boys at our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.
1829 8outd 7tk 8tr, 8t. l,ou!s, Lto.

Conferenz displays.

The next St. Louis one-day conference will be held the Wednesday after Easter. There will be none at the beginning of May.

The Fort Wayne Preachers' and Teachers' Conference will meet, s. G. w., from Easter Tuesday noon to Friday noon (April 11 bis 14) at Fort Wayne, Ind.

H. W. Querl.

The Cincinnati District-- Pastoral and Teachers' Conference assembles stck, w. G., from the 18th to the 26th of April, at the church of Mr. ?. I. G. Nützel at Columbus, Ind. E. Schulze.

On April 12 and 13, the Northern Nebraska Spictalconferrn will gather; in Grand Island. Timely registration is requested fromA Baumhöfener.

The Southeastern Pastoral Conference of the Western District will meet, s. G. w., April 27, at Cape Girardeau, Mo.
Subject: The spiritual priesthood of Christians.

Entered the Sofie of the Western District:-

To the synodical treasury: from P. Hirschen in Gasconade Co. mo., - 1.25. From the congregation in New Bielefeld, mo., 21.00. From Trinity Distr. in St. Louis 8.05. Collecte from k. Griebels Gem. in California City, Mo., 3.45. Collecte from ?. Johanning's congreg. at Brauerville, Mon., 4.00. From Jmm. district tn St. Louis 19.65. Coll. from P. Ztmmermann's congreg. at Columbia Bottom, Mon., 7.85. (Summa -65.25.)

For inner mission: k.HüschensFilialgem.zuRedOak, Mo., 1.30. ?. Lenks Gem. in St. Louis 10.00. Coll. of Trinity Distr. in St. Louis 36.15. S. Heimsoth in Lake Creek, Mon., 25.00. Mother Huning through Mr. Umbach in St. Louis 5.00. (S.-77.45.)

For the deaf-mutes: Mrs. Nothdurft by ?. Lohr tn Jackson, Mo., 500.00.

To the building fund: coll. of P. Willes Gem. bet Brownsvtllie, Mo., 10.45.

To the new building in St. Louis: Bro. Wischmeyer's congregation in Harris Co, Tex, 2nd inst, 42.00. From the estate of Bl. Nothdurft near Jackson, Mo, 1500.00. Bro. Frese's congregation in Frank- lin Co, Mo, 2nd inst, 15.00. By Bro. Schwartz in Huron Co, Mich, 15.00. by an unnamed person in Pittsburg, Pa. 24.00. by P. Walther's comm. in and near Brunswick, Mo. 55.50. by F. R. in St. Paul, Minn, 2.00. P. Sennes Gem. in Alma, Sans. i.ZHlg., 75.00. P. Willes Gem. at Brownsville, Mo., 1st ZHlg., 44.50. Cross Distr. tn St. Louis, 2nd ZHlg., 118.00. ?. Grupes Gem. in Eisteben, Mon, 1st plat, 50.00. (Summa -1941.00.) Signed: P. Lenk's compound in St. Louis, Mo., 1350.00. ?. Pennekamp's compound in New Wells, Mo., 141.85. ?. Grupes Gem. at Eisleben, Mo., 100.00. (p. -1591.85.)

For poor students in St. Louis: Mrs. N. N. through ? Wilder tn Harris Co, Tex, 2.00. From the "Love Fund" of k. Falke in Glasgow, Mon, 1.00. St. Louis, Mo. March 8, 1892, E. Roschke, Cassir.

Entered the Sofie of the Illinois - District:-

To the synoal treasury: Bon ?. Kaththain's parish in Hoy-leton -7.00. ?. Achenbach's parish in Venedy 10.00. P. Wartens' parish in Danville 14.00. (S. -31.00.)

To the building fund: by teacher Clüver in Addison 30.00.

To the new building in St. Louis: P. Burfeind's congreg. in Rich 50.00. By P. Bartling in Chicago by L. Lips, W. Rirck, Heinr. Hahn, Karl Samuel 2.00 each, H. Kruse 5.00, Joh. Keuer 10.00, W. Buchholz, Emil Pabst, Heinr. Mariens, Fr. Zitz- mann 1.00 each. P. Mariens' congreg. inDanville, 2.Zblg., 14.65. k. Schaller's Gem. in Red Bud 54.75. (p. - 136.40.)

For Negro Mission: By teacher W. Holtmann at Red Bud from H.B. .25. By k.Nuoffer at EagleLake from Emma Oblendorf 1.00. (S. -1.25.)

For poor students in Springfield: Through Fr. Wunder in Chicago for H. Spannuth from the Virgins of His Grace. Congregation 6.00, from the women 3.00. (S. -9.00.)

For poor students in Fort Wayne: Through Fr. Wunder tn Chicago for K. Köbel from the Virgins sr. Gem. 7.00, from the women 3.00. (S. - 10.00.)

To the Widow's Fund: by P. Schroeder at South Litch- field, Gem. Coll. 23.00 and Wedding Coll. at H. Heim 8.20.

To the orphanage near St. Louis: By teacher W. Holtmann in Red Bud of H. B. .25.

For the comm. in Soutb Chicago, Ill: From Addison: W. Grote 3.00, W. Heuer, W. Fiene, C. Scknacke 2.00 each.

For burned in Michigan: By Jens Johnson of ?. Katthain's comm. in Hoyleton 23.00.

For the township of South Bend, Ind.: ?. Nuoffers Gem. at Eagle Lake 9.25. ?. Frederkings Gem. at Dwight 6.00. (S. -15.25.)

For the comm. at Fergus Falls, Minn: ?. Frederking's Gem. at Dwight 3.00. By Fr. Mary's at Danville by R. N. 1.00. (S.-4.00.)

Xv. To the two-thirds sum required for the new building in St. Louis were paid: from P. F. Schaller's parish in Red Bud -54.75, from P. Wartens' parish in Danville 14.65.

Addison, Ill, March 2, 1882. h. bartling, cassirer.

Entered the Safie of the Middle District":

For building fund: from I. Hertlein in Reynolds -25.00. k. Rützel's parish in Columbus, 1st payment, 229.00. k. Querl's Gem. in Toledo 88.25. ?. Schlesselmann's Gem. tn Bremen, 1st ZHlg-, 83.00. r. Schwan's congregation in Cleveland, 100.00. ?. Jox's parish of Logansport, 1 st ctrl, 345.00. Dess. Gem. at Delphi 25.00, at Royal Centre 5.00. P. Jüngel's Gem. at White Creek, 1st ZHlg., 31.00. (Summa -931.25.)

To the widow's fund: From P. Gross's parish in Fort Wayne, subsequent 6.50. ?. Meyer's comm. in Adams Co. 26.45. ?. Niemann in Cleveland, contribution, 5.00. Unnamed, 1.50. k. Mohr's Gem. in Jnglefield 8.35. Wedding coll. at L. Heldt's in Darmstadt 10.00. (p. - 57.80.)

To the orphanage in Boston: From Fr. Gross's parish in Fort Wayne after 8.00.

For poor students in St. Louis: From the Women's Club in Fr. Sihler's parish tn Fort Wayne 10.00. Fr. Meyer's parish in Adams Co. 21.00. (S. -31.00.)

For the needy in Michigan: N. R. in South Bend 1.00. k.Stubnatzy's Gem. in Edgerton 12.45. (S.-13.45.)

For the comm. in St. Clair, Mich. see Fr. Evers' comm. in Adams Co, 5.46.

For the comm. inFergusFalls, Minn: ?. Niethammer's comm. at La Porte 7.75. P. Zagel's comm. at Ft. Wayne 17.50. (S -25.25.)

To the synodical treasury: teacher Conzelmann tn Indianapolis 2.00. bol/1.00. Lebrer Strieder in Fort Wayne 2.00. P. Evers' Gem. tn Adams Co. 9.42. ?. Seuels Gem. in Indianapolis 23.24. travel money surplus from P. I. .50. P. Brakhage" Gem. 12.00. k. Querl's parish at Toledo 7.82. P. Jox's parish at Logansport 10.70. P. Germann's parish at Peru 4.00. P. Werfelmann's parish at Neu - Dettelsau 14.76. ?. Jüngel's parish to White Creek 13.00. Late: from ?. Bodes Gem. 11.17 u. 19.48, k. Michael" Gem. 20.95 u. 15.00. (p. -165.54.)

To the orphanage near St. Louis: Teacher Strieder's class at Fort Wayne 1.00.

To the Emigr. - Mission to New Fork: Fr. Michael's congregation in Fort Wayne 14.82. Fr. Schlesselmann's congregation in Bremen 12.00. N. R. by Fr. Stock 3.00. (S.-29.82.)

To the Emigr. - Mission tu Baltimore: P. Zagel's congregation at Fort Wayne 10.00. ?. Michael's congregation at Fort Wayne 7.40. (p. -17.40.)

For inner mission: Mrs. A. Conzelmann in Indtana- palis 1.00. ?. Meyer's church in Adams Co. 21.79. ?. Evers' Gem. there 5.72. Missionary Hours Coll. on Cold Water Road 5.50. Mrs. N. in Cleveland 1.00. Mr. S. there .50, whose Latin pupils .50. M. Scheiderer in Neu-Dettelsau 1.00. (S. -37.01.)

To the Orphanage in Addison: From the Woman's Club in k. Sihler's Parish in Fort Wayne 10.00.

For the deaf and dumb: H. Rebber in Seymour 5.00. k. Evers' Gcm. in Adams Co. 8.78. High ZettS Coll. at F. Böse tn Fort Wayne 3.25. DeSgl. at I. Hartmann by k. Stock 17.87. (S.-34.40.)

For Negro Mission: H. Rebber in Seymour 5.00.

For heathen mission: Mrs. Chr. Schneider in Liverpool 1.00.

For poor students in Springfield: From the Women's Association at

Fr. Sihler's church in Fort Wayne 10.00, at ?. Groß's Gem. 10.00. Fr. Jüngel's Gem. at White Creek 6.00. (S. -26.00.)

For Sem. Plitschke in Addison: I. Scheiderer in Neu- Dettelsau 5.00.

For sick pastors and teachers, Fr. Evers' Gem. in Adams Co. 7.29. To the household in St. Louis: ?. Niethammers Gem. in La Porte 21.75.

For the pupil lüngel in Fort Wayne: From the bell-bag of the parish P. Jüngels to White Creek 25.14.

To the seminar building have drawn:

k. Evers' Gem. in Adams Co. 154.00. ?. Evil's Gem. on Ridge 200.00.

?. Einst's Gem. in Euclid 200.00. k. Frankes Gem. in Leslie 160.00. (Whole total -12271.00.)

Fort Wayne, Feb. 28, 1882, C. Grahl, Cassirian.

Income to the treasury of the "Eastern" district:

For the synodical treasury: Marttns- ville parish receipt -6.52. College Point parish 11.50. Bayonne parish 43.34. Smallwood parish 5.00. Bergholz parish tn 6.42. Wedding coll. at Ph. Urtel's in Bergholz 1.13. Elli- cottsville parish 4.00. Tonawanda parish 9.05. (Summa -86.96.)

For the widow's fund: Mrs. E. Hauselt 2.00. Gem. in Lonaconing 1.50. M. Fritz in Philadelphia 5.00, Geo. Winnebrgger 2.50, Geo. Pfeiffer 1.00, Mrs. Elise Müll 2.00. comm. in Olean 5.51. comm. in Alleaany 3.47. W. L. Rotschky in Olean 2.00. G. Eiffler in New Uork 2.00. comm. in Bayonne 25.00. Kindtaufcoll. at C. Kaman's in Bergholz 1.25, Be" aräbnißcoll. at Mother Wolf's 2.36. Frauenmtssionsverein k. Frey's in Albany 10.00. Baier Schmidt tn Wolcottsburg .50. k. Hein in Pittsburg 4.00, Mrs. Herman .25. I. H. Succop 5.00. (S.-75.34.)

For the orphanage near Boston: Bon the school children of Miss. Bilöhausers in Albany 2.80. Karl Pring, Joh. Pring each .50. Mrs. El. Müll in Philadelphia 1.00. Congregation in Olean 5.87. Congregation in Alleganu 2.88. Mrs. Tr. by ?. Strengths.50. Mother Sckorr in Buffalo 5.00. Immanuelsgem. in Uorkville 15.00. By Kassirer Schmalzriedt 2.40. Johann Höcker in Buffalo 5.00. P. Frey'S Women's Association in Albany 10.00, whose Gem. 15.00. C. Raven in Meriden .50. Gem. in St. Clair 3.84. Gem. in Wolcottsburg 6.20. Gem. in Tonawanda 6.41. Gem. in Farnbam 6.00. Jmm. Congreg. in Baltimore 49.28. Mrs. Citizen, thank offering, 10.00. (S. -148.18.)

For the deaf and dumb: Hegräbnißcoll. at Aug. Beitz in Martinsville 1.14. W. D. .34. Mrs. El. Müll in Philadelphia 1.00. I. H. Succop in PittSburg 5.00. (S. -7.48.)

For the new building in St. Louis: Meriden congregation, 11.50, Mr. Kann, 1.00. John Martin's congregation, Farmersville, 2.00. Smallwood congregation, 4.00. Jobannis congregation, Williamsburg, 331.00. Virgins' congregation, ?. Hein's congreg. 8.75, whose congreg. 8.75. congreg. in Somerville, 1st Sdg., 47.33. Etl. congreg." Gl. in Meriden 7.00. Trinity congreg. in Buffalo, 7th Sdg., 47.00. Of 7 members of St. Andrew's congreg. in Buffalo 10.00. (S. 478.83.)

For poor students in St.Louis: Mrs.E. Hauselt3.00.

For poor students tn Springfield: Mrs. El. Müll in Philadelphia 2.00. Funeral scoll. at Mother Duboit in Bergholz for Kaiser 1.12, silb. Wedding scoll. at I. Duboit for dens. 1.12. (S.-4.24.)

For Lollge maintenance: comm. in New Fork 8.60.

For Negro Mission: Women's Club in Haverstraw 1.00. Anna Felber tn Smallwood .75. Women's Missionary Club ?. Frey's 5.00. P. Ahners Gem. 25.50. (S.-32.25.)

For Indian er mtsston: Karl Schmidt 2.02.

For inner mission: Mrs. Elise Müll in Philadelphia 1.00. Women's Club P. Lindemanns 15.00. Joh. Martin in Farmersville 2.44. G. Eiffler in New Fork 1.00. E. Felder in Smallwood 5.00, Mrs. Utermöhler.25. (S. -24.69.) For Gentle Mission: Mrs. El. Trash in Philadelphia 1.00. John Martin in Farmersville 2.44.

For inner mission in the West: congreg. in Bayonne 15.00, W. Farr 5.57. congreg. tn Marttnsville 3.00. Women's Misstons Association P. Frey's 10.00. St. Paul's congreg. tn Baltimore 37.92. (S.

For Mrs. Ruhland: By ?. Aöinig 5.00.

ForFrauk. Summer: Mrs. E. Garbage in Philadelphia 1.00. Freestyle Mrs. ?. Schmidt: Kindtauf-Collecte at I. Knoll in Berg bol/1.00.

For traveling preachers in west New Fork: congreg. in Olean 3.42. congreg. in Sllegany 1.40. trif. congreg. tn Buffalo 13.67. (S. -18.49.)

For the community of Allendorf, Hesse: W. Farr tnBayonne 6.00. I. H. Succop in Pittsburg 5.00. Nachrägl. by ?. Stärken 2.50. (S. -13.50.)

For Emigrant Mission in Baltimore: Women's Missionary Association Fr. Frey's 5.00.

For the German Free Church: E. Felber tn Smallwood 5.00.

Signed up for college construction:

From the parish tn Cumberland about 50.00. From St. John's parish in Williamsburg 1100.00.

Correction: Page 23 of the "Lutheran" as receipted by the Cohocton congreg. for "Michigan" the sum of 11.44 belongs to the orphanage near Boston.

New Bork, Feb. 10, 1882. I. Birkner, Cassirer.

Income into the coffers de- Northwestern District:-

For poor students tn Addison: Bon ?. A. E. Winter -1.00. Matthilde Gasle 1.00. Katharine Henning 1.00. (Summa -3.00.)

To the church building in Planitz: Au" d. Centkaffe of Ruhlands children 8.30.

For poor and sick pastors: Karl Schubert 1.00. K. F. Wendt 3.00.

To the widow's fund: ?. F. Leyhe 1.00. C. Sprengelerln Bongard 5.00.

K. F. Wendt m Faribault 3.00. P. I. Diehl 3.00. By ?. Hertwig by N. R., thank-offering, 2.00, by Ebr. Meinhard, desgl, 1.50. (S. -18.50.)

For the deaf and dumb: ?. Wambsgaßs parish in Avell 7.02.

For inner mission in the Northwest: k.O. Slöters Gem. 4.78. Bible Society of St. Stephen's Gem. in Milwaukee 11.42. T. H. Menk in St. Paul 2.00. P. Wesemann's Sem. tn Grafton 10.60. Wedding Coll. at H. Mattfeld's in Bottgard 11.00. K. F. Wendt in Faribault 4.00. G. K. in Milwaukee 15.00. F. Kickbusch 5.00. ?. Wichmann's Gem. inFreistadt 19.13. k. I. Diebls Gem. 5.00. M. Metbohm in Milwaukee 3.00. Ch. Lindenschmidt das. 1.00. ?. E. G. C. Markworth 1.00. teacher I. Hamm 1.00. wedding coll. at O. Ladwig 4.00. (E. -97.93.)

For Negro mission: ?. O. Clöter's church 4.51. N. R. in Grafton .50. ?. Georgtts Gem. in Cedarburg 3.10, in Fre- donia 6.75. F. Brüßhoff in Bongard 3.00. P. I. Diehl 2.00. Mrs. Ratzand Mrs. Lambrecht in Augusta 1.06. (S. -20.92.)

To the watsenhauS near Addison: ?. O. ClöterS Congregation 10.73. P. Winters Congregation in Logansville 6.00. ?. GeorgtiS Gem. at Cedarburg 4.70. By teacher A. Ehmann from the school box 1.00. Mrs. S. 1.00. (S.-23.43.)

For ?. Schroeder's comm. in St. Clair, Mich.: ?. O. Clöters Gem. 15.56.

For Fr. Kruger's congregation in Elizabeth City, Minn: ?. G. A. Barth 1.00.

For poor students tn St. Louts: P. O. ClöterS Gem. 5.29.

To the synodal treasury: P. O. Clöter's congregation 6.52. ?. Mueller's congreg. at Jackson 8.40. Aug. Pölke's at Granville 5.00. (S. -19.92.)

To the Progymnasium in Jackson: ?. Müller-Gem. in Jackson 10.00.

To the seminary building tn St. Louis: P. G. SchaafS Gem. 13.00. P. O. Clöter's parish 73.25. ?. Prägers Gem. tn Granville 5.00 u. 5.00. P. Georgiis Gem. iwCedarburg 85.45. k. Th. Krumsiegs Gem. 128.00. F. Kickbusch in Milwaukee 5.00. I?. Tbeels Gem. in Mekan 67.00. Fr. Fett in Wykoff 5.00. P. Horst's Gem. in Hay Creek 50.00. From d. Etephans Gem. in Milwaukee 2.00. P. C. Seuel's upper Gem. 100.00. W. Neitzel in Watertown 10.00. ?. Leyhe's parish in Sigel 23.50. (p. -522.20.)

Signed: P. O. Clöter's commune, 125.00. P. C. Seuel's upper commune, 275.00. ?. Th. Krumsieg's comm. 300.00. P. D. Kothes comm. 250.00. ?. I. Horst's comm. 150.00.

Milwaukee, March 7, 1882. E. Eissfeldt, Cassirer.

Entered the Safie de- Iowa - District:-

For the synodical treasury, Christmas debit from... Baumböfener's congregation at Homestead -9.50. ?. Wiegner's congregation at St. Ansgar - 8.60. Fr. Crämer's congregation at Fort Dodge - 9.95. Christmas coll. from ?. Grafelmann's parish of Sherrills Mount 5.75, Frenck Settlement 2.30. ?. Weber's Joh. Gem. 19.50. (Summa -55.60.)

For inner mission: ?. Mattfeld's parish in Calhoun County 2.57, by I. Lübke 1.00. ?. Streckfuß's parish in Daven- pork 1.10. ?. Reisinger's comm. in Wilkon 10.50. P. Brewer's comm. in Bremer Co. 4.85. Christmas scoll. from P. Streckfuß's comm. in Davenport 2.65. Cbristfestcollecte from ?. Brammer's congregation in Lowden 9.45. By Treasurer Meier in St. Louis from the general mission fund 100.00. Fr. Crämer's congregation in Ft. Dodge 9.95. Communion collection from ?. Bretscher's church 4.00. (p. -146.07.)

For Negro Mission: Through P. Baumhöfener at Homestead by M. Rosch .50, H. Tietjen 1.00. (S. -1.50.)

For Heathen Mission: Mrs. Frtederichs through Fr. Fackler in Lyons 1.00.

For emigrant mission: Fr. Fackler's parish in Lyon" 2.60. k. Strobel's parish in Marion Co. 5.00. Part of the communion coll. of Fr. Bretscher's parish 1.70. (p. -9.30.)

To the Orphanage bet St. Louis: ReforpiationStfesteolk. from P. Grafelmann's Gem. tn Sherrills Mount 5.75, from French Settlement 1.45. By P. Guenther in Boone from H. Göp- pinger 5.00. From the Orphan Fund from P. Haar's Gem. in Denison 4.03. k^Fackler's Gem. in Centre Grove 6.00. (S. -22.23.)

To the orphanage in Addison: By ?. Fackler in LyonS by s. Confirmands .85. H. Richter sen. by ?. Zürrer tn Marcus 1.00. ?. Günther's school children in Boone 3.00. Through

k. Reinhardt in Vinton 8.30. By P. Zürrer in Marcus at a family party at H. Richter ges. 5.75. (S. -18.90.)

For the deaf and dumb: L. Riedel's Gem. in Charlotte 8.00. L. Balstädt by P. Mattfeld in Lalhoun County .50. Harvest Festival coll. by L. Studt's Gem. in Luzerne 8.50. Lhrist Festival coll. by P. Streckfuß' Gem. in Davenport 5.50. Coll. by k. BrLuers Gem. in Bremer Co. 6.75, of I. W. Matthias .75, G. Knief .50. W. Kahle by P. Besel in Guttenberg 6.00. (S.-44.50.)

To the new building in St. Louis: L. Riedel's parish in Charlotte 9.00. L. Dornseif's branch 12.50. L. Mattfeld 5.00, I. Lübke 2.00, W. Knierim, I. Staack, F. Hasselbring, F. Mebring, A. Habenicht, W. Stahl, A. Lichte, C. Berner, A. Schnell, H. and F. Meyer, F. Gutz, H. and A. Rieting 1.00 each, H. Richter, A. Pilz, L. Gutz, H. Nietina Jr. .50 each. P. Grafelmann's Gem. in Sherrills Mount, I.Sdg., 69.80, in French Settlement, des- gl, 17.50. L. Wiegner's gem. in St. Ansgar, 24.75, at Clear Lake, 5.25, by P. Mezger in Waterloo from A. Streich and H. Schumacher, 1.00 each, from C. Hannemann .25. P. Haar in Denison, 1.85, whose gem. is 13.65. P. Bünger's gem. in Le Mars, 50.00. L.Bräuer's gem. in Bremer Co, 2nd Sdg. 19.00. By P. Zürrer in Marcus from H. Richter sen. 15.00, from H. Grinckgen 10.00. L. Baumhöfener in Homestead and H. Zalm 10.00 each, from teacher Hild 5.00. By P. Brandt in Clarinda from Fr. Gundemann 25.00. L. Grafelmann's Gem. in Sherrills Mount, 2nd Sdg., 28.20. By P. Zürrer in Marcus from Jac. Meier & I. Door 1.00 each. L. Bretscher's Gem. tn Buena Bista, 3rd Sdg., 12.00. L. Händschke 4.00, deflen Gem. 23.50. r. Günther's congregations in & near Boone 75.00. P. Weber's Job. congreg. 7.00, MartinSgem. 5.00. By L. Heinicke in Dillon of G. Wolken 5.00. P. Mattfeld's congregation in Pomeroy 9.00. L. Mertens' congregation in Lolfax, c., 86.00. (S. -570.75.)

For poor and sick pastors and teachers: H. Richter sen. by L. Zürrer in Marcus 1.00.

ForL.Rtemeyer: L. Baumhöfener inHomestead.H.Hüdel- pohl, H. Wiebold each 1.00, F. Karsten .25, on H. Neukirchen's baptism of children 6.00. (p. -9.25.)

For the widow's fund: coll. of L. v. Strohe's gem. in Monticello 21.30. R. R. 3.00. P. Grafelmann's gem. in Sherrills Mount 5.50. L. Wieg'n in St. Ansgar, contribution, 4.00. (G. -33.80.)

For poor students in St. LouiS: By weavers in Victor by G. Cckert 5.00.

For the Free Church in Saxony: By L. Baumhöfener in Homestead by Bro. Karsten 1.00.

For the burned in Michigan: by L. Mattfeld in Calhoun Co. by W. Pohl, C. Bern", Th. Mattfeld 1.00 each, I. Lübke 8.00, R. R. 5.00. by L. Streckfuß in Davenport by the Women's Club 7.00. by P. M "ger in Waterloo by A. Streich 1.00, C. Hannemann .50. k.Bräuer's Gem. in Bremer Co. 14.00. T. Friedrich by L. Herrmann in State Centre 1.00. L. SeßlerS parishes in Green Co. 4.14, in Willow Tshp. 8.60. (S.-89..24.) Boone, Ja., 15 Feb. '82. I. P. Rademacher, Kasflrer.

The Preachers' and Teachers' Widows' and Orphans' Funds (Western Districts) have been received:

- 1. contributions: Bon L. I. Roschk" -4.00.
- Two. Gifts: By L. L. Geyer, baptismal coll. by Mr. Tr. Fasko, 1.50, by I. Urban 1.00. By H. Philipp 2.45. By L. I. Roschke by sr. Gem. 6.25. by L. Spehrs Gem. 7.00. by W. Bolte by L. A. W. Frese 2.00. Thanksgiving offering by I. Tisza sr. by k. Wilder 5.00. by L. G. Bayer by I. Tiede 4.00. St. Louis, March 2, 1882. E. F. Guenther, Casflrer.

Freestyle the preacher - "ad teacher "widow" ""d orphan""caste (of the Illinois District")

- have been received:
- I. Contributions: From L. I. F. Ruoffer-3.00. Teacher W. Fedder 3.00. From Chicago Teachers' Conference 12.00.
 - Two. Gifts: Collecte at the wedding of Mr. H. Lotz by L. Schuricht 1.30. By L. H. H. Holtermann 4.80. By Mr. Kassirer Bartling were delivered 24.00. (Summa -47.60.) Chicago, Ill, Feb. 28, 1882. H. Wunder, Cassirer.

For the preachers' aad teachers' widows' and orphans' caste (of the Jowa district)

- have been received:
- 1. contributions: From the Lk. Bretscher, Mallon, Web" u. Wieg" each -4.00.
 - Two. Gifts: By L. Mezger's congregation 6.50. Mrs. K. Jlten 1.00. God fried Eckert 5.00. Conferenz-Collecte 7.85. Alfalfa, Iowa, Feb. 28, 1882. P h. Studt.

Kar the deaf-mute" "institution in Rarris, Mich., cold: By Cassirer Schmalzriedt -27.79, 20.00, 5.00 and 4.40. By Cassirer Eißfeldt 22.25 & 15.96. By the Trtn. congregation in Detroit 35.00. By L. Bey" in Williamsburg 37.50. Louise Mariens in Chicago 1.00. N. N. by L. H. in Burlington, Wis., 1.00. John Wendt in Detroit 5.00. By Kassirer Bartling 20.45. By Kassirer Rademacher 40.50. By Knorr & Steffens by Mr. Schäperkött" in St. Louis 25.00. By P. Hügli, thank offering by Mrs. Meyer, 5.00. k. H. Präbl 10.00. By Kassirer Birkner 71.82. John Herdlein m Reynolds 5.00. John Schröder 1.00. L. C. Börneke 2.00. N. R. in Boston Mass., I.00. By L. F. Bünger in Le MarS for I. Becker's pamphlets 9.25.

L. D. Strudel, Kasflrer. 207 ^ttersou ^ve., Detroit, blick.

Freestyle. Orphan's home hei "t. LouiS, "o., received since Jan. 9, 1882: From F. W. W. in St. Louis, a woolen bedspread & 2 pairs of stockings. By Lebrer Deffner at St. Genevieve, Mo. 60 cts. St. Paul's parish in North St. Louis by Busse, Rodenberg, Birnbaum & Wessel -25.00. From Zion's Distr. in St. Louis by P. Link from R. N. 10.00, by Goehmann 17.00, by L. S. IIO" Christmas Eve Coll. 43.18. From the Jmm.Distr. by Guenther 2.25, by Wilhardt 5.00, from a" Mrs. for Christmas present 5.00, Children's Service Coll. for Christmas 42.30. Mrs. Lindhorst 2 woolen Shawls, 6 handkerchiefs, 12 Pr. woolen stockings, Miss Julie Mei" 3 dresses, Wittwe Miesner 1 woolen quilt, Mr. Hallstrom 16 boy's caps, 14 handkerchiefs, 4 woolen jackets, 1 "want" tablecloth, 2 girl's caps, 5 pieces of knickerbocker stuff, 1 parthie buttons, ribbon & additions. From L. Lenk's collection, Christmas Eve coll. 81.00, surplus from Christmas tree 7.95, from Arthur Engler .75, Eduard Engler .75. Mrs. Boehner 1.00. From Kreuz-Distr. by Lebrer Körner 3.50, from school children afterwards .45, by Schumann 10.05. From Dreieinigkeits-Distr. by Brockmeyer 4.10. From the Women's Club in the Springfield Community, Ills, 15.00. M. Friedrich at Brlleview, Ill, 2.50. Mrs. Waltke at Lowell, S?. Louis, 5.00. school children of teacher Zitzlaff in Evansvttle, Ind., 11.70, Wilh. Bey" .25. from the orphans' fund of Eben- ezer-Gem. in Baden, St. Louis, 7.85. from the piggy bank of Hermann u. Heinrich Lehmann in St. LouiS 2.50. Collecte of Gem. of ?. Besel in Guttenberg, Iowa, 8.05. Virgins- veretn of Trinity congreg. in Cleveland, O-, 12 woolen caps, 6 pairs of gloves. Rähveretn in Zions-distr. in St. Louis, 21 pairs of underpants. Mrs. Böge in the Cross District 1.00. BethlehemS-Gem In St. Louis 21.00, 1)H sack of flour, some calico and subsequently 24 Nd. calico besides 1 little dress. H. H. Heimsoth at Lake Creek, Mon , 10.00. Christmas Eve Coll. by L. Adam at West Point, Nebr, 7.30. Christmas Eve Coll. at Altenburg, Mon, 13.55. Chr. Rost at Jron Mountain, Mon, 1.00, MarieOehl" 1.00. F.W. atChest", Ill, 1 pack. Stuff. Highzets coll. at I. Bonn's in Collinsville, Ill., 4.37. R. R. there 1.00. W. Waltke in Lowell" St. Louis, 100.00. Coll. at the silb. wedding of Mr. and Mrs. Waltke. Wedding of Mr. and Mrs. L. Sappn in South St. Louis 12.00. Subsequently by P. Jung in Mascoutah, Ill, .50. teacher Almstedt's school children 4n St. Louis 4.50 & some worn stuff by Th. Goehring & F. Goebel. By P. Müller in Ehester, Ill, 6.50. From Trinity Distr. in St. Louis by Mustard 4.70, by Hänichen 5.00. From Jmm. Distr. by Günther 6.05" by Huning 19.20. From Beth- lehemsgem. by Hörmann 11.00. Mrs. Prange in Nashville, Ill, 2.00. From Kreuzdistr. in St. Louis through "Lehr" Körner 8.00. From Zions-Distr. through Goehmann 10.30. Through teacher Leseberg in Bielefeld, Mo., from s. "Schulkind" 7.20. R. R. in Humboldt, Kans., 2.00. I. M. Estel, Kassirer. eor. 36 L Lutxer 8treets.

With heartfelt thanks to the kind donors, the undersigned: by L. Niethammer from his congregation for C. Schlorf -24.48; by P. F. Wendt, collected at the wedding of Mr. L. Schmidt, 9.00; by L. H. Jüngel, collected at the wedding of Mr. W. Welmer, 5.80; by L. I. G. Nützet from his congregation for G. Fisch 4.55, from the women's association for the same Gem. for G. Fisch" 4.55, from the Women's Association for the same 3.85; by L. F. Düv" for the Drögemülln brothers, given at the wedding of Mr. H. Karcher in Lake Ridge, 9.20; by L. I. G. Nütze! for Guckenberger from sr. Gem. 13.64; by L. Drögemüller for Drögemüller, s. at the wedding of Mr. Natemey", 4.20; by P. Schulenburg for the same, s. at d" wedding of Mr. G. Frank, 6.50; by L. W.Zschoche for E. Scheibel, Wethnachtscoll. sr. Sem. 12.75, Christenlehrcoll. 5.00; by L. Jehn of sr. Gem. in Ban value for Perdieck 5.90; by L. A. Ärömer of the Frauenvnein sr. Gem. for I. Klausng 10.00; by L. C. Kretzmann, gift of N. R. in sr. Gem., for I. Kretzmann 20.00; by L. Stock from Frauenverein sr. From the Women's Association of Trinity Congregational Church in Milwaukee for poor students: 17 bust shirts, 6 sheets, 6 towels, 6 undershirts, 7 underpants, 6 handkerchiefs, 8 kfsen covers, 10 pairs of stockings. Fern" held our house administrator A. Schuft: From the Women's Association of the Gem. of the L. Schöneberg: 6 sheets, 6 pillowcases, 1 quilt and 12 pairs of stockings; from L. Stock's Sem. by Mr. Chr. Wiese: 8 sacks of grain, 6 bushels of apples and 8 heads of cabbage; from the Women's Association 10 quilts; from L. H. Meyer's Gem. by Mr. Chr. Prange 1 sack of potatoes, 2 sacks of grain, 2 sacks of oats and 1 gallon of syrup; by E. Reese from "several parishioners" 6.00, from himself 75 pounds of beef; from L. C. Zschocke's Gem. by C. Meyer for E. Scheibe from N. R. 4 bushels of wheat, from himself 2 bushels of wheat, from North 10 gallons of vinegar and 4 gallons of apple butter; from an unnamed person from L. M. Michael's Gem. 3 bushels of potatoes. Fort Wayne, Feb. 18, 1882, H. Düm li n g.

For poor students received with heartfelt thanks (especially for rubles) from Mrs. L. Grau" in St. Louis -1.00. By Mr. L. Niemann vo" the valuable Jungfrauenverein sr. Gemeinde (specifically for Rupprecht) 10.00 and at the wedding of Mr. k. Dröge's 12.00. By Mr. L. Göhring" in Sheboygan, Wis., from his parish 9.00 and from the Werthen Jungfrauenverein in the same 5.15. C. F. W. Walthers

The Lutheran Trinity congregation at Log an, Hocking Co, Ohio, hereby certifies to have received the following gifts for their church building: Bon P. I. H. Niemann in Cleveland, O., -15.00, whose congregation received 73.95, and a communion deviceb. ?. G. Bach man" in Evansville, Ind. and its congregations 40.00. P. P. Schwan's congregation in Cleveland 25.85. L. C. A. Frank's congregation in Zanesville, O., mission collecte, 26.48. L. C. A. Frank and deflen congregation 75.50. L. O. Kolkes Gem. in New- burg, O., 18.00. L. A. Schmidts Gem. in Elvria, O., 18.40. Karl G. Wagenkals in Lancaster 5.00. Mrs. Wagenhals 2.00. Mr. I. M. Bonnet ,n Zanesville, O., a tune, werth 20.00. Mr. M. C. Barthel in St. Louis 1 church book and agend, werth 10.00. H. Henkel, L.

To theKtrchbau of my parish by Mr. P. C. A. Frank -6.00 with heartfelt thanks "hold" L. E. Knief.

Freestyle the Burned i" Michigan

the following gifts of love have subsequently been received by me: By Kassirer Birkner -74.70. By Kassirer Schmalzriedt 37.20. By L. Rüdiger 7.32. By P. C. H. Bock 4.60, By P. I. P. Schnur 5.40 and a small box of clothes. Forgotten to "quittire" early: by L. "Burg" from I. Raben in Aurora5.00.-The "HE" be retributor! Th. Schock.

The following further gifts of love for the rebuilding of the Lutheran Church in Neu-Ulm, which was destroyed by the storm, were gratefully received: Through Kassirer Eißfeldt in Milwaukee -1.00 and 10.60. Through Kassirer Bartling in Addison 37.19. Through P. Ch. Bock 3.50. Through Kassirer Roschke in St. Louis 37.45. Through k. Eismrbeiß from his parish in Sioux City 5.25, Filial Onowa 5.95, Filial Floid 3.00. Through L. E. Schälke from his parish 10.00. Through Kassirer Bartling 5.00. Gem. 10.00. By Kassirer Bartling 5.00.

Our heartfelt thanks to the faithful Lord and the dear donors! G. Reim, ?.

New printed matter.

Sermon of the election of grace about Eph. 1, 3-6.

Delivered at the request of the Lutheran Immanuel congregation at Mount Olive, Ill, on the occasion of the dedication of the new church of the same on Christmas Day, 1881, and committed to print by C. F. W. Walthrer.

Certainly many who have read the account of the church dedication at Mount Olive in Ro. 3 d. Bl. have looked forward with eagerness to the appearance of "this" sermon, and will now rejoice at its appearance. It is unnecessary to advertise the same. It is sufficient to point out its glorious contents. It answers the questions, "001 What are the people whom God has chosen? 2. when did this election take place? (3) For what purpose hath God chosen the elect? (4) What are the causes that moved God to choose them? 5. How shall a Christian rightly use the true doctrine of election for his salvation? " G. Price per piece 7 cents; per dozen 50 cts.

Orders of less than a dozen can only be considered if the amount is sent in at the same time as the order. Smaller amounts can be paid with postage stamps.

Man adresflrr: "Ooveorckla Verlax", eor. Intürm" Lve. Lllaml 8tr., 8t. Doois, blo.

The New Testament in 80 pictures, designed and drawn by Jul. Schnorr von Carolsfeld. Philadelphia, J. Koehler, 911 ^.reb 8tr. 1882.

This beautiful book brings on 80 octavo pages 80 "picture" to the New Testament, after the artistic drawings of Schnorr. Each picture takes up half of the page; below the picture the corresponding text of the New Testament is given in "German" and "English". Paper, printing and binding are excellent. G.

Timothy. A gift for the confirmed youth.

Edited after Hiller and published by the Missouri Lutheran Synod 2c. Third ed. 174 pp. in duodec. Bound 25 Cts.

We could not name a more suitable booklet to be given to young Christians immediately after their confirmation, so that they do not forget the holy vow they have made and escape the dangers that threaten them when they enter the world. It is divided into five main sections. The first deals with baptism, confirmation, and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to be zealous in Christianity, and to preserve what one has; the third contains earnest warnings against worldly love, against youthful sins, especially unchastity, against the aversions of the world, against falling away from the "known truth, and against being seduced into sectarianism; The fourth contains loving encouragements to hasten back to grace after unfaithfulness, to persistent prayer and Bible reading, to willingly accepting Christ's disgrace and to careful conduct; the fifth, finally, contains a serious reminder to be ready for eternity. The booklet therefore contains precisely what every Christian father, mother or godfather would certainly like to call into the hearts of his dear children and give them on their way when they leave the altar.

Luther picture.

A beautifully executed lithograph, 19X24 (the picture itself 11X15), has been published by Messrs. Brunnquell and Altona, 475 kn.st Wator 8tr, Lillwaukvo, Wis. who will send the same postage free to any address for 75 cents. G.

Changed addresses:

- Uev. L. Rupprecht, Oorninx, ^6ams Oo., Iowa.
- Rev. L. Wvnckt, 8t. Lau!, oleion.
- Rev. 6. Oe^er, /tIAiers, Du.
- Uev. L. 8tudvutr^, Oovvro^, Vsn value 6o., O.
- Uev. 0. 8 "Ilmsnn, Lox 186, Lecikorck, OувусsoKL Oo., Odio.
- 6tms. LerF, 417 N. cinlborne 8t., nerve Orleu "8,1 "a.
- 6th W. kr^e, 38 8t. ^ackrerv 8t., Nerve Orleans, Da., Cassirer of the Southern District of the Synod of Missouri, Obio, &c. St.

Lntereci at ttie Lost OUice at 8t. Douis, 5lo., aa "ecosck-elaa" matter.

Received for poor students by Mr. L. C. Gross -80.00 from the Women's Association of Immanuel's Parish in Fort Wayne. G.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mon. April

1, 1882,

No.

7.

Pastor Johann Friedrich Bün-ger.

(Continued.)

Our Bün-ger spent his childhood in his parents' home. He received his first lessons partly in the elementary school of his village, partly from his father.

About his further education, until he moved to the university, the Blessed himself has distinguished the following. *)

"My first teacher, after I had attended our village school, was our dear Dr. Gotsch. **) who, as a young candidate of theology, held a so-called *schola collecta* (a private school) in Roßwein, a town only a quarter of an hour away from Etzdorf. I was ten years old when I attended this school, in which the basics of the Latin language were taught. The candidate was particularly keen on natural sciences, so we went on excursions and collected plants and stones, and also bathed diligently in the nearby hollow and practiced swimming. Later my uncle, Pastor Ernst Hasse, who had no children, took me to Bockwitz near Mückenberg in the Prussian Niederlausnitz. As a preacher of many villages with three churches, he had a lot to do; therefore, there was not much learning. I was mostly dependent on self-study, while the urge to study was not yet particularly awakened in me. In 1823, my father sent me to the famous Fürstenschule in Meissen. Although I only passed the entrance examination in this way, I was admitted on probation until further notice, because I had a full free position in the alumni. Fortunately I got

*) The blessed Director Lindemann, who was in the habit of collecting all kinds of biographical notes about his closest friends, therefore also asked our Bün-ger about his life on the occasion of a synodal journey in 1871 and noted down what he was told. Later, at his urgent request, he also received some written news from Bün-ger himself, including the following about his youth. Pastor Lindemann in Pittsburg had the great kindness to send the writer of this article Bün-ger's own notes, which he had received from his father, as well as the beginning of a biography of him from his father's pen.

**) Died at St. Louis, Mo. as pastor emeritus in 1878.

I found a good 'senior journeyman' named von Ehrenstein, who faithfully took care of me in the daily lesson that 3 to 4 junior journeymen each had at a table with a senior journeyman, a Primaner. The result was that I was definitely accepted after a year. I remained here for six years until the spring of 1829, when I happily passed the university entrance examination. Ten full professors and four adjuncts were employed at the institution. We also had a special teacher of sciences, a teacher of singing, a teacher of drawing, as well as a special teacher of the French language and - a teacher of the art of dancing! All these teachers, however, were rationalists. None understood or taught the gospel of Christ. Therefore a great darkness lay on the whole school. But what I had taken with me from my parents' home remained firm: the Bible is God's Word and Jesus Christ is God's Son; only that this, unfortunately, did not yet live in me at that time." When our Bün-ger moved to the University of Leipzig around Easter 1829, things were very sad, as far as the true Christian faith was concerned, not only in all of Saxony, but also at the "high school" of this country. For many years the poisonous stream of rationalism, unbelief, enlightenment and the most atrocious correspondence had been pouring out of this very university, as if from its source, over almost all the congregations of Saxony. The preachers, who had had the misfortune to be trained in those days in Leipzig as servants of the national church, naturally preached to the congregations from their pulpits what had been presented to them by their professors as great new wisdom. At the head of the entire national church at that time was the Oberhofprediger and Vice-President of the Oberkonsistorium, Christoph Friedrich von Ammon, who wrote a book under the title: "Fortbildung des Christentums zur Weltreligion," of which book the brother of the writer of this biography rightly said that the title of the same should rather be: "Die Verbildung des Christentums zur weltlichen Religion." The most appointed professors of theology at Leipzig at that time were A. Hahn, F. W. Lindner, J. A. H. Tittmann, K. G. W. Theile, Illgen, Winzer, Goldhorn,

who were later followed by Niedner, Winer, and others. The best of these professors were the first two named, and yet Hahn, for example, although he fought against rationalism, carried nothing less than the pure Christian doctrine, while even Lindner, although he otherwise came out more decidedly, published in 1831 a whole large book against the Lutheran doctrine of Holy Communion! The other professors, with the exception of Tittmann, were all gross rationalists. There was great danger for our Bün-ger to lose what little he had taken from his father's house and saved through his school years.

But Bün-ger had come to Leipzig just at the time when a group of students had come together who had not come to believe in the divinity of the Holy Scriptures and in the grace of God in Christ, the Saviour of sinners, either through the lectures of the better professors or through the testimony of believing so-called laymen and an old candidate named Kühn who had gone into private life in Leipzig and was already an earnest Christian. This group of awakened students gathered on certain days of each week for common prayer, for common reading of the Holy Scriptures for the purpose of edification, and for mutual exchange about the one thing that is necessary. For some time, Professor Lindner also held a so-called *collegium philobiblicum* for them privately (in imitation of August Hermann Franke), in which he gave edifying interpretations of the Scriptures and instructions on how to derive practical sermon themes from the biblical texts. Of course, the students, who had become believers and had withdrawn completely from the world, had to endure much ridicule and scorn. Mystics, as the faithful were then called in Saxony, pietists, bigots, obscurants, darklings, and the like were not yet the worst titles given them. Partly hated as contemptible hypocrites, partly pitied as unhappy seduced religious enthusiasts, they were outcasts from the unbelieving world, partly even from their own nearest blood relatives. At the same time, however, they were warmly happy in their God and Saviour, and all those who remained faithful to them have been able to live out their faith in the

Our dear Bün­ger also thought back to this time of their first love as the most blessed time of their entire lives. At first there was no talk in this circle of the differences in the doctrine of the various churches, although the faith which had been kindled in these young men by the dear Bible book alone was of course no other than the Lutheran. It did not remain so, however. With the growth in knowledge, after some time, the question arose, partly of its own accord, partly through the above-mentioned old candidate Kühn, who was well grounded in doctrine: What faith are you? Are you Lutheran? or Reformed? or Uniate? The result of this was indeed a sifting; only the vast majority soon recognized that it was none other than the Lutheran faith, which God the Holy Spirit had long since sealed in them as the true one, standing alone in adversity and temptation, even before they had known what church faith it was. Only a few, therefore, were of them who now broke away. On the other hand, the impression made on the young believers was deeper when Candidate Kühn, who himself had come to the certainty of the forgiveness of his sins and of his state of grace only after long, difficult anxieties and struggles under the most terrible terrors of the law, now sought to lead the awakened little group just as God had led him. For he sought to convince us that our whole Christianity would not rest on solid ground until we too, like him, had experienced a high degree of repentance and the true terrors of hell in hot battles of penance. The consequence of this was a rather general change from an evangelical-cheerful to a legalistic-dark Christianity. Some, however, who had already had at least similar experiences, became all the more certain of their state of grace; others, on the other hand, who now wanted to produce in themselves what they desired, fell into great distress of soul, some, after years of futile struggles, to the brink of despair.

The dear candidate Kühn, a picture of sincerity and benevolence, whom every Christian immediately became fond of and revered as soon as he got to know him better, was a peculiar phenomenon. On the one hand, he showed a quite evangelical nature; on the other hand, he was so caught up in his own leadership that he could not reconcile it with his conscience to encourage a young believer in this certainty, who had not come to the certainty of the forgiveness of his sins only after long and severe distress of conscience.

Our Bün­ger, who entered the circle of awakened students only a little later, after that envelope, was also influenced by it in the most serious way. We are therefore permitted to share with you a letter which candidate Kühn sent to us through the hand of the then candidate Fürbringer, our highly honored youth comrade, now pastor at Frankenmuth in the state of Michigan, when we were in our parents' home during the Easter holidays of 1831. This letter shows that Kühn had an evangelical heart. But that is exactly why he had such a powerful effect on inexperienced minds when he expressed his concern about whether one had already experienced the right repentance and was therefore really converted, or whether one was not, as one used to say, only still a "revivalist".

The letter is - we reproduce it verbatim - as follows:

"Peace from God our Father and our Lord Jesus Christ be in you and with you, my beloved Walther! - I am very eager to know how you are doing. I always suppress this heartfelt desire by remembering that my JEsus knows how you are, and that He is, as it were, the air, the strengthening love of life, in which you, faithful soul, live and weave, that He, the Prince of Peace, gives you His peace; leaves it to you. Preserves it for thee, and therefore thou hast a good ground of peace, a good peaceful land in thy heart. But although this is certainly true, our hearts are always longing to know how the Lord of life and death, the Risen Lord, comforts His own through His powerful resurrection in many a gloomy hour of our Christian life. Therefore I wanted to ask you to let me know some things by Key! *) or by a small note. For my part, I look after my intercessor with sadness, but also with great joy, when I consider how he is parting from me. **) O the filiation of God is a glorious thing! He goeth, thou comest hither: for I care for thee. If thou wouldst come soon, I would almost remit the note to thee; which then would be the more dear to me. - But now, how does your heart? Is it besieged? Is it assailed? Are its walls hemmed in, now by flags of love, now by the shells of reason? How? is there a breach where the enemy may enter in the night when the watchmen sleep? Watch, ye watchmen of Zion: the holy council of the watchmen seeth it! †) Watch and pray! But suppose the wicked enemy's cunning and violence had gained advantage with thee; suppose the desponding, the defiant haughty heart had betrayed thee with a sweet kiss, and thou hadst been delivered over: what then? How then? Well, not otherwise, for as ever! Always on the eternal rock! Towards Golgotha, and towards the empty tomb of the Risen One! - But I fear in vain; for we have prayed with Christ that thy faith may not cease. And I am therefore confident that he who began the good work in you will also accomplish it, will carry it out until his day. Be therefore confident and undaunted; be strong; for what thou doest thou shalt succeed; though thou hast not always the success before thy eyes; for sometimes the resolutions, the deeds, have succeeded before we see them; or those which often seem to us to have turned out worst, are the best. Therefore faith, faith in Christ, is the accomplishment of all things. Here the heart is in the right condition. Quietly it goes along, and grows, and grows strong, and matures; only then it will, should, and can shine before men. Now, my dear Walther, pray for you and me and for your entrusted soul, especially also for our intercessor, that God the Risen Lord may be his escort. Everything else that you desire to know, you can learn from my divorced brother in my Christ. May the Lord God be your shield and your very great reward. Give my love to your brother. May God give him light and life. This beseeches and desires thy friend Kühn." - What tender concern for the soul of his young friend in perilous straits is here expressed! And how purely evangelical

*) At that time pastor in Niederfrohna not far from our hometown Langenchursdorf.

**Fürbringer had completed his theological studies at that time and was now about to take on a position as a home teacher.

†) Dan. 4, 14.

here the man now long since triumphant before the throne of the Lamb, and praising the eternal mercy of his God, to be faithful and run after the heavenly goal! *)

Although the awakened students did not find what they were looking for in the lectures of the professors, they nevertheless punctually attended those colleges which they had to attend according to the regulations if they wanted to be admitted to the examination later. They did this even though the professors did not care whether the students attended their lectures diligently, industriously, or not at all. If the students had paid for the lectures, they received a certificate at the end of their study period, without any decency, that they had been diligent listeners. As far as attendance at sermons and church services is concerned, in the beginning one usually went to the St. Petri church, where a devout man by the name of F. A. Wolf preached; later one preferred to go to the orphan and prison church at St. Georg, where Pastor F. M. Hänsel preached, who was not such an elegant, witty speaker as Wolf, but whose sermons had a richer biblical content. **)

Our Bün­ger came, as already noted, in the first

*) One year later, on August 24, 1832, Kühn died after a short illness of scarlet fever as a deacon in Lunzenau, not far from Penig in Saxony. A pious count had called him there as church patron of the place. His short ministry was a highly blessed one. After the inhabitants of Lunzenau had heard only dry rationalistic sermons of virtue for many years, the sweet gospel of Jesus, the Saviour of sinners, resounded from their pulpit in proof of the Spirit and of power. Especially the poor, to whom Kühn devoted special care, heard the new gospel with great eagerness and were powerfully moved by it. Since Kühn, a picture of abundant health and strength, died so suddenly, a rumor arose among the people that he had been poisoned by his enemies, so that there was almost a riot at his funeral. He was succeeded in office by the then candidate, now *pastor emeritus* E. M. Bürger at Rushford in Minnesota. He, too, owed his appointment to the office to a pious church patron, Count Ludwig von SchönburgGlauchau. To obtain a position of royal patronage through the unbelieving Landeskonsistorium was at that time almost a matter of impossibility for an orthodox candidate who professed and practiced his faith in the Kingdom of Saxony.

**Professor Schubert in Munich tells the following interesting anecdote concerning Pastor Hänsel in his self-biography, in order to show how sad things were in Leipzig at that time with regard to religion: "A lady of high rank (a princess), who knows the bread of life and desires it with all her heart, passed through Leipzig on her journey to Thuringia. At that time there were no railroads, which so powerfully accelerate the traffic between northern Germany and southern Germany; the high traveler had to spend the night in the city. It was Saturday, and she was accustomed to celebrate Sunday as the Lord's Day. She had the landlord call her to her room. Mr. Wirth, she asked him, 'is there any clergyman left in this town who belongs to the mystics and pietists (as they are called), and preaches as such?' -'No, praise God! 'Your Royal Highness,' answered the Wirth, 'we need not hear such people any more. Our gentlemen preachers are all enlightened men, not darklings. There is only one such sinister man left, a certain Hansel, the preacher in the penitentiary church. But no one listens to his old-fashioned chatter, except the convicts who have to go to his church, and some few of the little people.' - The lady had now learned what she wished to know; she dismissed the landlord, but desired to see the church notice for Sunday. By this fit learned the hour at which Hansel preached; the hired servant was ordered again for the next morning. The servant was not a little surprised when, on Sunday morning, the lady asked him to take her and her companion to the poor little prison church to hear Hansel's sermon. She went there on foot, after her pompously humble manner; and the simple word of repentance and of the healing power of living faith in Christ was so entirely to her liking that, on her way out of the church, she exhorted one of her church neighbors to hear this preacher as often as possible and with faithful devotion."

years of fine university time with the just described circle of If the body recovered, the infirmity of the body stopped thein the service of love. Yes, the Lord not only did not grant any awakened students. As far as we know, he lay quietly and recovery of the soul. Thus our Bünge, apparently as aone a special sovereignty, but denied them all any sovereignty, withdrawn during this time of fine studies. But when, by God's candidate for death, finally left Leipzig after completing hisaying: "The worldly kings rule, and the mighty are called gracious providence, he was introduced into this circle, he not studies and now returned to his dear parental home to enjoymerciful lords; but ye are not so." Luc. 22, 25. 26.

only surrendered himself body and soul to his God and Savior, the tender care of a faithful, loving mother and brothers and If Peter had received a certain authority from the Lord, he but also soon fell into great distress of conscience, like some of sisters who loved him so dearly. Neither he nor his closestwould certainly have asserted it; but we find nothing of this, his fellow students and believers. Like them, he toiled day and friend, sharing his experiences in every respect, suspectedeither in his sermons, which are reported in the Acts of the night to attain the highest degree of repentance and contrition, what the "Lord" had in store for them and that neither theirApostles, or in his letters. We find the opposite. In his letters he without being able to attain what he was striving for. The less a physical nor their spiritual illness was a sickness for death, butcalls himself an apostle, and does not want to be more than the book enticed us to faith, and the more lawfully it urged contrition for life and the right preparation for the service for which Godothers. In the 5th chapter of his first letter he calls himself a of heart and the preceding complete destruction of the old man, once wanted to use them in His Church. For whom God wantsfellow elder and admonishes the elders: "Feed the flock of the better we considered it to be. Even such writings we usually to use in his kingdom, he first destroys, so that he is nothingChrist, as you are commanded ... Not as those who rule over read only so far as they described the pains and exercises of but God's empty instrument, and he and all Christians mustthe people, but become examples of the flock, v. 2. 3. He then repentance; if the description of faith and the consolation for the say: this was not done by this poor powerless sinner, but byforbids the elders all rule, not because it belongs to him alone, repentant came after that, we usually closed the book; for, we the Lord himself. (To be continued.)

thought, that is still nothing for us. *) After those who had [Walther] experienced a mighty revival by God's grace in 1829 had already all left the university, Bünge joined the then candidate Brohm, with whom he lived, **) and the writer of this book, and when Brohm had also left Leipzig, he finally joined the latter alone in the closest way. In the latter, however, he found only one fellow sufferer, and that in two respects. With the latter, he not only shared the most anxious concern for his happiness,

which reached almost to the point of despair, but also the sameknow little for certain about the apostle Peter. It is true thatprofession which he had before with the other apostles. And in visitation with severe physical suffering. Although by nature avarious writers tell us many things about him, but most of them,the above words Peter says to all the elders and servants of the splendid, fresh, blooming and vigorous figure, formerly for thison closer examination, turn out to be fables and legends. It is church, "Feed the flock of Christ which is commanded you." very reason an object of general wonder, he now seemed, toespecially the papists who spread and exploit these legends If Peter had had a supremacy in the apostolic church, he the greatest concern and anxiety of his own and his friends, toand fables, because they pretend that their popes are thewould also have had to order everything, as the pope claims be suffering from a chest disease and spitting blood daily, to besuccessors of Peter, just as they often pervert the Scriptures tosuch authority. But of this we find nothing in the New Testament. heading irrecoverably toward certain death in his youth. Whatcover their lies. It is true that after the ascension of the Lord, in an assembly of

Hezekiah says: "I thought, Would that I might live till to-morrow! We assume that our readers are familiar with what the Newthe disciples, he calls attention to the fact that the place of But he broke all my bones like a lion" (Isa. 38:13), which heTestament reports about the apostle Peter, and we only want toJudas, the betrayer, must be filled again, but he does not often had to repeat with his friend, both of whom, at that time,point out the most important things in order to put the falseappoint the successor himself, but he is chosen by the whole oh, would so gladly have died, had they only been quite sure ofpicture that the papists create of Peter into the light. assembly, Apost. 1, 15. f. Also the 7 almoners were not chosen their blessedness. But with them it was almost day after day:

Oh, it's torment of the soul,

It comes from my heart, And pierces through marrow
and bone: Only this, this concerns me, That I cannot
know whether I am a true Christian And you are my
JEsus. †)

The only family that understood us in Leipzig, that was openreasons the papists want to prove that the apostle Peter has aassembly as the pope does over the conciliar; he speaks as do to us at all times and in which we always found refreshment forcertain supremacy over the other apostles, even over them, asthe others, though he first takes the floor. When he had finished body and soul, was the family of the blessed tax auditor Barthewell as over the whole church. But these are vain imaginings.his speech, the whole multitude, indeed, are now silent, but only and his godly wife ††) How the distress of the soul has affectedPeter is called first several times, but not always; Gal. 2, 9.to listen to Paulo and Barnaba, and it is not Peter, but Jacobus, the spirit of the Lord. Jacob is called before him. That he is named first several timeswho pronounces the final verdict: "Dam I decide 2c." And the

is undoubtedly because he was not only the first to be called asdecision is not given by Petro, but by all the apostles, and not an apostle, but also because he had special gifts and becauseby the apostles alone, but also by the elders and the whole of his fervent zeal he often took the floor first, which gifts andcongregation, Apost. 15, 7. f.

zeal the other dear apostles gladly acknowledged. He received If Peter had had the supremacy in the apostolic church, then many honors, but not only him, but also James and John: all Paul must have been called by Petro; but Paul emphasizes that three were with the Lord on the mount of transfiguration, Matth. he was an apostle not of men, nor by men, but by JESUS Christ; 17,1; all three were drawn near to Him by the Lord, when He Paul would have done very wrong, further, in writing that he was wanted to endure His bitter suffering in Gethsemane, Matth. 26, no less than the high apostles, 1 Cor. 11:5, 12:11; he should not 37; all three are called Gal. 2, 9. pillars. The apostles, when the have said, "I take care of all the common ones," 2 Cor. 11:28; it would have been wrong. Lord still walked on earth, argued several times among themselves about which of them was the most noble and greatest. Matth. 18,1. Marc. 9,34. Luc. 9,46. 22,24. Did the Lord settle the dispute by declaring Petrum to be the greatest? No, he called him "the greatest" who would be most like him, the Lord, in suffering and would humble himself the most.

*) Whoever is led to Christ now, without first being driven to work for himself, is usually unaware of the great grace God is showing him.

**) This is the later blessed Pastor Brohm, who died on September 24 of last year in Addison, Ill, and to whom our Bünge, in the number of the "Lutheraner" of September 15 of last year, has set a small memorial stone in heartfelt love and friendship.

†) Fourth verse of the song, "Enlighten me, O Lord, my light."

† This was the faithful and unselfish Kassirer F. W. Barthel of many years, who died at St. Louis on July 24, 1859.

that he ordered elders back and forth in the churches, Apost. It can be safely assumed that Peter came to Rome towards the 14:23, it would have been an interference with Peter's office. -end of his life in the last years of the Emperor Nero and suffered How void, then, is the pretense of the papists that Peter had amartyrdom on the cross - with his head down. If, as the Papists supremacy. Not a syllable of it is found in the New Testament. wish, this should be an article of faith, that Peter was the first

Peter was called Simon before. The Lord gave him the pope, and that all Christendom was bound to the papal see, the surname Peter. He said to him, "You are Peter, and on this rock Scriptures should have said something about it. The New I will build my church, and the gates of hell shall not prevail Testament account of the apostles Peter and Paul does not against it. The Papists want to prove from this that Peter, and even allow that Peter was in Rome for 25 years.

the pope as his successor, is the rock, the Gmnd of the church. Until his imprisonment (in the year 44) he mostly stayed in But this they cannot prove. According to God's Word, the rock Jerusalem. After his deliverance by the angel of the Lord he on which the Church is built, the foundation of the Church, is moved, as Lucas says, "to another place", Apost. 12,17. 12:17. none other than our Lord Christ. The apostle Paul says, "Other Would Lucas have written this way if Peter had moved to the foundation can no man lay than that is laid, which is JESUS cosmopolitan city of Rome at that time? If Peter had gone to CHRIST," 1 Cor. 3:11. "Ye are built upon the foundation of the Rome to establish the Papal See, would not the Holy Spirit have apostles and prophets," that is, upon their word, "JESUS had it reported to us? In the year 50 we find the Apostle again CHRIST being the cornerstone." The apostle Peter also points at Jerusalem at the Apostles' Convention, Apost. 15. later Paul us to this chosen, precious cornerstone in the 2nd chapter of his met him on his journey to Antioch, Gal. 2:11. when Peter wrote first epistle. He himself makes it clear to us why he was called his first epistle he was in Babylonia, 1 Pet. 5:13. and no doubt Peter, a rock man. He calls the believers "living stones". Why? he also ministered in Pontus, Galatia, Cappadocia, Asia, and Because they hold to Christ, the "living stone." He says, "To Bithynia, whither he sent this epistle. When Paul wrote his letter whom ye came as unto the living stone.... And you also, as living to the church at Rome in 57 or 58, when he himself came to stones, build yourselves up into a spiritual house," 1 Pet. 2:4, 5. Rome in 61, there was still no trace of Peter's activity in Rome, So he is called Peter, a rock man, because he stood on Christ, likewise not two years later, when the Acts of the Apostles was the rock, believed in Him, and heartily confessed Him. closed. Nor is there anything in the epistles written by Paul in

Also the old church fathers, to whom the papists always Roman captivity that Peter was also in Rome and that he was refer, give this interpretation. Among others Jerome (d. 420) the pope and head of Christendom. If this had been the case, writes: "Because Simon believed in the rock (Petrus) Christum, how could it be conceivable that in the Acts of the Apostles, he gave him the name Peter." Augustine (d. 430) at first taught which tells of Paul's imprisonment in Rome, in Paul's letter to the that the Church was founded on Peter, but recanted this error Romans, in his letters written from Rome, nothing of this occurs along with other errors. (*Retractationes*.) He later wrote: "Upon at all? In the 2nd Epistle to Timothy, which the Apostle Paul this rock, which thou hast known, and of which thou hast wrote shortly before his death, 2 Tim. 4, 6. f., he says nothing of confessed: Thou art the Son of the living God, I will build my Peter; indeed, he writes: "In my first responsibility no one stood church; that is, upon myself, the Son of the living God, I will build with me, but they all forsook me," 2 Tim. 4:16. "Lucas alone is my church; upon me I will build thee, not me upon thee." with me," v. 11. It is said that Paul and Peter suffered martyrdom

When Peter made this glorious confession, the Lord said to at the same time, in the year 67 or 68; so Peter, if he really came him, "I will give you the keys of the kingdom of heaven. From to Rome and died there as a martyr, could not have been in this the papists want to conclude that the keys of the kingdom of Rome long. In any case, he, like Paul, came to Rome as a heaven were given to Peter alone, and that the pope, as his prisoner. So Peter's stay of 25 years in Rome and the erection of the papal see fall away. Moreover, this papal fable also successor, is still alone in possession of them. But that Peter did contradicts the command that the Lord gave to his disciples, not receive the keys of the kingdom of heaven alone is clear including Peter, to go out into all the world and preach the from Matth. 18, 15-20. and Joh. 20, 22. 23. In the first passage gospel.

the Lord gives the power of the keys to the whole church, to the multitude of his believers, even to the smallest congregation; Thus, then, Pabstism is based on a great lie and an atrocious and in the latter passage the Lord clearly designates as distortion of Holy Scripture and history.

possessors of this power all who have the Holy Spirit, that is, all We also want to mention that Peter, as well as other apostles, his believers. Moreover, even a child can understand that when lived in marriage, Matth. 8,14. The papists say that he later it is said to someone else: I will give you this and that, it does separated from his wife, but this is also a papist lie. The apostle not follow that he alone must have and possess it. Paul writes explicitly: "Have we not power to take a sister to wife

The papists finally want to know that Peter came to Rome in with us, as the other apostles, and the brethren of the Lord, and 42, established the papal see and reigned as the first pope for Cephas (Peter)? 1 Cor. 9, 5. Peter's wife is said to have suffered 25 years. But this is one of the many papal lies. There are martyrdom shortly before him. G. various reports about Peter's stay in Rome. Some writers downright deny such a stay. But it seems as if

(Submitted.)

Epitaphium

of the rock of life laid in the rocky grave.

Look, you guardians!
Here sleepeth the Guardian of Israel, Who else neither
sleepeth nor slumbereth.

Here it is:

Who is set for the resurrection of many in Israel. He is the
founder of the earth, And lies at the foundation of the
earth.

All the heavens cannot comprehend him, And here a
narrow space encloses him.

He hath taken away the power of death, And here even
death hath taken possession of him. He hath the keys of
the grave, And here he himself lieth locked in the grave.

He is the stone of the start in Zion, And here he rests
under a stone.

He is the rock of salvation of all men, And here he lies
dead in a rock. His eye watches over all men, And here
he himself is watched over by men. He is fallen silent, the
faithful and true witness. And this is the most glorious
testimony of his love.

Come to the grave of him whom love drove in. Here rests:
The God who needs no rest, that he may sanctify for us the
rest of the grave.

Here is buried the life of life, that he may bury us all the
shudders of the grave.

Here rests the dead life that comes alive again to raise us
all from the earth.

Here is buried one disgracefully fallen, who looks again to
raise up all those who have fallen into the grave.

This tombstone shall be the memorial stone of my
resurrection;

This tomb seals the seals of my faith remain;

This body, the origin of all creatures, the comfort in my
death, that the death of my sin is buried in his tomb.
(From an old Passion book.)

To the ecclesiastical chronicle.

I. America.

Our New Seminary Building. After the building committee appointed by the Synod finally decided on the 26th of last month to accept one of the plans submitted, and also chose and employed the superintendent of the building, it has, in conjunction with the supervisory authority, made a request to the teachers' college that this year, as an exception, the lectures should be closed already at the end of May, so that the demolition of the old seminary building can begin at the beginning of June. The dismissal of this year's graduates will therefore also take place a month earlier than usual; which the people concerned do not want to overlook. W. [Walther]

English Lutheran Mission in the West. By the time this number comes into the hands of our readers, our English missionary, P. A. Bäpler, will have begun his work. More about this in the next number. Dear readers will now also remember this mission in their prayers. G.

Concordia - Publishing House. We read in the "Pilger" of 18 March the following: "The Concordia Publishing House of the Mis

souri Synod made a net profit of \$13,138 last year against \$31,000 in the previous year. The deficit is partly attributable to the purchase of new presses, types 2c. L. S." We have already read something similar in other ecclesiastical papers. The underlined "in part" in the above suggests that the writer thought that things must be somewhat precarious with regard to the financial well-being of the Concordia publishing house. But L. S.'s financial statement is inaccurate. The net profit of \$13,138 does not refer to a whole year, as is expressly stated in the "Lutheran" of February 1, but to the months of March to December *incl.* In addition, printing presses and folding machines were purchased from the net profit for about \$8,000 during the period in question. The net profit for the months of January and February 1882 amounts to approximately \$15,000, as we were informed by the Synod official concerned in response to our inquiries. A comparison of this year with the previous one, therefore, does not yield \$13,138 against \$31,000, but \$36,000 against 31,000. We do not communicate this in order to boast about the financial success of our publishing house. We know that God must keep our synod in the right faith and in fervent love and promote it more and more if it is to prosper. External means cannot help in spiritual lukewarmness or even spiritual death. But false statements such as the above can be wrongly used by unjust hands. A few months ago a paper of the Ohio Synod very eagerly informed its readers that there was a deficit of 3000 dollars in the preachers' and teachers' widows' and orphans' support fund of the Missouri Synod. That this paper was not concerned with keeping its readers informed about the funds of the Missouri Synod, but that it rather wanted to give its readers the impression that the hated Missouri Synod was going downhill, is evident from the fact that the paper in question did not report that this deficit was immediately covered by the love of our Christians, even though the relevant financial report appeared in the "Lutheran".

F. P. [Pieper]

II. foreign countries.

Our dear Brunn in Steeden writes to us in a letter of February 16, among other things, the following: "The election controversy has also brought us great blessings in that it has bound us together with new firm bonds of intimate faith and spiritual fellowship! And this is in truth the case. All of us here confess unanimously and with all our souls that all your publications in the controversy over the choice of grace not only have our full approval, but are also written to us as if from the heart; we feel at home *) in all that you and your comrades in arms speak and write; it is our language that we hear there; the same love of life is wafted to us from it in which we also move, simple, honest, biblical Christianity. On the other hand, from the very beginning we have been repelled by the writings and omissions of our opponents, especially by the way in which, with the help of reasoning, distortions, obscurations, and omissions, they seek to 'set their cause straight,' to defend it, and to place it in an acceptable light. - By the way, a small group has separated from Hein's congregation in Wiesbaden, seven communicants, whose ecclesiastical and spiritual service I have taken over for now. My health and physical strength have strengthened and improved extraordinarily in the last few years since I was given rest, so that I can once again preach on Sundays with the old joy and pleasure and make the easy trips to Wiesbaden comfortably. Of course it is

terrible and sad beyond measure that it has to be me who understands, and that the food of God's Word be all the less lacking for the people. He was to "preach every Sunday and who was once so close to me." *) W. holiday and during the whole of Lent and Advent, and also to give a lecture on the Scriptures every week at midweek. Of

The new Hanoverian hymnal is a real thorn in the side of course, not much will have come out of this interpretation of the the Protestants in Hanover, because it is good on the whole. Scriptures; but it is nevertheless pleasing to see the love for the They have therefore published a pamphlet in which they have Holy Scriptures that shines through here, and then we also know printed a number of hymn verses from the new hymnal, of which that the Holy Spirit works powerfully through every word of God they think that all enlightened people would be horrified by it and and that none returns empty. What glorious fruits this has borne would therefore not accept the hymnal. But when a preacher can be seen in the "Confessio of Frederick II, Elector of Brandenburg." Unfortunately, it is difficult to understand in had been strengthened and refreshed by a beautiful excerpt places because of the unsophisticated nature of the German from the new hymnal. The preacher had the extract given to language at that time. Let some of it suffice. It begins: "I him, and behold, it was the rationalistic pamphlet in which 150 Frederick, by the grace of God Margrave of Brandenburg, samples had been compiled from the draft as a deterrent, but confess to thee, most merciful God and Father, the grossest and which had had the exact opposite effect on the sick person! most disorderly of my sins, transgressions, and all iniquities Then Paul's saying was fulfilled, "The word of the cross is which I have ever committed from the time of my baptism," (and foolishness to them that perish; but unto us which are saved it until) "to this hour. and for all my trespasses and penances" is the power of God." 1 Cor. 1:18. Therefore, as long as there (punishment) "I give thee in satisfaction, most loving God, the will be men who desire to be saved, so long will unbelievers not most precious and superfluous treasure of the innocent put out of the world the gospel of Christ crucified, which seems suffering, death and blood of our Lord JEsu Christ, thy only to them so foolish and so vexatious. W. begotten Son, when (-since) I cannot otherwise be saved, nor be justified in thy righteousness, but by his merit 2c. And if I

[Walther]

The falsified Luther song. The "Concordia," the little paper published in the Immanuel Synod, k. Meeske's in Luzine, of heart and with the scriptures. I will also die blessed in the right March 1, writes: In Hanover the state synod, in order not to faith of my Lord Jesus Christ, which he himself and actually offend Catholics and Turks in the future, has decided to change taught his disciples, and after that they left us and died again in the battle song of the Lutherans, which they pray daily at the the Christian faith by the great grace of God." This is followed prayer bell. Hitherto we have sung: "Keep us, O Lord, by thy by a confession that he had not adorned the faith only with good word, and forbid the murder of the Pabst and the Turk". In the works; nevertheless he had "confidence in Almighty God future, it shall be, "and put an end to the murder of thine through the life and suffering of Jesus Christ." Should it be that enemies." O, how the Pabst and the Great Turk will cross in a challenge "the enemy blew at him or gave him unbelief, themselves and bless themselves when they hear this new insanity, despondency or some kind of mistrust in God's gospel from Hanover! This is what will happen when we no goodness and mercy," he wants to have all thoughtless words longer recognize the Pabst for the Antichrist and Muhamed as recanted in advance. At the same time, he asks that he be cared the false prophet, but embrace each other fraternally in Masonic for in a Christian way when he dies, pleads for his enemies, and love. Let us beware of accepting the mark of the beast and of expresses the resolution that he will do away with all the false prophet and his image, lest we make ourselves privy to unrighteous good so that he will not bequeath it as a curse to to all their abominations and therefore also to their plagues! his descendants. But if his heirs should still find something of it, Germany is struck with blindness that she wants to recognize then it is his earnest will that they return it. For this he takes all the pope as such by her own legation. That is, to make herself the angels of God as witnesses. But he asks forgiveness from partaker of all the blood that Rome has shed. What the all those whom he has offended without his knowledge. Finally Germany will do, the future will teach. The state has no right to he concludes: "Jesus of Nazareth, King of the Jews, in the sign build the papacy, as little as it has a right to build the state of the holy cross I pledge myself to be yours forever. O Lord, church. He who will not or cannot build the church of Christ must into thy hands I commend my spirit. You are my salvation, let the churches go their own way.

redemption and resurrection. O righteous judge, I fear thee. O kind JEsu, I live, love, and hope in thee. Thou mayest keep me or condemn me; body, sea! and all that thou hast given me I give unto thee. I will be thine living and dead, Have me in thy umbrella. Forsake me not, helper in trouble. Into thy thrust I command my thrust" (divorce i.e. my dying). "Thou that hast created and redeemed me, have mercy on me, receive me, and have mercy on me poor sinner. I am sorry that my sins be not alas for me. With thy holy blood write thy suffering and thy torture in my heart, With wounded love of thy love; Forget not in my last time, remember me and my destiny in all good. Thou art mine, so will I be thine in everlasting unity; and this I firmly believe and so hold. Holy angel, which God hath given me, that thou shouldest be my witness with all God's saints, I commend

From the time of the dawn.

In the dark night of the papacy, a ray of light of grace can be these notes unto thee, that thou mayest commit them unto perceived from time to time. In particular, in the Brandenburg Almighty God in the time of my trouble, or in the time of my need. House before the time of the Reformation, some knowledge seems to have been preserved. The sender found excellent evidence of this in an old official library and registry of the former Margravian Brandenburg region. Thus, on June 14, 1431, Elector Friedrich J. of Brandenburg appointed a "preacher at St. Gumbert's Monastery in Onolzbach (Ansbach), who should be a master of the Scriptures from a high confirmed school", so that "the clergy could learn and follow the Scriptures".

*Similar approving testimonies for the doctrine of election by grace, as we know it, have also been received in these days from Lauenburg, Schleswig, Mecklenburg and Lausitz, which we reported in the April issue of "Lehre und Wehre".

*) Brunn himself underlined these words.

at the last judgment, that I may hear the joyful voice after the glorified body resurrects" (i.e., after the resurrection of the glorified body): " 'Come, ye blessed of my Father, and inherit the kingdom prepared for you and for all the elect from everlasting?' Amen. With my imprinted seal and with my conscience sealed, and given at Prenzlau on Thursday after Exaudi 1445." If in the closing words something of foreign mediation looks through, then one sees nevertheless that the heart hangs on the only mediator Christo.

Thou shalt not take the name of the LORD thy God in vain.

Not far from the Oder River, where its tides already drift more slowly toward the Baltic Sea, lies a rich farm where the doctor who succeeded in taking the cure and the sick woman who allowed herself to be cured are probably still alive today; therefore I must not reveal their names. This time the doctor was the simple peasant farmer, who had spent his life walking right and wrong before the eyes of the world. It was not until late, when his hair was already beginning to turn gray, that he realized that this was not enough, and that to live before God's eyes alone was true bliss. His housemates could not adapt themselves to his father's new ways, not even his fresh, active daughter Marie, who otherwise dutifully assisted him in the inn. She had the nasty habit of calling out at every opportunity, "Oh, God!" or "Lord Jesus!" This cut the father's heart as often as he heard it, but all admonitions that this was an abuse of the holy name did not help. "Ah, father," was always the answer, "you are taking it too strictly even now. You can count on it, I don't think anything of it, and thinking no evil is certainly no sin."

The father had spoken often enough; now he let her have a few days. One evening, when Marie was out of the house, he said to the servants, "In the morning, when you are eating the soup, only call out one after the other, 'Maid Marie! Maid Marie!' Then when my daughter asks what you want, you only say: 'Oh nothing at all; we only say so, and think nothing of it.'" To the girls in the kitchen he gave the same instruction. In the morning Marie was in the pantry, putting out what was needed for the day, when there came a rustle from the servant's room: "Maid Marie! Maid Marie!" Quickly she's downstairs: "What's up?" - "Oh, nothing, nothing! We're just saying that." Scolding her, she slams the door, and it starts in the kitchen, and here, too, she gets nothing but empty words and secret laughter in reply. And so on, soon upstairs, soon downstairs, it resounds in her ear: "Maid Marie!" She stamps her foot and demands to know once more what is wanted of her, but in vain. Then her patience is at an end; red as fire in her face she comes into the parlor to her father. He pretends to know nothing, and asks: "What is the matter, child? You look so angry." - "And how shall I not?" says she, and tells him in heated words that all the servants mock her. "Ah," says he, "it is not meant so maliciously; they have no evil in mind." Then the daughter began to sob and weep: "No, father, no man can understand you either. Don't you see that all respect among the servants is at an end, when every one shouts my name through the house without sense or reason, only to mock me, and you still let them do it!" - "But, Marie," her father interrupted, "I cannot understand you. I am to scold people when they call out 'Maid Marie!' and you think God cannot be angry with you for always speaking his name, and yet you have no thought of him at all?"

The proof came through; Marie was still crying, but now she could understand her father. She fell on his neck and promised to take care of her tongue. It cost her many a struggle, but what no human being is capable of, namely, to tame the tongue, the restless evil, she finally succeeded in doing by God's power. (Kirchl. VolkSblatt aus Niedersachsen.)

"I praise thee, Father and Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them unto babes." Matth. 11, 25.

Luther remarks on this: "It may well be a great doctor whom Christ here calls immature; it may also well be a peasant whom he here calls wise and understanding. . The Lord here calls these men ignorant, who think nothing of their doings, ascribe nothing to their wisdom, nor regard themselves at all, but think God alone wise and prudent; wherefore they also hold their peace, and submit themselves wholly to God, and let themselves be taught by him alone. But the others are too wise, and will not learn anything from God; yea, they well presume to master God's doctrine and work." (XI, 2906.)

Giving trouble.

If the Christian community is offended by a permissible act, it is no longer a permissible act, even though it is not a sin because of the matter. 1 Cor. 8, 9-13. Rom. 14, 15. Even if the offender does not consider it a sin, it is still a sin. If he did it out of mere ignorance (1 Cor. 8:1.), and could not have supposed that any one would be offended at it; it is indeed a xsoeatum (Anoran- tias (a sin of ignorance or ignorant sin) and venial sin, which does not make him inwardly unworthy (to partake of the Lord's Supper), if he otherwise repents of all sin, knowing ^and ignorant, believes forgiveness 2c., the spoies Lot! (the deed itself) however is sin. (Wittenbergische Consilien 2c. Ü, 133 f.)

"I want to follow him."

Dr. Asmuth was once called to the dying only daughter of an Estonian (in the Russian Baltic provinces) couple. He found the girl in a very good frame of mind, but the parents very sad. Asmuth spoke to them and also pointed out the faith of their child, who was in the grip of death and yet was so composed. But the parents did not want to be comforted. Then it was touching how the sick woman looked at her parents and said: "Dear parents, when the suitors came, you ordered me to marry and I did not want to. Now the bridegroom of my soul calls me, and I will gladly follow him with all my heart; ah, do not refuse me!" (Alsace-Lorraine Messenger of Peace.)

"Behold, what a man!"
To the vengeful human.

Look at your Saviour, how He stands there battered, with whips all torn through, insulted and insulted! Look, wicked man of sin, how many a heartache
Thy Saviour must bear for thy sake,
And all with patience! And you'll soon swell with poison, When, though justly, a little scolding hits you.

G. Neumark.

Random Thoughts.

Christianity is not a religion that wants to do what all other religions want to do, namely, to make man moral, virtuous, good, and thus lead him to eternal blessedness, except that Christianity, in order to achieve this end, applies not only the teachings of the moral law, but also the teachings of a Savior of the world, of a God-human reconciler, and of the necessity of faith in him and conversion to him, and certain mysterious, namely, sacramental, acts. No, Christianity is the glad tidings that the world, fallen and lost in sin, has been reconciled to God through the incarnation of the Son of God and His work, that it has been made perfect for its sin and that heaven has been opened to it, and the invitation to believe this glad tidings confidently and then to thank God for them with a new life in love. W. [Walther]

Of the glorious fabric of divine government we see in this life only the reverse side, hence our reason shakes its head at the sight of the indecipherable figures. But to him who in this life also looks at the back side in faith, he will also look at the front side with eternal delight and admire the wisdom, power, justice, goodness, grace, and patience of God shining in his life and in the lives of all men and in all the works of the government of the world from eternity to eternity. W. [Walther]

Acknowledgements.

In giving the following the above title, it is not a matter of ordinary thanksgiving for gifts of love received, but of the direction of a great work of God, for which we would like to offer praise, glory and honor to Almighty God with moved hearts, as well as thank all the people who have given their hearts and hands to JEsu as instruments. - Dear readers will still remember that 7-8 months ago in the "Lutheraner" a request was made for support for the building of a church and parsonage in Allendorf, a poor mountain village in Ulmthal, very close to the border of the former Duchy of Nassau, in the Prussian District of Wetzlar *), where quite unexpectedly in the midst of the deepest spiritual darkness a Lutheran congregation had gathered, which in October 1880 appointed the co-signed? Hempfing as their pastor. If God had already done such a wonderful work of grace in the formation of this congregation, transcending all human power and thought, it has happened again in the building of its church and parsonage. With what anxious hearts, hovering between fear and hope, we approached this building last spring! On the one hand, the extreme need pressed us, on the other hand, the poverty of the congregation, which was almost stripped of all external resources, and what pressed us even more heavily, the still so small Christian knowledge of the congregation, their still so small strength of faith, since they had only begun to hear God's word a few months ago. We had to tell ourselves that with such little children, who were only in the process of being born, no great deeds could be accomplished, to speak in human terms, and that the whole congregation could easily be destroyed again if God allowed the devil to sift through it. But behold, all the things that oppressed our hearts in this way, the faithful and gracious God also knew, and that is why He gave our dear little children

*) Do not confuse this Allendorf an der Ulm with Allendorf in Hesse, where a "Lutheran" congregation was formed years ago, and where our Father Stallmann now stands.

He took them into his fatherly arms of grace in the valley of Ulm and lifted them above all difficulties as one lifts and carries a child, protected them from all temptations and all too difficult trials of faith, and showered them so richly with his blessings that they themselves, in spite of all their inexperience, had to exclaim: "God has done this, this would not have been possible with men! How much the faith of the still young congregation has been lifted up and strengthened can be imagined. May the dear Lutheran readers be amazed with us when they hear that more than 4000 Marks have been contributed to our church and parsonage building in Allendorf an der Ulm, so that the whole building could be completed without any worries. Already on August 28th of last year the new church was consecrated, and last November we moved into the new parsonage. Both are small and simple, of course, in order to save all unnecessary costs, but extremely nice and friendly, adorned by the most beautiful location, on a hill in front of the village. As far as human eyes can see, with the completion of this building, the Lutheran congregation in Allendorf an der Ulm has gained a firm outward form, a firm church order. On Sundays and during the week, church services, singing lessons, and catechism classes are held with young and old alike, and God's Word is heard cheerfully and diligently - at least on the whole. That the whole building of the church and the parsonage could be completed without any considerable burden or oppressive building debt for the congregation is especially therefore of such great importance and such an obvious gracious disposition of God, so that now the poor congregation can all the more devote all its strength to the preservation of the holy preaching ministry in its midst.

So then, praise, glory and honor be to the merciful God for all the works and miracles of His grace that He has done in Ulmthal. To all our beloved friends and brethren in America, however, who have supported us and our congregation there with such rich gifts of love, we offer our heartfelt thanks. May God reward them in their own churches and congregations and repay them a hundredfold for what they have done for us.

Steeden and Allendorf an der Ulm, in February 1882. Fr. Brunn, pastor.
K. Hempfing, Pastor.

Death notice.

On March 11, at Egg Harbor Cüy, N. I., Mr. k. AmandusVolquartsof pulmonary consumption at the age of 37 years, 7 months and 15 days. The same leaves a widow with 3 minor children of 5 years, 3 years, 10 months.
O. Schröder, k.

Inaugurations.

Introduced on Sunday Oculi Mr. ?. A. Tilly at Haver- straw, New York, byL. I. T. Frincke.
Address: Rev. Hll5, Luverstrarr, X. V.

By order of the Reverend Mr. Wunder, Mr. ?. v. Schenck, assisted by Mr. ?. Früchtenicht on Sunday Reminiscere in the congregation at Rockford, Ill. and on Sunday Oculi in the branch congregation at Pecatonica, Ill. H. G. Schmidt.
Address: Kev. L>. v. Sokeuok, Rovktorä, Ill.

Election results.

It is hereby brought to the attention of the Venerable Synod of Missouri 2c. that.
Dr. O. Siemon
to the settled office of professor in our high school at Fort Wayne was finally unanimously elected.
St. LoutS, Mo, March 28, 1882.
C. F. W. Walther,
d. Z. Sec. of the Electoral CollegeS.

Display and warning.

Mr. Th. Fr. F. Hahn, formerly pastor of the congregation in Monmouth, Adams Co., Ind., has proven himself unworthy of the office and has resigned the same in the aforementioned congregation in order to avoid being removed from office. But because he has not only not repentantly acknowledged and confessed his gross sins and manifest offences, in spite of repeated, severe, fraternal punishment, but has also attempted to creep back into office, the undersigned deems it time to suspend the said Mr. Th. Fr. F. Hahn from his membership in our Synodical body until the next session of our District Synod, and to give public warning of his reinstatement until then.
Cleveland, O., d. March 11, 1882. i. H. Niemann, p. t. Pres. of the Middle District.

Invitation and request.

Undersigned requests all ministers and fellow believers to send him addresses of such Lutherans known to them who have moved to Texas and have not yet been served with God's Word.
By order of the Mission Commission of the Southern District...
T. Stiemke, Houston, lex.

The Eastern District

of the Synod of Missouri, Ohio, &c. St. will, God willing, hold its sessions this year from May 3 to 9, at the congregation of the Rev. H. Walker, in York, Pa.
Each pastor is hereby reminded that he must bring his parochial report of the year 1881 or, if he cannot come, he should send it to the undersigned.
The subject of the discussion will be the words of the interpretation of the third article: "But the Holy Spirit has called me through the gospel in the right united way.
Faith. " N. Sörgel, secretary.

All registrations should be in my hands at least 14 days before the start of the sessions.
If, on the arrival of any train, there should happen to be no one at the station to meet the synodals, go down the street (vuks) leading into the city from there 3 squares to LioZ strootz then down the latter 2)H squares on the right to 114 Alest King Street. H. Walker.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, God willing, on the 7th of June, at 10 o'clock in the forenoon, at the Jm- manuel church of Mr. ?. G. Küchle at Milwaukee, Wis.
The main subject of discussion will be the continuation of the answer to the question, "What are the characteristics of a well-grounded truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?" - Negotiations begin with the 10th thesis. (See "Lutherans," Year 32, No. 11.)
A pastoral conference will be held on the morning of June 14. - The pastors do not want to forget to bring their parochial report from the year 1881 to 1882 - and a complete one at that - to the Synod. Aug. Rohrlack, Secretary.

* , *
All those who intend to attend the Synod are requested to notify the undersigned by May 15 at the latest, whereupon each will be given his quarters by a postcard sent to him in good time.
G. Küchle,
1122 SkuubiLn 8t,r., bkil^vaukee, ^Vis.

Conferenz - Ads.

The Distriets Conference of Central Illinois will meet, s. G. w., at noon April 18 (Tuesday after Quasimodogeniti) in Concordia College at Springfield, and hold its sessions until the evening of April 20. - Registration would like to be made a week in advance to Mr. ? F. Lochner.
A. D. Greif.
The members of the former Southern Indiana Concordia Conference will meet April 18-21 at? G. Bachmann at Evansville, Ind. F. W. Äruggemann.
The Pastoral Conference of the 2nd District of Minnesoffn will meet, s. G. w., April 12 & 13 at ? F. W. Lange. _____ K. M e'n d e.
The Cleveland Districts conference will meet, s. G. w., April 18, at Lancaster, O. H. Weseloh.
The Eastern Michtgan Pastoral Conference will meet, s. G. w., April 18 and 19, at the church of Mr. ?. List to.Rosevillr. H. W. Schroeder.
The I. District of the Minnesota Pastoral Conference will meet, s. G. w., April 25, at the undersigned. - Picking up from Benton the evening before. Th. Krum vict.

Proceeds to the treasury of the Illinois - District:-

For the synodal treasury: By?. Wagner in Chicago "for the kingdom of God" from Mrs. Lübke and Mrs. Beduhn each -1.00. Professor E. Hamann in Addison, synodal contribution for 1881 and 1882, 4.00. H. C. Zuttermeister in Chicago 15.00. ?. Gieseke's congregation in Secor 8.00. ?. Nachtigall's parish in Wartburg 4.00. ?. Müller's parish in Ehester 7.25. (Summa -40.25.)
For the building fund: By H. B. in Addison 20.00.
For the new building in St. Louis: By ?. Große in Har- lem by C. Mueller 3.00, P. Munstermann 1.00, W. Radke and Fr. Schkwedler 2.00 each, W. Drechsler 7.00. ?. F. Lochner in Springfield 25.00. By ?. Loßner at Lake Zurich by H. Thies, H. Meyer and E. Gräber each 5.(0. From Chicago: by ?. Bartling by Karl Bornhöft Sr. 5.00 and Fr. Heß 50.00; by ?. Succop by H. Biermann 100.00, Ed. Klotz 35.00, Fr. Höft 25.00, A. Eich and H. Zell 10.00 each, Tb. Czech 7.00 2nd round, E. Schneider 2.00 I. round, I. Krüger and H. Brunke 5.00 each; from ?. Enaelbrechts Gem. 5.00; by ?. Reinke by R. Rasch 10.00, Karl Thoms 1.00. (S. - 325.00.)
For inner mission: By ?. Great inHarlem byA. Amling 2.00. Mrs. B. Wilken in Addison 1.00, H. Matthews 5.00. (S. -8.00.)
For inner mission in the Northwest: Through ?.Brunn in Strasburg by F. Döring 4.00. From the mission fund of ?. Lewerenz' congregation in Effingyam 1.29. (p. -5.29.)
For Negro Mission: L. Stünkel in Addison 3.00.
For Nelson Lee, Negro, at Springfield, Ill: L. Stuenkel at Addison 1.00.
For heathen mission: Epiph. coll. of ?. Eirichs Gem. in New Minden 13.87.
For emigrant mission in New York: ?. Müllers Gem. in Ehester 4.00.
For emigrant mission in Baltimore: ?. Müllers Gem. in Ehester 3.25.
For poor students in St. Louis: By?. Bartling in Chicago from Women's Club for Theod. Kohn 16.00 and by I*. Succop das. by Women's Club for G. Stark 12.50. (p. -28.50.)
For poor students in Springfield: From Chicago: durcb ?. Wagner from Mrs. Tolzmann 2.00 & by ?. Succop from Wittwe Brandenburg 2.00; by ?. Wunder from the Younger's Club for H. Spannuth 5.00; by ?. Engelbrecht v. Jüngl.- Verein für Ö. Lugenheim 10.00; by ?. Wagner v. Jungfr.- Verein für Graupner 20.00. (p. -39.00.)
For poor students in Fort Wayne: Through ?. Miracles in Chicago, birthday coll. for C. Köbel, 13.15. Through?. Bartling das. v. Jüngl.- Verein for E. Albrecht 16.00. (p. -29.15.)
For poor students in Addison: By ?. Wagner in Chicago from the Women's Association 20.00. By ?. Hölter there from the Women's Association for Feustner 10.00. (p. -30.00.)
For the widow's fund: H. C. Zuttermeister in Chicago 10.00. ?. Nightingale in Wartburg, contribution 4.00. (S.-14.00.)
For the deaf and dumb: From Chicago: by ?. Engelbrecht by Mrs. Ernst, Mrs. Koopmann and C. Schulz 1.00 each, N.N. 20. Mrs. Köritz 10 00, Mrs. F. Hänsckel 1.00; by ?. Succop by F. Wakendorf 2.00. communion coll. by ?. Lewerenz' Gem. in Effingham 6.79 and from the piggy bank of Lunow's children 2.00. (S. -24.99.)
For the orphanage bet St. Louis: By ?. Heinemann in Okawvill "dby Mrs. Hedemann 1.(0.
For the Milwaukee Progymnasium: ?. Lochner in Springfield 5.00.
For the studying orphan boys from Addison: By ?. Loßner at Lake Zurich by Mrs. M. Klipp 2.00 and by s. pupils 1.30. By Teacher Trupke at Nicollet, Minn. by Martin Dahms for W. Köpcken .10. (p. -3.40.)
For burned in Michigan: By ?. Brunn in Strasburg by F. Döring 1.00.
For? Kruger's commune in Elizabeth City, Minn.: ?. Strieter's parish in Proviso 11.58.
For?. Oetjens commune in Richford, Wis.: By ?. Wagner in Chicago by H. Z. 2.00, F. Z. 1.00, Ch. Sch. .50, N. N. 1.00. (S.-4.50.)
For the community in Fergus Falls, Minn.: By?.Hölter in Chicago by H. Dreckschmidt 2.00.
For the Gem. in South Chicago, Ill: From Chicago: G. Rittmüller 2.50; by ?. Miracles by K. Boseck 2.00; ?. Wagner's Gem. 63.00; by ?. Hölter: Hockz.-Coll. at A. G. 8.00, G. Pudewa 5.00, H. Dreckschmidt 3.00, C. Jäkel sen., C. Jäkel jun., C. Mäker and A. Thiele each 2.00, F°. Mesenbrink, A. Prochnow and I. Gresener 1.00 each, W. Schultz, H. Budnick, A. Zielke, H. Teßmann, N. N. and N. N. .50 each. From the mission fund of?. Hallerberg's congregation in Quincy 7.00. (p. -104.50.)
For the parish in Petersburg, Ill: Neujabrscoll. v. ?. Griffin's parish in Chandlerville 5.76. From the missionary treasury of ?. Hallerberg's parish in Quincy 7.00. (p. -12.76.)
For?. Henkel's Gem. in Logan, O:- G. Rittmueller in Addison 2.50, C. Dammeyer 3.00. ?. Wagner's church in Chicago, 19.00. From the missionary fund of ?. Hallerberg's church in Quincy 7.00. (p.-31.50.)
148. to the two-thirds sum required for the new building at St. L 0 uts were paid: by ?. Engelbrecht in Chicago 5.00; by ?. Reinke that. 11.00; by ?. Lochner, Springfield, 25.00. Subscriptions were subsequently made: by ?. Great Gem. in Hartem 73.75. (p. -114.75.)
Addison, Ill, March 17, 1882. h. bartling, cassirer.

Income to the Michigan district treasury:

To the synodical treasury: From the congregation at Frankenmuth - 32.15. A. Mittelberger at Saginaw City 2.00. Congregation at Caledonia 1.26. Congregation at Lisbon 5.90. Congregation at Big Rapids 5.58. Congregation at Amelith 7.02. (Summa -53.91.)
For the deaf and dumb: By ?. Schwartz of his Sunday School 2.76. I. Bechmann 2.24. Gem. in Lenox 1.50. Gem. in Ludington 1.90. By ?. Hertrich of N. R. .50, by G. Schippmann .50. Mrs. M. S. in Monroe, an Actie, 5.00. ?. Arend's confirmands 4.00. (S. -18.40.)
For pamphlets: Gem. in miller 6.05.
To the widow's fund: Comm. in Richville 4.00. Comm. in Saginaw City 11.57, N. N. 1.50. ?. I. P. Karrer 2.00. G. Frank in Amelith .50. To I. Bröhms wedding in Monroe ges.

1.47. P. Gose 2.W. P. Hertrich 5.00. P. SchwankvSky
2.00. comm. in Hadley 6.00. (p. -86.04.)
For Negro Mission: Congregation in Frankenmuth 25.18.
Congregation in Montague 2.00. G. Lang in Frankenlust .75.
Congregation in Monroe 6.78. Congregation in Saginaw City 5.85, Andr.
Mittelberger 3.00. P. MuellerS Confirmands 1.66. Teacher Meiers
school children 2.30. Mrs. M. S. in Monroe .50, Mrs. L. Eichbauer .75.
Mr. & Mrs. Schumacher in Sturgis 3.00. (S. -51.74.)
For inner mission: Montague congregation 8.00. Moltke congregation
6.00. Frankentrost congregation 8.00. St. Joseph congregation 4.75.
Richville congregation 8.50. Lisbon congregation 10.80. Ridgeway
congregation 6.82. P. Weisel's congregation 6.60. Benona congregation
2.06. E. & I. Ruthowsky in Detroit .50, H. F. Klinge 2.00. (p. -64.08)
For Emigr. -Mission: Comm. in Monroe 6.00. From the Women's
Coffee in Adrian 10.00. (S. -16.00.)
For heathen mission: Gem. in Amelith 4.42.
For sick pastors and teachers: congreg. in Monroe 8.50. congreg. to
Sandy Creek 4.40, G. Fiedler2.00. kS.-14.90.)
To seminary building: Montague congregation, 2nd plat, 54.50.
Frankenmuth congregation, 1st plat, 200.00. Lake Rrdge congregation,
2nd plat, 72.00. P. Huegl't's Detroit congregation, 2nd plat, 78.75.

Common in Franknrtrost, 3rd payment, 25.00. "Common in Amelith
21.40. Common in Waldcnburg 15.16. Common in Saginaw City, 2nd
payment, 46.75. (S. -513.56.) Subscribed: Township of Frankenmuth,
750.00. Township of Amelith, 300.00.
For burned in Michigan: By Kasflrer Renfer 36.20.
To the household in Fort Wayne: From the Evensong Coffee in
Adrian 7.00.
To the household in Springfield: From the Evensong Coffee in Adrian
7.00.
For St. Llair parish: Montague parish 1.45. Amelith parish 4.10. (p. -
5.55.)
For poor Michigan students: Gem. to Sandy Creek 4.60.
For poor students in Fort Wayne: Dom Women's Club in Montague
for Drögemüller 8.40.
To the orphanage near St. Louis: Students at Montague 1.40. H. F.
Klinae at Detroit 2.00. (S.-3.40.)
To the orphanage near Boston: pupil at Montague 1.40. To the
orphanage at Addison: pupil at Montague 1.45. Detroit, March 13,
1882. Ch. Schmalzriedt, Cassirer.

Siagekomme" in the caste de- "Eastern" district:-

For the synodical treasury: from the congregation in reserve -12.00.
congregation in Port Rickmond 31.66. congregation in Washington
12.16. (Summa -55.82.)
For the widow's fund: N. N. by Fr. Zollmann 2.00. N. R. by Fr. Ahner
5.00. Burial collection at Dorothea Kröning's in Wolcottsville 2.25. ?.
Frinckr Sr. 6.00. k. Dreyer 4.00. N. N. by P. Gram 5.00. (S. -24.25.)
For the new building in St. Louis: Cohoeton congreg. 3rd Sdg., 20.00.
E. Militzer through Fr. Her 25.00. k.Her 5.00. k. Biewend's congreg. &
women's congreg. in Boston 200.00. martini congreg. in Baltimore, 5th
Sdg., 83.00. congreg. in Ashford, 3rd Sdg., 10.00. trinity congreg. in
Buffalo, 8th Sdg., 28.50. congreg. in Tonawanda 50.00. (S. 371.50.)
For college maintenance: comm. in New Dork 10.10 and 8.60. St.
John's comm. in Williamsburg 1^16 & 15.44. (S. -45.30.)
For the orphanage near Boston: Congregation at Hartem 4.00.
Congregation at Weußville 6.IX). By?. Geyer at Serbin, Tex. child's coll.
at A. Kalbas, 1.50. N. N. by P. Ahner 2.00. Gem. at Martinsville 6.00. N.
Schwartz at Pittsburg 10.00. (S. -29.50.)
For the orphanage at Mt. Vernon: Gem. in Härlein 4.00.
For inner mission in Western New York: congreg. in Eden Valley
12.00. congreg. in Cohoeton 5.01. congreg. in Wellsville 6.00. wedding
coll. at Biewartz's in Wolcottsville 2.25. Mrs. Scharburg by I". Frincke,
Sr. 1.00. Gem. in Tonawanda 3.26. (p. -29.52.)
For the deaf and dumb: N. Schwartz in Pittsburg 5.00. High T. Coll.
at E. Frank's in Richmond 9.50. (S. -14.50.)
For Heathen Mission: I. F. Schulz by P. Rademacher 5.00. Gem. in
Lonaeoning 3.00.
For poor students in St. Louis: Gem. in Port Rtch- mond 7.74.
For poor students in Addison: Gem. in Washington from baptismal
font 2.84.
For the congregation in St. Clatr, Mich.: Trinity congregation in
Buffalo Oct. 17.
For inner mission in the West: Gem. in Port Richmond 31.47.
Signed up for seminar construction:
From the comm. in Kingsville tentatively 55.00.

Correction.
Page 23 -11.44 have been erroneously receipted by the parish of
Cohoeton for the burned in Michigan. This sum belongs to the
orphanage at Boston.
New Dork, March 3, 1882. I. Birkner, Kasflrer.

To the church building

the Lutheran Church of the Holy Trinity in Log an, Hocking Co., O-, has
received the following gifts of love: From Prof. Dr. C. F. W. Walther -
10.00. Through Mr. H. Bartling in Addison, Ill, 31.50. From the Women's
Association in Dundee, Ill, through Mr. Wm. Kammann 15.00. By Mr. ?.
G. Runkel at Aurora, Ind. by, 3.50. N. N. at St. Paul, Minn, 1.00, by Mr.
Rank there 1.00. N. N. at Detroit, Mich. by, 1.00. N. N. at Boston, Mass.
by, 1.00. N. N. at Lenzburg, Ill. by, 1.00. N. N. at Springvtlle, N. sy. by,
1.00. ?. E. Aulich at Ellisville, Wis. of, 1.00. P. H. A. Preus at Kenser,
Wis. of, 1.00. Mr. Heinrich Kruke at Hampton, Iowa of, 1.00.
The faithful Saviour Jesus Christ, who leaves no good thing
unrewarded, repay the dear givers for their good deeds a thousandfold,
both in body and soul. Amen.

H. Henkel, k.

For the orphanage in Addison, Ill.,

n kind gifts received since October 20, 1881: From P. Mueller's parish in
Kankakee, Ill: 25 Uard of clothing, 13 pairs of stockings, 1 Pr. of shoes,
4 dresses, 4 jackets, 1 shirt, 1 pair of pants, 1 skirt, 3 vests, 2 fur collars,
2 hats, 2 shawls. By H. Heinrichs in Arlington Heights, Ill, 1 quilt. By 2nd
Runkel in Aurora, Ind. v. Mrs. Blum -2.00 as Christmas gift for Philip and
Laura Schneider. By Christine Trrichler in Maple Works, Wis, 1 paquet of
rimmed dresses. By P. I. Walker in New London, Wis. 6 aprons, 3 bustle
shirts, 5 colored shirts, 7 pr. stockings, 2 sheets. From York Centre, Ill:
from F. Meier4 pairs of stockings, 7 aprons, 2 dresses, 1 pair of boots, 3
pants, 1 skirt, 1 jacket; from F. Deicke 2 jackets, 1 petticoat, 4
handkerchiefs, 1 smock cover, 1 towel. From the Woman's Club in V.
Rabe's Cross Cong. at Uorkville, Ill, 6pants, 2jackets, 6 pr. stockings.
From Pekin, Ill, through teacher H. Lotz of his pupils 1 quilt and through
P. Witte the clothes of the deceased. Catb. Liescketd. Through teacher
Backhaus in Venedy, Ill-, from the Rähverein and etl. "ndern Frauen 15
Knabenhosen, 12 MLdchenhosrn, 6 Busenhem- drn, 11 Mädchrnhemd,
1 Mütze, 11 Lecbchnr, 15 Kleider, 7 Taschaschücher. From P.
Mennicke's Gem. in Rock Island, Ill: for boys, 3 suits, 5 shirts, 3 caps, 3
r. skirts; for girls, 5 breeches, 6 dresses, 3 woolen petticoats, 8 shirts, 4
aprons, 6 bodices, 3 handkerchiefs, 3 woolen caps, 26 pr. stockings, 2
pr. shoes; also 1 quilt, 1 sheet. From the Rähverein in P. Hallerberg's
comm. at Quincy, Ill, 18 pairs of trousers, 14 jackets, 3 sheets, 13
dresses, 5 aprons, 40 shirts. From Milwaukee, Wis. of Geo. Brumder
several booklets (beads); from Kückle's Gem. from the Woman's Club,
14 shirts, 7 dresses, 10 smock covers, 13 aprons, 6 pants, 5 pr.
Stockings; from Mrs. Thrantor 3 girls' shirts, 1 woolen cap; Mrs. Hartmann
1 crocheted shawl, 2 Pr. Gloves; Mrs. E. Buckholz 1 crocheted shawl, 1
pair of Stockings; Anna Greuel 1 crocheted shawl; Mrs. Steckow 1 Pr.
Girls' Trousers, 2 Pr. Gloves; EmilieLast 1 woolen girl's cap, iKnabrn-
shawl; Mrs. Krüger 1 Knabeyshawl; Mrs. Lawonn 1 dress, 1 apron, 1 Pr.
stockings; Mrs. Dreier 2 Pr. girl's trousers, 1 Pr. Stockings; Mrs. Kröning
1 woolen girl's cap, 1 pair of stockings; Mrs. Zeise 5 hoods, 1 woolen
girl's cap, 5 shawls, 4 woolen girl's jackets, 7 boy's shawls, 2Pr. gaiters,
4 pairs of stockings; Mrs. Glawe 2 boy's suits. From Crete, Ill: by Mrs. P.
Brauer, of the Rähverein, 15 shirts for boys, 3 for girls, 5 aprons, 8 pr.
stockings, 1 pr. gloves, 4 uard trouser stuff, 10 bn. calico, 2 pairs of girls'
trousers; from Mrs. I. O. Meier 1 dress and 1 coat. By teacher Elbert at
Courtland, Minn: Aunt Minna 3 pr. stockings, 2 shirts, 2 sheets, 2 towels,
1 petticoat, 1 bale of yarn; from his niece, 2.50. From the Woman's Club
n P. Riedel's comm. in Bloomington, Ill, 3 quilts. From Nieollet, Minn: by
Christ. Stolt 1 quilt, 2 shirts, 13 sts. Calico, 2 pieces woolen yarn, L. D.
1.00. Emma König in k. LoßnersGem. in Lake Zurich, Ill., llhandkerchiefs.
Mrs. W. A. Plötz in Oshkosh, Wis. 12 girls' shirts. Mrs. Wm. Schetwe in
P. Ruoffers Gem. bet Ea'gle Lake, Ill, 5 aprons. D. Kornhaaß in P.
Grosses Gem. in Hartem, Ill, 1 sack of potatoes, 1 p. of grain, I p. of oats.
From P. Ra- melow's Gem. in Elk Grove, Ill.: by H. Busse andH. Kruse
of District No. 1.10 p. grain, 2 p. oats, 16 p. Potatoes, 1 ham, 1 shoulder
of pork, 2 pieces of bacon, dried apples and beans, 4 pieces of beef, 1
proom and 3.00; by H. Take and H. Beer of District No. Il. 11 p. grain, 7
p. oats, 10 p. potatoes, S. roots, 1 piece of bacon, dried apples and 2.90;
by Joh. Meier & Joh. Mölnick of District No. Ill. 10 p. potatoes, 17 p.grain,
2 p. oats, 23 sausages, 2 aspics, 5 lbs. sugar, tr. apples, 1 shoulder of
pork, 12 pairs of shoes. From P. Grosses Gem. in Addison, Ill: by D.
Krägel 4 p.t. wool yarn, Heinr. Heuer 3 sack potatoes, 3 p. oats, by Prof.
Selle 3 dresses, 1 apron, 1 petticoat, 4 pillow cases, by Chr. Greve 15
sausages, Chr. Heidemann 1 tr. skirt, Karl Klasen 1 sack potatoes, Wm.
Heuer 4 p. do. From Chicago, Ill: from I?. Engelbrechts Gem. from Aug.
Gurjan 1 pair of shoes and tr. dresses, Mrs. Car. Riedel 6 shirts, 8)H Nd.
potton flannels; from I'.Bartling's Gem. by C. Kemnitz 1 S. parsnips, 1 S.
roots, 6 dozen celery 2c., 4 dozen cabbages, Mr. Siget I sack of roots,
Mr. Grebenow 12cabbages, S. onions, Joach. Stamme 1 s. roots, s.
onions, Joh. Mau 1 s. onions, Hrn. Volker I s. onions, 1 s. roots, s.
potatoes, Mr. Huchshold IS. Onions, I p. red beets, I p. roots, Ch. Mau 1
p. onions, Johann Jakobs 1 p. roots, 1 bushel onions & celery, Joach.
Mau 1 p. of roots, 1 bag of beets, Mr. Bobenderade)H Bu. Onions, Bu.
Roots, 12 cabbages, L. Heinke I hat, Mrs. Buske I packet tr. clothes, Mrs.
Adam 6 handkerchiefs, 3 pr. stockings, 2 collars, Il Ad. Kattun, I Packet
r. dresses, N. N. 1 pair of boots, 2 pairs of shoes, F. Hints 1 Pr. boots,
worn dresses, L. Heinke 3 skirts, 4 vests, 3 tr. trousers, A. BuSke 2 tr.
skirts, Il Sausages, v. H. C. Zuttermeister I Barrel of Apples, v. J. N.
Raithel I box of oranges and sack of nuts, by Brauns & Rinehart 20 Nd.
calico, 2 trousers, 1 doll, 5 pairs of stockings, 1 dress & 1 jacket; by Joh.
Thurn in P. Lochners Gem. by H. Bergemann 1 hat, I Pr. old shoes, H.
Fündt 5Nd. muslin, Karl Kunde 16 Uard muslin, Christ. Guderjahn I sack
of peas, Hrn. Steffer 1 bor Candy, 1 box Nüsse" 1 box Lichter, from the
Hamburg District of N. N. 1 pack of tr. stuff, Herr Stucker 1 rest Muslin, 2
Pr. stockings, Ch. Koch 23 handkerchiefs, 1 pound Candy, H.
Schierhorst 10 Jard Kattun and I piece of wool yarn, Matth. Wölner 20
Jard calico, 6 Dard Gingham 6 spools of twine, N. N. 1 pack of tr. stuff,
Doris Heidorn 3 towels, I sheet, N. N. 1 pack of toys, 1 sheet, C. Jörn 1
pack of tr. stuff, C. Esemann 1 pack of worn clothes, Mrs. Brinkmann 2
pows, I Shawl, 1 boy's capc, 1 pair of gloves, I piece of ribbon; from I'.
Hölters Gem. of Mrs. Steuger 5 aprons, 4 dolls, 2 pairs of gloves, Paulina
Peters 1 box of nuts, candy and cake, Joh. Schröder 2 sbawls, 2 dresses,
Ecart 2 pr. stockings, 3 handkerchiefs, N. N. I remainder calico, I pennal,
1 picture book, 1 pr. stockings, I comb, 1 pr. gloves, 4 handkerchiefs, I
shawl, worn dresses, Löwenau 6 pairs stockings, Julius Gresens 12
pairs.

Stockings, 6 Boxes of Ink, 1 Box of Toys, 2 Bureaus, Bro. Fieberitz 1
Pants, 1 Vest, Marie Keller 1 Hat, 1 Pr. Stockings, 3 Pair of Leather
Gloves, 4 Uard Flannels, 8 Shirts, 1 Pair of Underpants, 6 Collars, 3
Briefs, Mr. Staats 24 Trumpets, Emma Tatge 2 Dolls, 2 Handkerchiefs,
2 Pair of Stockings, Mrs. Haverland 4 Pr. Stockings, 13 Ad. Gingham,
Johanna Prochnow 6 handkerchiefs, 2 dresses, I. Behserdich 10 Uard
calico, I. Witthans 15 Ad. Kattun, 54>6 W. Muslin, 1 Remainder Stiffing,
E. Teßmann 2 Shawls, I Bonnet, Virgin Mein 60 Pf. Candy, N. R. 4 Pr.
Boots, 2 Pr. Shoes, Emma Meier 3 Boxes & 8 Handkerchiefs, M.
Oechсле 2 Boxes Candy, Il pair of stockings, Mrs. Menge I tablet, 1
penny, I ink box, 5 pairs of stockings; from Mrs. Henriette Reeske in P.
Reinke's Gem. 18 Ud. calico, 7 Pr. stockings, 6 handkerchiefs; from H.
Schulz in B. Wunders Gem. 106 nice boxes of candy and cake, 1 skirt.
H. K. W. L. in Lyons, Ill, I slaughtered sheep.
Many thanks to all dear donors in the name of our 105 orphans!
Addison, Ill, Feb. 18, 1882, John Harmentng, orphan father.

Receipt, thanks and request.

Since July I of last year, the following gifts of love have come into the
treasury for the support of poor students from the Southeastern
Conference District of Missouri: From Father Sandvoß -2.00. From my
congregation 5.00. At the wedding of Father Huhn and Miss Anna
Schwensen in Baden, Monday, collectirt, 8.30. By Father Grimm in
Washington, Monday, at Mr. Klingstk's wedding collectirt 3.25. At Father
Link's birthday party collectirt 14.40.
Heartfelt thanks to the kind givers. May the Lord be a merciful
recompense for their good deeds in time and eternity. May the urgent
and friendly request: that this fund be more generously endowed than
has been done so far, not be in vain. About ten students need support
from this fund. Among them are some who are completely destitute and
orphans. Often the most necessary support could not be granted to them
because the fund was not sufficient.
Therefore, dear Christians, who pray that the Lord may bless our
institutions of learning, for the equipping of faithful laborers in his
vineyard, help in your part by your gifts of love for poor students, that the
laborers in the Lord's harvest may become more.
North St. Louis, Mo., March 21, '82. C. C. E. Brandt.

For Mr. kunt. em. Fr. Brunn in Steeden the undersigned received
since I. July v. J. from: Mr. P. E. I. Frese -5.00. Through the same from
Mrs. Henriette Frese 5.00. From Mrs. Henriette Burlage 5.00. Mrs.
Mathilde Frese 3.00. N. N. 1.00. In all I received in the last year for father
Brunn 40.60, which are transmitted to him after deduction of the costs
for postal orders.
In the name of the dear Father Brunn, heartfelt thanks are due to all
who have remembered him with grateful love.
To my former fellow students, I again request that you send gifts of
love to our former teacher, who is weak in body.
North St. Louis, Mo., March 21, '82. C. C. E. Brandt.

Received for the English Lutheran mission in the West:

By Mr. Kasflrer Roschke of the parish of the Rev. Polack at
Uniontown/Perry Co, Mo, -8.60. Collected at Mr. Steffen's wedding
there 1.40.
C. F. Lange, Kasflrer.
509 k'rLnrlcllll Ave., 8t. I "ools, Llo.

New printed matter.

Lutheran Hymns. For the use of English Lutheran Missions. - St. Louis, Mo. 1882....

Our English missionary does not find orthodox English hymnals
everywhere. In order for him to be able to have orthodox hymns sung in
the church services, it was deemed necessary to have a number of them
printed. The above collection contains 16 songs and some verses;
among them: Allein Gott in der Höh 2c., HErr JESu Christ, dick zu uns
2c., Liebster JESu, wir 2c., Ach, bleib bei uns, HErr JESu Christ 2c., O
JESu Christe, wahres Licht 2c., Laß mich dein sein 2c., Ein feste Burg
2c., Wir glauben all 2c., Aus tiefer Noth 2c., Nun freut eüch lieben
Christen 2c., Ich habe nun den Grund 2c., Nun danket alle Gott 2c.,
JESus Christus unser Heiland 2c. This English follows the German text
as closely as possible. The "ledern are accompanied by 15 melodies.
Perhaps this collection will also serve many a German congregation
who, when they occasionally hold an English service, e. g. at church
consecrations, New Year's festivals 2c., are embarrassed on account of
the songs. 100 copies will be sent postpaid for -6.50, 13 copies also
postpaid for \$1.00. A single copy will be sent on sending in 10 cents
(postage stamps). G.

The New Testament in 80 Pictures.

This book shown in the previous issue is also available from the
"Concordia-Verlag". Price with postage 65 Cts.

Changed address":

Rev. HueosAeo, Lox 356, Rock Islnoch, IU.
Rev. H. Loeko, vockle^toivo, ^aeksoo 6o., lock.
Rov. IV. I". k'lseker, Lox 1624, Likkurt, lock.
LI. Ooorelmuno, 126 vuoeuo 8tr., lockluonpoUs, lock.
II. Iloolter, 304 kordes 8tr., kittsdurAk, ku.
IrLUKOtt Olnsner, öox 1598, kort IVs^oe, lock.
L. v. Loselelskl, 6or. 8tk L IVLskloxtoo 8trs, Holoo^, w.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.
8.

St. Louis, Mo. April

15, 1882, No

Pastor Johann Friedrich Bün-
ger.

(Continued.)

Around Easter of 1833, having returned from the university to his parents' house, sick and miserable in body and soul, our Bün-
ger underwent a cure here and then, in August of the
aforementioned year, visited the baths in Radeberg, a small town
about three hours away from Dresden. God also blessed this spa
treatment to such an extent that Bün-ger went to Dresden after
completing it, in order to prepare for his first theological
examination here, where he could again enjoy the company and
comfort of his friend Brohm.) Thus he studied with the greatest
zeal and the best success; so that his rationalistic examiners, who
were nothing less than kind to him, could not fail to give him the
censure "well" (passed) on the basis of the exam "*pro licentia
concionandi*" (which he passed in March 1834), as we can see
from a certificate that is still available to him. He did not petition
for admission to the second examination until the beginning of the
year 1837, partly because of his suffering condition, partly
because he had until then had reservations of conscience about
entering a state church pastorate. Finally, however, he had
decided to submit to the second examination, leaving his future
entirely to the government of his God and Savior. Since admission
to this examination required a certificate from the superintendent
within whose diocese he had lived immediately before, he
requested such a certificate from the superintendent of the Ephory
of Rossen, to which his hometown of Etdorf belonged. The
superintendent J. Ch. Große, a rationalist, presented him with

*) In order to be elected as a preacher in Saxony, one had to take two exams
after completing his university studies. The first was called the "*examen pro
licentia concionandi*", i.e. the examination to obtain permission to preach
somewhere in the regional church upon request, which examination had to
be passed before a commission of professors in Leipzig since 1833. The
second examination, to which one could only be admitted two years later,
was called the "*examen pro candidatura*", that is, the examination before the
regional consistory to obtain the ability to be elected.

For under January 20, 1837 the following testimony: "Mr.
Friedrich Bün-ger from Etdorf has led a completely blameless
life since his departure from Leipzig. Since he suffered from
chest problems for quite some time and, in order to free himself
from them, had to take several cures that removed him from his
parents' home, he was forced to postpone his application for
admission to the elective examination until now. He
participated in the local homiletic and catechetical candidates'
association only for a short time, because not only did his
strictly orthodox dogmatic views cause significant conflicts
(clashes) at the conferences, but also his health
circumstances, due to the two-hour distance of his residence
from here, especially in "bad" weather and on bad roads, made
it very difficult for him to appear in person. He has not, however,
refrained from sending in from time to time a sermon for my
perusal, and has thereby proved that he elaborates textually
and scripturally, according to well-ordered disposition,
thoroughly and for the Christian edification of the hearers, and
has made familiarity with the Bible, as well as firmness and
consistency in the assertion of his views, his own. Hopefully,
as he enters more into business life, he will also mellow in
regard to his dogmatic system, and thus become a beneficent
minister of the religion and church of Christ, as he lacks neither
a learned knowledge of Christianity, nor a noble zeal to work
beneficently for its advancement." So far the testimony. - As
benevolent as this testimony was for a rationalist, it served little
to recommend our Bün-ger to his rationalist examiners; rather,
it had the consequence that the Landeskonsistorium, in the
examination set for him in April, 1837, dealt with him only the
more severely, and gave him only the grade of "sufficient cum
asterisco" (that is, somewhat more than sufficient).
issued.

In the interim between his first and second exams, Bün-ger had
occupied himself in the parental home with the instruction of his
younger siblings. However, after his father had passed away
towards the end of 1836 and the family he left behind had left
his father's house about a year later and had settled down.

Bün-ger accepted a position as a tutor in Pirna and finally in
Dresden. -

Like most of his university friends, our Bün-ger had also for
some time attached himself to a man and made use of his
spiritual counsel, who at that time was considered, even by
those Christians who felt repelled by him, to be the most
experienced pastor in the Saxon regional church and a faithful
witness to the old pure doctrine of our Protestant, Lutheran
church. This was Martin Stephan, at that time pastor of the
Bohemian congregation in Dresden at St. John's Church in the
Pirna suburb there, where he held both German and Bohemian
services. He was born on August 13, 1777 in Stramberg in
Moravia of poor but pious parents. In 1802 he entered the
grammar school in Breslau, where he was supported by devout
Christians. Later he attended the universities of Halle and
Leipzig. In 1809 he first became pastor of a Lutheran
congregation at Haber in Bohemia, but already after a year
(1810) he followed a call to the Bohemian congregation at
Dresden. The less God's word resounded in the other churches
of Dresden at that time, the faster Stephan's church filled with
the souls there who were eager for salvation; for Stephan really
preached the gospel, and that on the basis of his own
experience. In those days Stephen's church stood like a bread
house, in which every beggar may fetch fresh nourishing bread
in the time of bitter famine, perhaps the smallest and most
unadorned of the splendid city. Stephan possessed nothing of
the arts of worldly eloquence; at least the otherwise richly gifted
man did not use them. Barely moving a hand, seldom changing
his voice, without any verve in his expression, he simply recited
the counsel of God for man's salvation, showing as well the
spirituality and severity of the law and the lostness of every man
by nature, as the riches of grace of the gospel and the certain
help that every sinner could find in Christ. Whoever heard him
once felt, if he was not filled with the spirit of derision, deeply
moved in his innermost being, without quite knowing how this
happened. As little as his sermons, what one might think of-

The sermons, which he called "attracting," attracted them so powerfully that even many who resolved never to go to his church again, lest they should become even more restless, were drawn in again after a short time, as if by irresistible force. In his sermons, Stephan did not aim at appealing to the feelings as well as to the conscience. In this he benefited greatly from his considerable knowledge of human nature and the human heart. There could be no question of Stephan's intention to cause rapturous excitement through his sermons. Whoever had the courage to seek him out and seek advice and comfort from him, found the friendliest reception and, as a rule, the most proven advice and true comfort drawn from God's Word and rich Christian experience. This was such a well-known fact, recognized even by Stephan's opponents among the faithful pastors of the country, that they often directed the most helpless and distressed souls who turned to them to Stephan himself, as a man who, if anyone, would help them. Thus, little by little, Stephan's pastoral care extended far beyond Dresden. Of course, the unbelieving world finally became aware of him. At first regarded as a dead ruin from ancient times, not worthy of attention, he finally appeared to the world as a dangerous man who had to be stopped, because of his growing influence, not only on simple, uneducated people, but even on highly educated persons. As his predecessors, the excellent ^preacher George Petermann *) and Czaplowitz, had already held private meetings in the parsonage, so Stephan also held such. Beginning and concluding these with singing and prayer, he repeated the sermon he had preached on the previous Sunday with such practical applications to life as he had not been able to do in the pulpit. These private meetings, to which more and more souls concerned for their salvation flocked, were above all the ones that challenged Stephen's public fight from the side of the world. Therefore, as early as 1821, he was severely attacked in political newspapers **) as the founder of a new fanatical sect. Stephan did not accept this calmly, but responded to this in a political newspaper, in the "Nationalzeitung der Deutschen", among other things as follows:

"I am neither a cultist, nor a cult leader; I belong neither to an old, nor to a new cult; I hate all sectarianism and all raving. I am an Evangelical Lutheran preacher and preach the Word of God as it is written in the Bible. I build my church on the foundation of the apostles and prophets, where Christ is the cornerstone. I have and preach the apostolic religion which Luther preached so purely and courageously - I preach law and gospel, the knowledge of sins and the knowledge of grace in Christ - I preach faith in Jesus Christ, the incarnate God, and in his atonement for the sins of the whole world, which was accomplished on the cross. This

*) Whose beautiful writing "vom Selbstdenken und von Selbstdenkern" his intimate friend, the already mentioned W. G. Reiz, has published and endorsed in 1796. Petermann had already died in 1792.

**) Namely first in the "Correspondent from and for Germany".

I preach clearly, not in a wondrous mystical sense, but in the sense which our pious ancestors have honestly and clearly expressed in our symbolic writings. I have no particular religious opinion; my religion is neither above the Bible, nor below the Bible, but in the Bible; it leads to Christ and sustains with him. I preach my sermons in church, and the repetitions of them (this is what the unnamed man calls prayer meetings) in my parsonage only with the doors open. If the unnamed man" (correspondent from Dresden) "had loved the truth, he would have come to the church and the devotional hour and would have heard and seen for himself what was going on; but then he could not possibly have written the slander that he really wrote. He would have had to bear me and my congregation the testimony that we have pure Bible doctrines throughout. What he pretends of the rapturous dissipations of my congregation, which he spitefully calls a sect, is a mischievous invention, drawn either from the own treasury of his heart, or from the mouths of senseless rabble; neither madness nor murder has occurred in my congregation. *) Supposing, however, that such a thing had occurred, I would be no more to blame for it than other Dresden clergymen, in whose congregations such sad incidents have really occurred." When the public suspicions nevertheless continued, Stephan published two sermons in 1823 with a preface in which he wrote, among other things, the following: "But, some will perhaps say, even if false doctrine has not been preached in the church, is it not spread by the edification hours, is not thereby brought about fanaticism and sectarianism? - By no means; I preach in them no other doctrine than that which I preach in the church. They consist partly of repetition of the sermons, edifying explanations of the Bible, a short hymn from the hymnal, conversations on all kinds of subjects of true Christianity, communal prayer or reading aloud from generally recognized good Christian writings, e.g. Luther's writings and the biblical Summaries of the theological faculty at Tübingen (Leipzig 1709). All this takes place with open doors, and admission is permitted to everyone without exception, just as in church. ... It is not the place of assembly but false doctrine that constitutes a sect." In the following, Stephen traces the origin of his edification hours. Namely, in the beginning of the Thirty Years' War, all Protestant congregations and families had been expelled from Bohemia and Moravia by Emperor Ferdinand II. Since they had the same confession and the same constitution with us Lutherans, they had turned primarily to Lutheran countries, and a group of them in 1639 also to Dresden, where Elector Johann Georg II allowed them to hold their services in the apartment granted to their preacher. This was done for a number of years, until in 1650 the St. John's Church in Dresden was given to them for their free use. Because of those original services in the parsonage, however, it had become necessary for his congregation to have meetings for edification in the home of their preacher during the week. This, and not any tendency to enthusiasm and desire for segregation, was the origin of the now, since time immemorial, "church".

*) This, too, the correspondent had mendaciously asserted. W. [Walther]

near two hundred years customary religious meetings outside the church building. - In 1825 Stephan published a whole volume of sermons. In the preface to it he wrote: "What I have preached I believe myself with all my heart. I am firmly convinced that only the Bible can be a source of 'pure' Christian doctrine. Our pious forefathers drew from it and preserved the pure doctrine for us in the confessions of our Lutheran Church. To spread this pure doctrine is also my honest endeavor in this writing. In explaining and applying the divine truths, I have endeavored to follow the Bible everywhere, because I am convinced that the Bible can best explain itself. One saying explains another; one history becomes clear by another; one prophet gives light to another; one apostle becomes clear by another, and all prophets and apostles appear in Christ JEsu in their full clearness, and obtain through Him the proofs of their divine truthfulness." - At last, in 1833, a "Confession of Faith of the congregation at St. Johannis in Dresden" came out "at the same time," as it says on the title, "as a refutation of the accusations made to it and its pastor in some public papers." (Dresden, 1833.) A booklet of 74 pages, in which St. Stephen's congregation, even in the year 1833, makes the same simple sober Lutheran confession; referring thereby to all the acknowledged pure teachers of our church from Luther down to the latest time, and indeed by name. -

The dear reader will forgive us that we have allowed ourselves this digression in our description of the life of Blessed Büniger. We have not done this without intention. Our Büniger, as already mentioned, not only became closely associated with Stephan while in Dresden, partly as a private student and partly as a tutor; this association with him was also of decisive influence on his entire subsequent life until his undoubtedly blessed death. Many, even the benevolent, when they hear that someone was once closely attached to Stephen, are immediately filled with suspicion, as if such a person must not have been a true Christian, who carried his soul in his hands and managed with fear and trembling that he might become blessed, since, as is well known, poor Stephen came to such a sad end. But that suspicion, though not without fault, is, God knows, without cause. It was precisely the very serious concern for his blessedness, being ready to give up everything, everything, joy, goods and honor for the salvation of his immortal soul, that alone moved our Büniger and many of his university friends to join closely to Stephan. To be sure, when Büniger made him his counselor, Stephan was no longer what he had been before; many suspicious things came to light even then: but inexperienced as he was, he could not consider possible the inner fall of a man who for more than twenty years, as it seemed to him, had stood as the only last witness for the pure Lutheran truth in Saxony, and through whom thousands had been brought to a living faith in Christ, and through whom his soul had been brought to peace from nameless fears. *) Our Büniger well saw that

*)The writer of this biography had the same experience. It was only when no one knew how to help him in his difficult spiritual trials, when, on the contrary, even the

Stephan gave at least one evil appearance; but, alas! the believers of that time, and he too, were not accustomed to judge everything unyieldingly according to the written Word of God. Otherwise Bünger would have been, because it is written: "Shun all evil appearances". (1 Thess. 5,22), he would not have followed Stephan any longer, because despite all warnings he did not avoid evil appearances. It is true that at times Bünger was troubled by doubts as to whether Stephen was the man of God his followers thought him to be; but, first, these doubts seemed to him to be the sinful fruits of his suspicious heart, which he often secretly denied to God because he lacked certain proofs; and, secondly, it was said in his heart, "Where shall you go if you trust in this fellowship? Where else is pure doctrine, and where else true earnestness not to deny the same either in word or deed? Where is strict adherence to the confession of our church? *) Where is Christian experience, which can give me counsel in all, even the most grievous distresses of soul?" In short, his conscience was caught. So he remained there, where he had just found again all those of whom he knew that they, like him, "had given their souls for the name of our Lord Jesus Christ" (Acts 15:26), and were ready, like Paul, "not only to be bound, but also to die for the name of our Lord Jesus" (Acts 21:13). He saw with his eyes how idolatrously Stephen's most intimate followers worshipped him and how unconditionally they obeyed his decisions even in matters of conscience.

The first two pastors, who had a reputation for great Christian experience and to whom he turned for help, all directed him to Stephan, and only then did he turn to Stephan in writing, asking him for advice from God's word. He did this without any particular confidence in Stephan's person and without any particular hope of finding what he was looking for in him. For the sermon book of the same did not seem sharp enough to him at that time due to his state of soul, not urgent enough for deep repentance and penance. When the writer finally received the answer, he did not therefore vomit up the letter until he had fervently called upon God to preserve him from accepting false comfort, if such should be contained in the letter of answer he had received. But when he had read it, it was no different to him than if he had suddenly been transported from hell to heaven. The tears of anguish and distress he had cried for so long were now transformed into tears of true heavenly joy. He could not resist: he had to go to Jesus. Stephen showed him that he had long since experienced the repentance from the law which he was seeking; that he lacked nothing but faith: nothing but that he, as one who had fallen among the murderers, now gave himself up to the heavenly Good Samaritan. So that those who perhaps do not read the "Missionary Dove" may daily also be served. At the urging of several quarters, I recently procured their books themselves and were taught in 2 classes. visited the stations in New Orleans, Mobile and Little Rock. And In one year 46 were baptized; once 16, another time 22 were took it upon myself to see with my own eyes and to see nothing confirmed, all but 2 or 3 of whom still attend the church. A church but what was really there. Only of the latter, then, will I now order was adopted, 36 members with voting rights were present, present the main things to the dear reader.

In New Orleans, the beautiful great city, there are two to be in the most hopeful bloom, when - I am not allowed to judge places of work. At both, during the fortnight of my presence, I about the causes - but there came a setback, a saddened length what had led him to Stephan and what he had to thank him for, have attended the schools and the services at various times, decline followed and pastor and teacher, one after the other, and finally concluded with the question: "Shall I leave a man who by the grace of God has saved my soul?" Hereupon Rudelbach was deeply moved, and answered, "No, my dear W., you shall not leave him; remain mostly unexpectedly. The first place is *Sailors'* Home, near the followed calls to German congregations. Mr. Rev. Obermeyer harbor. Here I found about 130 children on the daily school roll. has since taken care of the adults with preaching and as much Present were of these in the upper class with Mr. Teacher Dir: as is otherwise possible for him, and Mr. Studiosus Crämer has of man!" Schreiber accepted this warning with heartfelt thanks and 30, in the lower class with Miss Watson: 53. Attention and interrupted his studies in St. Louis so as not to let the suddenly followed it as far as God's grace opened his eyes. progress in reading, writing, and the like, however, did not quite orphaned school go under. Sixty of the children are also already reach our good two-class schools. But the testimony of the together again. Thirty of the adults have asked the Committee of catechism went slenderly, and our best known hymns were their own free will to send them a missionary again soon.

*Stephan pointed out again and again that it was necessary to become acquainted with the confessions of our church and to study them. According to his instructions, the candidates who adhered to him had to hold so-called Book of Concord lessons in the homes of the members of his congregation, which were faithfully attended.

But he persuaded himself that this was nothing but a gratefulStreet, which belongs to the mission. Here I found relatively acknowledgment of what God had given Stephen, and only amore of the 120 children enrolled, namely 90 at present; but they submission to the word of God, with which he justified hiswere also miserably crowded together. Teacher Berg had decisions. It is true that the terrible accusations which the worldalready had to refuse admission to over 100 other children with raised against Stephen often made a deep, frighteninga heavy heart, precisely because of the lack of space. Although impression on him; but because Stephen had hitherto emergedhe is the only teacher, he has brought the best pupils up to the from all investigations, even those of the authorities, asfifth reader in reading and to the decimal fractions in arithmetic. thoroughly innocent and justified, Bünger thought that all theseCatechism, biblical history and singing went fluently. After all, it accusations were nothing but blasphemies which the godlesstakes some effort to keep such black ruffians in order. But the world, out of enmity against Christ and against true livingteacher knew his business. And on the whole this school is not Christianity, had always foamed against faithful servants ofinferior to our usual mixed schools. School fees are not yet Christ. The more Stephen was covered with shame, the morecharged here either (although they are thinking of introducing Bünger considered it his sacred duty not to be ashamed of him;them), but all school books, even the expensive geography, for as Paul, out of his chains, had exhorted Timothy, "Be notexample, are willingly purchased by the parents. Conditions ashamed of the testimony of our Lord, nor of me, who am histhere are not so poor. - In the church service, Sunday evenings, bondman; but suffer thyself with the gospel, as I do, accordingthe chapel was almost completely filled. Besides a few Germans to the power of God." (2 Tim. 1:8.) He, of course, who has neverand the school children, I counted over 40 on the women's side experienced what it is to be full of fear of perishing, and yetand about 20 adult colored people on the men's seats. The have a captive trembling conscience, will never be able toosing went better than in many of our congregations. But I was explain how so noble an upright soul as a penitent could beparticularly surprised at the attention. **Pastor Bakke** had 26 held by a Stephen. What consequence this had for his entireconfirmands in class from both places.

future course of life, we will, God willing, begin our reports in The negro mission in Mobile had recently been abandoned when I arrived there. The committee had considered it their duty

(To be continued.)

(Submitted.)

"How is our Negro mission?"

So one asks here and there, sometimes with a somewhat one seemed to be forced to do so. Probably the children who apprehensive expression. Since I have had the opportunity to now have to go to the public schools could still be collected see a little more of this than some Andre, I am probably also again.

obliged to answer this question. And that in the "Lutheran," so In Little Rock, the mission owns a neat little church. In it, the that those who perhaps do not read the "Missionary Dove" may daily school had already once brought 209 children, who also be served. At the urging of several quarters, I recently procured their books themselves and were taught in 2 classes. visited the stations in New Orleans, Mobile and Little Rock. And In one year 46 were baptized; once 16, another time 22 were took it upon myself to see with my own eyes and to see nothing confirmed, all but 2 or 3 of whom still attend the church. A church but what was really there. Only of the latter, then, will I now order was adopted, 36 members with voting rights were present, present the main things to the dear reader.

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sung firmly and vigorously. School fees are not paid there, even the school books have to be given away for the most part. There are almost all very poor children there, most of whom have to earn something themselves. - In addition to the children and a number of German members of the congregation, about 20 colored adults were present at the church service, and they listened attentively to a good sermon on the Passion.

The other place is a little chapel on Clayborne...

This, then, would be not a full description, but a brief and accurate statement of the outward condition of our mission stations. Next, I would like to mention the setbacks that affected this not all black children who attend our Lutheran schools stay with our Lutheran church. But do all the white German children, in the mission personnel. Some of them happened in a way that especially in the big cities, stay with us? Nevertheless, we are

Now perhaps someone thinks: Yes, that is short and also must have shaken the confidence of the Negroes in the whole always casting the net anew, and rightly so. Why should we tire dry enough. But is this all that has been worked out in so much thing.

Further, imagine the actual condition of the people we are kept in it until now? At last this is also true: it does not cost much time with so much effort and so much money? And if that is really working on. Many are actually still pagans, but all already want effort if one only understands the art of luring the dear blacks all, would it not be better to give up the matter and devote time, to be Christians. Some of them have been attracted for a while into church for a few services. But then see how such a

But take your time, dear reader, before you judge so. First by the splendor and pomp of their worship, and, though not congregation behaves. How restless, how curious, how loud the of all, tell me, why do you think you have to expect more here unbaptized, have been left without instruction. Another part has people behave. And how quickly they are dispersed again when than you find now? Do you think that with every missionary learned to shout and jump from the fanatical sects, but not much there is nothing new. Of course, there will have been many such sermon thousands must be converted at once (as by the first else. Therefore negro mission is almost the same, only more guests with us in the beginning, and there will probably still be Pentecostal sermon), otherwise it is nothing with it? But if that difficult, than heathen mission. But who despairs of a heathen some now. But not much more. That is certain. The unusually were true, then every mission after the apostles' time would have mission, if there are only a few in a year and a day who are calm, sedate, attentive, even devout attitude of almost all the had to be spent again immediately. No, it doesn't happen that willing to listen? In addition, there is the peculiar temperament listeners in our Negro services testifies to this. And this fact, quickly. In most places one had to work for years before one saw of the negroes, which one must first get to know to some extent which no one can deny, that there are a number of listeners through experience, if one wants to do something with them. there who come together in places where the appearance is only the right fruits even in one soul. Or are you so sure that in our Negroes are - children for better or worse. Even when he wears repulsive, even disgusting, where they see and hear nothing at inner mission stations people will be converted en masse and white hair, the Negro is nothing but a big child. He is receptive, all that appeals to their natural temperament; that they come gathered into congregations? There you would again be very affectionate, easily led; but sensual and fickle. He is attracted, there without having any outward advantage from it; That they there, too, things go slowly and on a small scale, except where after the manner of a child, to those churches where there is attend our unadorned services and simple sermons so perhaps once a large number of Germans live together and something to see and to take part in, that is, not at all to our attentively, and, above all, that among them are those who do where God once gives special grace. No, even with these Lutheran church. Therefore one can count on everything Andre not miss Sundays and weekdays, and have not missed them for external successes, which are in fact not great, our negro rather than on perseverance and constancy, especially with us. six or eight months and more (and there are about ten of these mission can still be seen to some extent in comparison with the If you now take all this together and imagine it vividly, you at Sailors' Home, and 20-36 at Clayborne Street), is, I say, if the usual heathen and inner mission. And that is really saying a lot will no longer be surprised that our negro mission has not anything, a certain sign that the work done there on the hearts in view of the special obstacles and setbacks that this very achieved more, but you will rather be amazed and thank God cannot have been in vain. Even he who is not an enthusiast, mission has had to experience. First of all, let me tell you in what that so much has been worked out after all, that so much has even he who has a priori prejudices against negro mission, must kind of locales the Negro mission was carried out in the remained of what was already there, and that what remains still admit this.

beginning and still is. If, for example, you were to sit in the has so much hope of endurance and growth as it really has. And now we should spend this mission? No, God be for it! miserably small chapel on Clayborne Street, where even in And it has, in spite of all this and all that, as far as we men can We could only do that if we were absolutely unable to find any February and March it is suffocatingly humid, packed as tightly see. For, first, the Committee of the Synodical Conference, more missionaries for them. But it will not have come to that with as you sit there, who knows whether you would send your which is in charge, deserves the fullest confidence. Then the us yet! Our duty is therefore. It is very clear and simple: what children to school there, and whether you yourself would go to missionary, Pastor Bakke, is not only personally held in ever-God has placed in our hands, we are to preserve and care for church very diligently. We would certainly have three times as increasing love and esteem by whites and blacks, but he also as much as is in us.

many children there, if" we only had more room. But in this knows how the work is to be attacked, and attacks it with But what is in this for us? Answer: First and foremost, that we chapel it is still golden compared with *Sailors' Home*. There's earnestness and zeal. Likewise, the teachers do their work with ask for workers for this harvest. There is a lack of workers, of room enough, but what room! The thing is situated in a pleasure, skill and success. The advisory local committee in real missionaries. Not money. That has been found and will be disreputable part of town, where there are few actual negro New Orleans, consisting of the local pastors, teachers and some found. We need workers. But such as have their hearts set on families, but where the vagabonds of all kinds have their members of the congregation, has a warm heart for the cause the work of the negroes; who, when they put their hands to the headquarters. The house itself, a building in which one can get and spares neither time, effort nor expense, even if the latter plough, do not at the same time look out for another more lost, has been lying desolate and empty for a long time. I don't should not be reimbursed. The worthy brethren in Little Rock, pleasant field of labour; who do not immediately throw the sack know if it has a single whole windowpane. At least the wind and pastor and committee members, may be counted upon just as of the sower at the feet of the Lord, if the field does not soon rain can pass through it undisturbed. The "Pläster" is already surely in all good things. The negroes themselves, who are bear the fruit which they vainly expect from their labour; who are down, or yet ready to fall on heads at any moment. On the floor already gathered in churches and schools, are not such a small not above good counsel and guidance. Such laborers we need, of the room used for school, the children had to wade through a number and by no means all suspicious people. It is true that as for our old churches, so for inner and negro missions. To ask large pool of water to the blackboard when I was there. Goodeverywhere where many Negroes live, where the public schools for such workers with greater earnestness, to look for them more thing they mostly wore shoes that let the water out again. You are bad, and where the black children are set back against the eagerly among us, if we should find them among our own often couldn't hear your own words over the noise of the nearby white children, it would not be difficult to gather the Negroes into children, to give them up willingly, first to train them thoroughly, machines. But what is worst of all, not only rats and stray dogs schools. to collect schools. But it is quite the same case with the then to place them in their proper places, and finally to reach out and cats, but also the dregs of humanity use this desolate ruin German schools. And do we therefore rejoice less when we to them with intercession and encouragement, that is the first day and night as a hiding place for sins, disgraces and vices of have once again been able to found such a school? Why should thing.

all kinds. Whoever wishes to form a clear idea of this, read the we not also rejoice in the black schools, in which the same most The next thing is to provide facilities where our Negroes, description given by Mr. Past. Sapper's description in the holy faith is taught? It is also true that there will be young and old, can hear and learn. The Clayborne Street "Missionary Dove" of last year. In short, one cannot enter this Chapel has long been too small. On the cave without disgust and danger.

present leased land, you can not increase them. More land must be acquired. The committee has already approved what is necessary for this. But with this the chapel is not yet enlarged. For this we must help. But even more necessary is another local instead of the abominable *Sailors' Home*. Some time ago a quite suitable small church property was for sale nearby for \$1500.00. But while one was considering (and considering one must, of course), - the place was sold. After a long search the local committee found another church property. This is excellently suited in every respect. It is also worth its price and could be sold again at any time. However, only \$3500.00 is this price. The committee of the synodal conference would be willing enough to pay it, but according to the resolution it may never grant more than is actually in the treasury. But there is of course not so much in this treasury, out of which the staff must also be paid. More than \$1000.00 should by no means be given for it. So a noble heart in New Orleans has offered to advance the shortfall. Hopefully, the committee will now dare to buy it. But it dares to do so in the hope that we will not let it go, that is, that God will open our hearts and hands to it. Well, will this hope be fulfilled? God will not be lacking. He is as pleased to give his word to the blacks as he is to give it to us. But we shall have the special honor of being his instruments in this matter. Now it remains to be seen if we will truly consider this an honor.

What do you dear Lutheran readers say?

Oh, that our dear blessed Bnger, the father of this mission, would now take the pen in my place! He would not ask in vain. But now that I must write the conclusion, I will only say this: If among the Lutherans of English tongue in the southern part of you, dear reader, wish all men with all your heart what God has already given you in His dear Son, then in your next Lord's Prayer, under the words: "Thy kingdom come!" think especially and quite heartily of the poor negroes. Then see if scattered brethren themselves, and desired our Synod to take there is anything in your pocket, take it out, and put it together with what other godly hearts give. Finally, take the pen and write this on the Committee, "Forward in God's name. Hire workers. Make room. Chew that church. Here's a contribution. It shall not be the last, God willing. He be ruled! Amen." H.C. Swan.

Addendum and epilogue.

To the foregoing, the undersigned takes the liberty of adding that, in addition to those mentioned, we also have a mission station in Prince Edwards County in the State of Virginia, which, however, could not be visited this time and therefore has not been listed, because the venerable General Praeses only wanted to report what he himself had seen. The mission in Virginia is a mission in the country, "in the bush". Here Mr. Missionary Buehler is working, and, as one may well say, in blessing. The mission also has its own building here. Since this mission is still new, attendance is still irregular. But the church service is already attended by 50 adults and the weekly school by 60 children. The missionary also reports that the people listen with great attention and that they can already hear the beautiful, strong Lutheran church music.

rather hear them singing in the fields and woods at their work. And what is the reason why the English mission has been so Now a short epilogue. The Commission is anxious to learn warmly endorsed by this number to this very day? How so then? quickly whether the missionary friends approve of the purchase I do not mean, of course, that in every issue of the "Lutheran" of the church property in New Orleans. This will happen most from the 14th year on, a special article on the English mission clearly and convincingly if abundant donations for the purpose has appeared; and yet, as often as the "Lutheran" has come are received quite quickly. According to the decision of the into our hands, we have been called upon anew by every issue venerable Synodal Conference of 1878, the purchase can only to take care of our English fellow believers as well. Let us take take place when the necessary funds are in the mission church a look at the title page of the "Lutheran". There it is written very building fund. Such a favorable opportunity to procure a suitable clearly what we find in Revelation 14:6, 7: "And I saw an angel mission property is unlikely to be found again so easily in the fly in the midst of heaven, having an everlasting gospel to great city of New Orleans; it would therefore be a pity if it were preach unto them that sit and dwell on the earth, and to every to be missed again. Therefore, dear mission friends, now it is nation, and kindred, and tongue, and people. And said, Fear time to prove that we want to do negro missions, and to send God, and give glory to him," and so forth.

ample gifts for this purpose to the "Negermissions - With these words, every reader is called out again and Kirchbaukasse" (negro missions - church building fund) to klr. again: You German Lutherans, remember, God has given his "I. Dmdacli, 21098tr., 8t. l'ouis, Klo.

C. S.

(Submitted.)

English Inner Mission.

As the dear readers of the "Lutheran" know, the Western District of our Synod decided in 1880 to take up the mission to all nations in all tongues the sermon: "Give glory to God!" Therefore, German Lutherans, consider it your Lutheran Christian duty to carry out the work of mission in the English language as well as in other languages.

How? should such constant admonition and reminder have been in vain? Let us only consider how highly God has pardoned us, without all our merit and worthiness, how he has also called us and placed us in this land to bring the light of pure doctrine, which he has bestowed upon us and preserved until now, to others as well. Would we not be unaware of God's great benefits, and reward his grace and faithfulness with vile ingratitude, if we wanted to say, "Well, what do the Americans concern us with? Let others take care of their spiritual needs! We have enough to do with our fellow Germans"! If we were to speak in this way, we would only be testifying that we have not yet fully realized how great God has done for us and for what the treasure of pure doctrine and the means of spreading it have been entrusted to us. It is only fair that gratitude to God should impel us to take vigorously care of our English brethren in faith, who have been neglected by their own countrymen. After all, the apostolic word also applies to them: "Do good, most of all to your comrades in faith" - although they speak a different language than we do.

In addition, by promoting this mission, we are at the same time caring for our children, some of whom will sooner or later become Americanized. It is necessary to see to it that orthodox English congregations are gathered, in which they will find the same sound doctrine, the same glorious church customs, the same songs, the same glorious books of edification. It is necessary to see to it in every way that

How could this mission be anything strange to us, since the its fourteenth year in every issue?

to see to it that they do not, for want of orthodox books and periodicals in English, buy the writings of the enthusiasts, that they do not, for want of English Lutheran churches, throw themselves into the arms of the sects.

May many be found who are willing to offer their gifts for the maintenance of this English mission that has just been started, so that it will not have to perish again for lack of support. God himself has opened a door for us and offered us the opportunity to gain influence on the Lutheran Church of the English tongue in this country; let us not miss this opportunity!

It is hardly necessary to say first that the treasury for this mission is quite empty and that quick and urgent help is needed. The missionary who is sent out needs efficient equipment in order to be able to carry out his work successfully. He has a very large territory to travel and there are many travel and other expenses. From now on, at mission festivals and other occasions, may this English mission also be given a little consideration! It will not be superfluous to note that only those funds will be used for the benefit of this mission which, with the special designation for "the English Lutheran Mission," will be sent either to the treasurer for the same, Mr. C. F. Lange, 509 Franklin Ave. Funds for missionary purposes not given with this special designation will go to other missionary funds, and thus will not benefit this English mission.

Let us then diligently lift up our hearts and hands to God for this mission. And may the Lord our God be kind to us and promote the work of our hands, which we have begun by trusting in him for the glory of his holy name.

By order of C . L. Janzow. *)

Theses on the rights and duties of the clerical priesthood.

Thesis one.

The spiritual priesthood of believing Christians includes not only the right of direct intercourse with God, the right to all the goods of the church, but also the right and duty to administer the goods of God's house for the good of others.

Second thesis.

As a congregation and within the congregation, believing Christians exercise their priesthood and ministry by

- a. Preachers and teachers called,
- b. To judge the doctrine and life of the servants of the church,
- c. To exercise discipline among themselves,
- d. baptize, absolve, etc. themselves in case of need.

Third thesis.

To the limits of their family, Christians prove themselves spiritual priests by

- a. Maintain home worship,
- b. Train up their children in the discipline and admonition of the Lord.

*) M. Günther and the President of the English Lutheran Conference of Missouri also belong to the Commission.

Fourth thesis.

Towards the world, Christians have the priests
It's a duty:

- a. to bring God's word to the unbelievers, b. to pray for the authorities and all people.

5. thesis.

Christians, mindful of their priestly rights and duties, become all the more willing to use the goods of the Church and to make use of them for themselves, to hear and learn God's Word. They grow in grace by serving others.

G. St.

To the ecclesiastical chronicle.

A verdict on our doctrinal dispute about the election of grace is found in a paper published in Hanover, called "Hannoversche Pastoral-Korrespondenz" (Hanoverian Pastoral Correspondence). In the issue of March 18 we read, among other things, the following: "On this occasion a word about Missouri's latest trade. The confusion over there is great. From Australia and Breslau Missouri is applauded. The Ohio Synod has separated itself from Missouri with the Gerhardian '*intuitu fidei*'" (that we are chosen in *view of the faith*) "as a shiboleth" (as its slogan) ". Stellhorn, Loy, and others wage a futile battle to defend Gerhard's interpretation of Scripture and doctrine. Predictably, the quarrel has extended, in that the charge of synergism is now more definitely made by Missouri than it was at the Chicago Synod" (that is, at the Chicago Pastoral Conference). "**In the question of how conversion is brought about lies also the decisive point.**" The sentences" (Missouri's),, "The only cause of our election is God's mercy and Christ's merit-and grace is universal, and every unbeliever is lost through his own fault,' are undoubtedly scriptural, symbolical" (agreeing with the symbolical books) "and sufficient for the simple-minded." - When the writer of this judgment says, "The confusion over there is great," he is in great error. The initial confusion has long since passed. Each of the two parties knows quite well what it wants. Ohio, appealing to the "Fathers" and to its reasoning, teaches that the election of grace is founded on man's conduct as foreseen by God; Missouri, on the other hand, appealing to God's work and confession alone, teaches that the election of grace is founded on God's eternal mercy in Christ alone. In no doctrinal controversy, therefore, has the point of contention ever been clearer and simpler than in our doctrinal controversy of grace election. If one nevertheless wants to speak of "confusion" that still exists, then this can only be sought on the part of the Ohio Synod, which evidently teaches in a Pelagian-synergistic manner, and yet makes all kinds of crisscrosses and cross-pulls in order to make the world believe that it too holds to the doctrine of becoming blessed by grace alone. Here, however, a great confusion comes to light. W. [Walther]

Formula of absolution. Also according to the new Saxon church agenda, the preacher should not say, "I forgive you your sins," but only, "I proclaim to you the forgiveness of your sins." Pastor Scholze was troubled by this and asked the regional consistory for permission to use the old formula: "I forgive you your sins". This, however, was refused him, and because he would not comply either in this or in some other matters, he was deposed. Now other pastors of the country church, who were otherwise in good standing, presented to the consistory that the old formula had been in use in their congregations from time immemorial and had remained so until now.

The church was of the opinion that these congregations would be offended if they were to be absolved with the new formula: "I proclaim forgiveness to you. Hereupon the authorities finally granted permission that in such congregations the old formula be used by way of exception during the general confession of the Lord's Supper. Of course, all Saxon pastors of serious faith are very happy about this. This is indeed quite pleasing. When Schreiber allowed himself to use the old formula in Saxony 45 years ago without being asked, since almost no pastor strictly followed the Agenda, he was sued and ordered under penalty of law not to use the old formula on any occasion, including communions to the sick!

W. [Walther]

Mecklenburg-Schwerin. The Ministry has issued a decree to the school inspectors to ensure that no Bibles without Apocrypha are used in the schools of the state, since according to the teachings of our church the Apocryphal books are not to be treated as equal to the canonical ones, but even from the Apocrypha sayings as well as whole stories are very valuable for religious instruction. About this arrangement one can only rejoice. The objection of the Calvinists that, if the Apocrypha were added to the Bible, God's word and man's word would be mixed with one another, is quite without foundation. A Lutheran who really believes God's Word to be God's Word also knows that it is written over the Apocrypha: "These are books which are not like the holy Scriptures, and yet are useful and good to read." And while the Calvinists want to throw the Apocrypha out of the Bible, so that no human word may stand beside God's Word, they bring all the more human word into the midst of the canonical books, that is, into God's Word itself, by their rational interpretations.

W. [Walther]

Dancing. As we see from the "Kirchenblatt für die ev.- luth. Gemeinden in Preußen" (Church Bulletin for the Lutheran Congregations in Prussia) of March, the Ober-Kirchen-Kollegium in Breslau has addressed a kind of pastoral letter to all the congregations under its jurisdiction, in which the youth are warned with great seriousness against participating in the worldly dance amusements and the parents are admonished to keep their children away from them. W. [Walther]

Resignation.

As I have resigned from the Synod of Ohio and St., and also sent in my resignation with reasons to the President of the Western District, Father Trebel, several weeks ago, I consider it my duty to publish this statement also through the "Lutheran."

My resignation from the Synod of Ohio is done with a sorrowful heart; for I hereby confess it, that I have received much love and good from the same, for which I am and shall remain heartily thankful.

I resigned from the Ohio Synod because I could not in conscience remain, viz.

- a. Because I believe and profess the doctrine of election by grace, as taught by the Honorable Synod of Missouri, to be scriptural and symbolic;
- b. because I do not consider the doctrine of the Ohio Synod, as the same has been adopted at Wheeling, to be scriptural and symbolic;
- c. because the Ohio Synod has separated from the Synodical Conference without cause; and
- d. because I will no longer be a party to the sin of denouncing, by word and writing, the pure doctrine of the Missouri Synod, and of presenting as false teachers the men who, by the grace of God, have done so much to establish the Lutheran Zion.

These my reasons for resigning from the Ohio Synod, and as the greater part of my congregation in Holland, Ind. (only 17 members having resigned) declared themselves in favor of the doctrine of the Ohio Synod, I was also compelled to resign my office in said congregation. W. L. Fischer.

Ordinations and introductions.

By order of the President, Father H. Wunder, the Candidate of the Sacred Ministry, Mr. F. C. Leeb, of Springfield, was ordained and inducted on Judica Sunday by the undersigned, assisted by Prof. A. Selle, in the midst of Trinity Parish, Chicago, Ill, of which he was appointed Assistant Preacher.

In the afternoon the newly built schoolhouse of the same parish, intended for four pupils, was inaugurated, on which occasion Prof. A. Selle held the ceremonial address. L. Lochner.

Address: Uev. k'. 6.1,66b,
(7or. 49tb L Qoomis 8trs.. Obicsxo, Ills.

By order of the High Presidency of the Middle District, Candidate Heinrich Rauh was ordained and introduced on Sunday Judica, assisted by Pastor F. Dreyer, in the midst of his congregation by C . A. Frank.

Address: Uov. U. Raub, 8uFnr Grove, Uairtolä 6o., O.

Received commission, Mr. P. W. 8th Fischer, educated at Columbus, and hitherto pastor in the Ohio Synod, but resigned on account of its false doctrine of election by grace, was introduced into his new congregation at Elkhart, Ind. on Sunday Judica, the 27th of March d. I., by S. Sieck.

Adreffe: Rov. M. I., dear, 8ox 1624, Llkbur, luck.

In accordance with the commission, on the Sunday of Judica, Pastor B. P. Goßweiler was introduced by me to his new congregation near Dayton, Iowa.

I. P. Guenther.

Adreffe: 8ev. V. P. (-ossivellor,
Sox 11, vu^tQn, HVedster 6o., lorvu.

By order of the Reverend Mr. Praeses Niemann, the Rev. H. Kuehn was installed at the Lutheran congregation at Dudleytown, Ind. on Sunday Judica, by the undersigned, assisted by the Rev. M. Merz.

I. G. Saurr.

By order of the honorable President of the Western District, Mr. P. A. Bäpler was inducted into his office as an English missionary preacher by the undersigned in the congregation at Frohna on Sunday Judica.

C. L. Janzow.

Adreffe: Uov. Luoplor, k'robn", kerr/ 6o., Llo.

By order of the Most Reverend Mr. President Biltz, the Rev. C. R. Kaiser was installed in office by the undersigned on Oculi Sunday at St. John and Emanuel's parish on Landon Creek, Ruffel Co, Kansas.

E. Moravian.

Adreffe: Rev. 6. R. Knisor,
Lox 44, k "8861, RU886! 60th, XkM8.

The Illinois District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 1-7, at Crete, Will County, Ill.

Subject of the doctrnal negotiations: the continuation of the "Theses on Sanctification".

B. Burfeind, Secretary.

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Every preacher, teacher, and deputy is requested to report to the undersigned by May 13, by postcard. Also those are meant who already have quarters in Crete.

Whoever fails to report, it is assumed that he will not come, and consequently no accommodation will be provided for him.

E. A. Brauer, Rev. Or6t6, 'All 6o.,
Ill.

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The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, God willing, June 7, forenoon, 10 o'clock, at the Jm- manuel Church of the Rev. G. Kühle, at Milwaukee, Wis.

The main subject of discussion will be the continuation of the answer to the question, "What are the characteristics of a well-grounded truly Lutheran congregation, toward which, therefore, Lutheran preachers are to strive with their congregations as their goal?" - The proceedings begin with the 10th thesis. (See "Lutherans," Vol. 32, No. 11.)

A pastoral conference will be held on the morning of June 14. - The pastors do not want to forget to bring their parochial report from the year 1881 to 1882 - and a complete one at that - to the Synod. Aug. Rohrlack, Secretary.

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All those who intend to attend the Synod are requested to notify the undersigned no later than May 1. All those who intend to attend the Synod are requested to notify the undersigned no later than May 1, whereupon each person will be directed to his or her quarters by a postcard sent to him or her in good time.

G. Kühle.

Conference - Display".

The Western Missouri and Kansas Districtsconference will hold its sessions not the week after Pentecost, but from April 26 to May 1 in Atchison.

Mrs. Pennekamp.

The mixed Central Conference will meet, s. G. w., May 9 and 10, at Mr. P. Brockmann's, in Watertown.

A. F. Siegler.

The Nebraska Districts conference hälj, s. G. w., its sessions from May 10 to 15, at the congregation of Mr. k. G. Endres. Visitors to the same will want to register in time bet the kastor looi.

E. Frese.

Conference in Cape Girardeau.

All who intend to attend the District Conference to be held at Cape Girardeau, Mo. from April 27 to May 1, are requested to notify the undersigned at once.

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All pastors traveling to Cape Girardeau for conference will be given dultkne tlelrets if they show a letter or card (OlorAzmien's kermIt) from any railroad.

M. Manne

Proceeds to the Western District Fund:-

To the synodical treasury: from P. Matuschka" congregation at New Welle, Mo., 4.50. Coll. from P. Willes congregation at Browns- ville, Mo., 6.(0. From Trinity Distr. at St. Louis 7.20, Zion's Distr. 10.00. Zion's congreg. at New Orleans by H. Pohlmann 50.00 (S. -77.70.)

For inner mission: Fr. Matuschka's congregation at New Welle, Wo., 6.50. Coll. of Fr. Hilgendorf's congregation at Arlington, Neb-, 5.40. (S. -11.90.)

For the deaf and dumb: Confirmands of Bro. Grimm in Washington, Wo., 6.50. Confirmands of Bro. Michels in Franklin Co.

For poor sick pastors: KarlReutzelin Fort Smith, Ark, 5.00.

For emigrant mission: I?> Pennekamps Gem- at New Wells, Wo., 7.00. Karl Reutzel at Fort Smith, Ark., 5.00.

To the new building in St. Louis: Wilh. Klöne by P. Bürger in Hamilton Co. nebr. 5.00. Salems comm. of P. Polack in Perry Co. wo. 1st plat. 28.00. ?.. Baumhöfener's comm. in Grand Island, Nebr., 10.00. P. Gräbner's comm. in St. Charles, Wo., 459.25. r. Grimm's Gem. at Washington, Mo. last Zhlg., 68.00. p. Catenhusen's Gem. at Louisville, Nebr. 7.18. (p. -577.43.)

To the orphanage at Addison, Karl Reutzel at Fort Smith, Ark. 5.00.

For poor students in Addison: Karl Reutzel at Fort Smith, Ark. 5.00.

For poor students in Springfield: Birthday coll. at Mr. Dopp's in St. Louis 3.40.

For the Saxon Free Church: Women's Association of the P. Schoeneberg congregation in La Fayette, Ind., 10.00, A. Burkhardt 1.00.

For the gem. of P. Henkel in Logan, O.: Coll. of 8. Wickels' gem. in Franklin Co, Mo, 2.75.

For South Chicago comm. P. Michels in Franklin Co. where, 2.00.

For Ellinwood, Kans. congregation: Coll. of Zion Distr. in St. LouiS, Mo., 84.25.

St. Louis, Mo. April 8, 1882, E. Roschke, Cassirian.

Incorporated in the Sasse of the Illinois "District:

To the synodical treasury: Bon P. Döderlein's congregation in Homewood, communion collrcten -7.96 and collecte on Sunday Lätare 5.71. P. Bergm'n's congregation in Prairie Town 8.27. k. Schäfer's Gem. in Renault 5.00. Fr. Hansen's Gem. in Worden 8.00. Fr. Hieber in Town Rich, contribution, 2.00. (Summa -36.94.)

For vie building fund: By H. B. in Addison 15.00.

For the new building in St. Louis: Fr. Schmidt's parish in Schaumburg: by I. Fasse 25.00, by W. Sporleder 47.00, by F. Steinmann 11.00. By Fr. Buszin in Meredosia (1st Zhlg): by F. Korsmeyer, F. Fricke and H. Ragge 10.00 each, Fr. Weber 8.00, Ch. Lövekamp II. 6.00, Fr. Müller 6.00, Ch. Helmkamp, Herm. Korbmeyer, Heinr. Fricke, Heinr. Weber, Wm. Rögae, Fritz Helmkamz, Herm. Knipzenberg, Mrs. Lövekamp and Mrs. Stürmer 5.00 each, Joh. Lücke 4.00, Wm. Fricke, Heinr. Helmkamz 3.00 each, Heinr. Placke, Heinr. Kuhlmann and Heinr. Büscher 2.00 each, Chr. Weber, Fritz Büscher, Karl Schlickel- mann and Anna Schneller 1.00 each. By t>. Hausen in Worden by L. L. jun. 2.00. (S. -200.00.)

For inner mission: from Chicago: by Fr. Lehmann from Christian Teufel 20.00; by Fr. Wunder from Mrs. N. R. 1.00. (S. -21.00.)

For Negro Mission: By Bro. DöderleIn in Homewood from N. N. .75. By Bro. Wunder in Chicago from Mrs. N. N. 1.00. By Bro. Hieber in Town Rich from N. N. 5.00. (S. -6.75.)

For P. Henkel's Gem. in Logan, O.: L. U-Z in Addison 2.00.

For Fr. Brunn in Steeden: Fr. Hansen in Worden 3.00.

For the deaf and dumb: Through ?. Miracles in Chicago by I. Häberle 5.00, H. Döhla .50. by P. Buszin in We- redosia from the Gem. 10.45 and for Becker's Pamphlets 3.00. by r. Hansen in Worden for Becker's pamphlets 7.00. (p. -25.95.)

For the comm. in South Chicago, Ill: L. U. Z. in Addison 3.00. By k Döderlein in Homewood 12.00. (S. -15.00.)

For you Gem. in Genoa, Ill.: Subsequently from k. Schmidt's Gem. in Schaumburg 7.00.

178. to the required two-thirds sum for the new building in St. Louis were paid: from P. Sckmidt's parish in Schaumburg 83.00, P. Hansen's parish in Worden 2.00. - Subscribed were: from P. Gößwein's parish in Altamont 175.00, k. Schmidt's parish in Schaumburg 617.00. (S. -877.00.)

Correction.

In my last receipt under the heading: "For the Gem. in South Chicago" it should not read: "from G. Rittmüller in Chicago 2.50", but: in Addison. Addison, Ill, April 3, 1882. h. bartling, cassirer.

Entered the Middle District coffers:

To the seminary building in St. Louis: By A. Tinnappel in Hilliard -5.00, H. Eikemeyer 4.00. k.Mertz's Gem. in Brownstown, 2nd plat., 50.00. Aug. Erdmann in Columbia City 2.00. k. Sihler's Gem. at Fort Wayne, 1st c., 1040.50. p. Has- sold's Gem. at Huntington, 4th c., 13.60. p. Michael's Gem. at Fort Wayne, 1st c., 109.00. p. Zage'l's Gem. at Fort Wayne, 2nd c., 50.00. Young Men's Association at Evansville 10.00. k. Mertz's congreg. at Brownstown, 8th plat, 45.00. P. Horst's congreg. at Dublin 32.00. N. N. at Fort Wayne 2.00. (Summa -1354.10^)

To the widow's fund: P. Kolbe's parish in Newburgh 20.00. P. Horst's parish in Hilliard 1.00, Mrs. R. R. 1.00, Mrs. N. N. .75. R. R. in Elyria 1.00. P. Kühn's parish in Minden 7.07, Bolkening & Sichaill 3.00. (S. -33.82.)

To the orphanage in Boston: Mrs. Dagger in Liverpool 1.00.

For poor students in St. LouiS: P. Kleist's Gem. in New Haven 4.20.

For the congregation at Fergus Falls, Minn: P. Weseloh's congregation in Cleveland 15.00. P. Kühn's congregation in Minden 7.44. (p. -22.44^)

For Fr. W.: Joh. and Lorenz Bernhardt in Indianapolis 10.00.

For Fr. Henkel's congregation in Logan, O.: C. Herpolsheimer in Carlisle 1.00. Fr. Weseloh's congregation in Cleveland 3.00. (S. -16.00.)

For the congreg. in Rtchford, Wis.: P. Weseloh's congreg. in Cleveland 3.00.

To the synodical treasury, P. Kolbe's congreg. in Rewburg, 12.00. k. Mees' congregation & women's club in Columbus, O., 54.00. k. Nützel's congreg. in Columbus, Ind., 10.35. Rector Schick in Fort Wayne 2.00. (S. -78.35.)

To the household in Addison: P. Niethammer's congregation in La Porte 23.10.

To the orphanage near St. Louis: Kindtaufcollecte bet Kellermann in Cincinnati 8.25. Mrs. Julie Schaper in Columbia City .50. Paul Sauer in Fort Wayne 1.00. (S.4.75.)

For inner mission: F. Borgmann in Waymansville .50, P. Wendt.50. 8th Schmidt's Gem. in Elyria 13.00. A. Erdmann in Columbia City 3.00. P. Haffold's Gem. in Huntington 2.57. (S. -24.57.)

For poor students in Fort Wayne: For A. Gaßner of the Women's Association in Fr. Michaels Gem. 5.00; for H. Neubert of the Young Women's Association in New Haven 10.00, etl. women's das. 3.50.

For the deaf and dumb: Cl. Blase at Cleveland 5.<X). Virginians' Association at Evansville 5.00. Carl Westenfeld at Fort Wayne 2.00. (S.-12.00.)

To the orphanage in Addison: Mrs. Wilh. Korff in Darmstadt 1.00, Mrs. Dorothea Umbach 1.00. Mrs. Johanna Backhaus in La Porte 2.00. (S. -4.00.)

For Negro Mission: N. R. by Bro. Michael 1.00. Mrs. M. Klüver in Cleveland 1.00. (S. -2.00.)

For I. Feustner in Addison: P. Michaels Gem. 12.67. .

To the new building in St. Louis have subscribed:

k. Schmidt's Gem. at Elyria -375.00. L. Michael's Gem. at Fort Wayne another -78.00.

Corrections:

In No. 6. of the "Lutheran" read under "Widows' and Orphans' Fund" instead of "k. Niemann in Cleveland" - P. Zorn -5.00.

In No. 4. under "Signatures to build" instead of "k. Sauers Gem. near Dudleytown" - Immanuels Gem. in Dudleytown -130.00.

Fort Wayne, March 31, '82. C. Grahl, Kassirer.

Entered the Sasse of the "Eastern" District:

For the synodal treasury: From the congregation in Paterson -5.07. Dretf.-Gem. in Buffalo 8.21. P. Wambsganl' congregation in Pittsburgh 11.25. Surplus of the "Kinderdlatt" by k. Beyer 72.80. (Summa -ltw.71.)

For the widow's fund: P. Keyl 4.00.

For the orphanage near Boston: Congreg. at College Point 5.00. By P. Hanser from the piggy bank of Blessed Anna M. Eckhardt at Reisterstown 3.00. Congregations at Lona- coning and Barton 12.20. Joh. Rosch at Albany by k. Frey .50. A. H. at Washington 5.00. N. N. at Baltimore 5.00. (S. -30.70.)

For the deaf and dumb: Geo. Gohringer in Accident 1.00, Anna B. Ries 2.00. H. Walter by P. Senne 5.00. A. H. in Washington by P. Luebker 5.00. (S. -13.00.)

For emigrant mission in Baltimore: By P. E. A. Frey 5.00. A. H. in Washington by P. Lübckert 5.00.

For the Logan, O. congregation: P. Frey's Women's Club in Albany 5.00.

For poor students in St. Louis: Fr. Beyer 50.00. k. A. Krafft for Kastenhuber 4.25.

For poor students in Fort Wayne: Through Fr. Hanser from Joh. Eckhardt in Reisterstown 5.00. Dreif.-Gem. in Buffalo for O- Gräßer 12.00.

For inner mission in the West: Unnamed in Harlem through Fr. Steup 10.00. M. Schlerf through Fr. Frincke Sr. 10.00. Collected through the Children's Journal 20.00. E. D. 2.00. Valentin Friedrich in Albany through Fr. Frey 5.00. Congregation in Ellicottsville 8.75. From the mission box of the Jmm. congregation in Baltimore 11.05. Coll. at a prayer service. Service of the 3 congregations in Baltimore 42.34. Cong. in Somerville 4.00. (p.-108.14.)
For college maintenance: Gem. in New Dork 8.00.
For mission in Western New York: congregation in West Seneca 5.25. St. Andrew's congregation in Buffalo 10.15. A. H. in Washington by Fr. Lückert 5.00.
For Negro Mission: Collected through the "Children's Gazette" 60.00. Jmm. congreg. in Williamsburg 14.50. E. D. 2.00. (S. -76.50.)
For heathen mission: Ges. durch's "Kinderblatt" 5.00.
To the new building in St. Louis: St. Paul's congreg. at Baltimore, 1st Sdg., 800.00. Two members of St. Andrew's congreg. at Buffalo 8.00. Trinity congreg. at Buffalo, S. Sdg., 80.00. " H. in Washington by I. Luebkert 200.00. By P. Fleckenstein of s. Gemm. in Accident and Cove, 1st Sdg., 82.50. (S. -1155.50.)
Signed up for seminar building: Gem. in Accident 110.00. Gem. in Cove 64.00.
New Dork, April 2, 1882. I. Birkner, Cassirer.

Entered the caste de- Northwest District:-

For poor students in Addison: Bon E. Bollmann in "llouez-10.00.
For poor students in Fort Wayne: S. Bollmann in "llouez 10.00.
For the orphanage near St. Louis: S. Bollmann m Allouez 10.00.
To the schoolhouse in Little Rock: Wilh. Riemer m Watertown 2.65.
To the preachers' and teachers' widows' fund: of the teachers: I. Wegner 4.00, L. Winbeck 4.00, G. Bärlin 8.00. k. Sprengeler 4.00. S. Theiß .25, Fr. Hübing .25, S. Bollmann in Allouez 10.00. (Summa -25.50.)
On the emigrant mission in New York: Mrs. Flöter in Racine 1.00.

For the deaf and dumb: V. I. G. Goehringer 16.77. N. N. in Racine 2.00, Mrs. Flöter 1.00. E. Bollmann in Allouez 12.00. (Summa 81.77.)
For poor" students in Springfield: E. Bollmann in "llouez 10.00.
For inner mission in the Northwest: Fr. Georgiis parish in Cedarburg 8.85, in Fredonta 2.00. Fr. 8. Rolfs parish in St. Paul 2.80, Th. Menk 2.00. Women's association in Racine 10.00, N. R. there 1.00. Virgins' association of the Jmm. parish in Milwaukee 10.00. 8. Bollmann in Allouez 10.00. (Summa -41.65.)
For Negro Mission: N. R. in Racine 1.00. E.Bollmann in Allouez 10.00. (S. -11.00.)
To the orphanage at Addison: 8. Bollmann at Allouez 10.00.
For heathen mission: R. N. in Racine 1.00.
For Fr. Eißfeldt's congregation in South Chicago: from Trinity S. congregation in Milwaukee 226.25, from St. Stephen's congregation 49.25. Fr. Strasen's congregation in Watertown 16.42. Fr. Wich- mann's congregation in Freistadt 12.55. (p. -304.47.)
For P. Kruger's comm. in Fergus Falls: P. A. 8th Winter 1.50. P. Damms comm. 7.40. F. Wilde.75, C. Kickbusch and S. Kickbusch .50L. D. 1.00, N.N. 1.00. By Kassirer Eißfeldt at Milwaukee, Wis. 83.55 each. P. Rolf's comm. in St. Paul 10.00. k. Strasens Gem. in Watertown 41.25 & 23.43. By F. Kringel from Mrs. Gundlach there .50. By P. Trautmann at Adrian, Mich, By A. Frank 3.00. By Kassirer Sck-malzried in Detroit, Mich., 4.85. Bon Mrs. Plötz in Oshkosh, Wis., 5.00. By Kassirer Btrkner in New Dork 8.00. By P. Michael in Allen Co., Ind. of R. N. 2.00. A. S. in Papillion, Nebr. 4.00. By P. Nuoffer "of some friends" in Peters- bürg, O., 5.00. (S.-132.08.)
Bon children: Acknowledged in the children's sheet-255.90.
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For the preachers' and teachers' widows and orphans' caste (Western Districts)

have been received:
1. contributions:
Bon den kl>. W. Matuschka -10.00, B. Dievers 4.00, H. 8. Michels 2.45, A. Baumhöfener 5.00. Teacher I. Emerich 5.00.
Two. Gifts:
From I. Hilgendorf 5.00. G. Häuser 5.00. By ?. G. Polack 21.50. Unnamed 1.00. N. R. in Boston 1.00. By k. B. Sievers from sr. Parish 18.00, L. Waldmann .50. W. Klöne by ?. Bürger 5.06. By P. H. 8th Michels, wedding coll. at F. Brune, 1.80, N. N. 2.00. By P. Senne from Hartwig Heide! 5.00.
St. Louis, March 31, '82. C. F. Guenther, Cassirer.

Kür die Taubstumme"-Anstalt in Narrt-, Mich. received: by P. F. W. Föblinger in Denkers, R. D., by Mrs. Reinfelder-3.00; Mrs. Föhlinger 2.00; Mrs. Krtmlauf 1.50; W. Bentler, Bro. Scheek, Mrs. Hailfinger, Mrs. Jürgens, Mrs. Meyer, Mrs. Schlüter, Mrs. Meinhardt, Mrs. Green, Mrs. Mahn, Mrs. Aulenbacher 1.00 each; Mrs. Fuhrmann, Mrs. Mochel, Mrs. Prack .50 each; Mrs. Heine, Mrs. Gaul, H. Keil, Mrs. Scheibler, A. Schiefer .25 each; L. Zeh .15; total 19.40. By teacher Pfeiffer in Frankenmuth from the school children List, Nüchterlein, Gugel, Deuring, Bickel, Bernthal, Weiß, Held, Schroll, Knoll, Roth, Herzog, Keinath 5.50 and from Wittwe Simon 2.00. C. D. Strubel, Kassirer.
207 ^ekkerson ^ve., Detroit, blick.

For poor students received -80.00 by Mr. P. C. 8. Günther "from the estate of the same Hinrich Loden". Günther.

Freestyle da- orphanage in "ddisa", Ill., received since January 1882:
From congregations 2c. in Illinois: Christmas collections from the congregation in RoundGrove -7.25, P. Greif's congregation in Chlanderville 4.14. From Peoria by P. Bangerter from a congregation member 4.90, from the congregation 2.00. From teacher Rademacher in Des Plaines by Mr. HLrtel 2.00 each.By teacher Rademacher in Des Plaines from Mr. HLrtel 2.00, H. Wasmund and F. Meinshausen each 1.00. By P. Große in Harlem, New Year's - Collecte (half) 14.00, from C. Schulz 2.00. ?. Strieter's congregation in Proviso 81.00. Fr. Rauschens congregation in Dalton 16.00. By Fr. Norden in Hinck lry by Mrs. Temme 1.00. Fr. Sieving's St. Paul's congregation in Manito 5.40. Fr. Koch's congregation inWheaton 8.40. By Fr. Schüß- ler in loliety C. Tatge 10.00. By Mrs.?. Boblen in Summtt by the women: Schütt 5.00, Kuhlmann, Braasch and Wangerow each 1.00, Grau, Meyer and Müller each .50. By k. Drögemüller inArenzville from a parishioner 1.00. By P. Fruchtenicht in Elgin from Henriette Bolsdorff 2.00. ?. Müller's parish in Kankakee 18.50. By Fr. Uffenbeck in Lemont from his parishioner. Gem. 10.85, Job. Schröter.50, Krau Drrv- müller and Fr. Meyer 1.00 each. by P. Nuoffer at 8 agle Lake by Herm. Kahle 5.00. By P. Trautmann at Wil- low Springs from the Tri- unity comm. 11.00, I. N. .25. k. WedrS' congreg. at Oak Glen 7.30. Fr. Bruegmann's congreg. at Hersher Station 7.20. By Fr. Martin at New Bremen from F./Sauerbier 1.00, Bro. Boehm 5.00, from the collection bag 1.00. k.RoederS' congreg. at Arlington Heights 10.00. By Fr. Winter atHampton from Joh. Wenke 5.00. k. Hiebers Gem. in Town Rich 2.50. By P. Witte in Pekin from Mrs. and Jda Van Büren 2.00. From Elk Grove: by H. Bust & H. Kruse in Distr. 1. 3.00, by Take & Bear in Dtrstr. 2. 2.90. By k.Knief in Golden from W. N. 1.00. By P. Bebreus in Morris from F. Henker 1.25. By k. Bötticher in Mount Pulaski, sent at G. Maurer's wedding, 8.00. By Fr. Wangerin's congregation in Town Sumner (from the collection bag) 10.00. By ?. Mangelsdorf in Geneseo from the Women's Association 5.00, from Emma Bonkowski 1.00. By k. Mießler in Carltnville from the Maidens' Association at the annual feast 4.60. From Chicago: by P. Lochner from F. Stenzel, A. Geisemann, F. Rarten, N. N. N. N., Gustav Kubr, Mrs. Bubolz, Joh. Priebe, Joh. Hopp, I. Stenzel, M. West- phal each.5.0, Wittwe Pries, Mrs. B. Lemberg, Mrs. Koch, M. Simon, FranzKube, H. Marting, H.Bugenhagen, G. Schwarz, Joh. Gareiß, Ferd. Stenzel, C. Bergmann, A. Meikt, L. Kleidon, C. Klockziem and W. Eichmann each 1.00, W. Schmidt, Mrs. Palm, Joh. Paul and C. Spitz 2.00 each, D. Cohrs 5.00, Heinrich Tang 5.00, I. L. Ph. 2.50, Nie. Mühlberg 1.00; by k. Reinke of the Women's Association 10.00, W. Boh 1.00 & Franz Krause 1.00; by P. Wagner of the Gem. 71.33 and 86.67. Mrs. Lübke 6.00, Marie Wellstädt 1.00, Emilie Weltstadt .50, Joh. Kummer 5.00, F. Popel .50, Virgins' Association 10.00 & Mrs. Huwalv 1.00; by P. Bartling of Mrs. N. N. 3.00 & Job. Jacobs 5.00; by P. Succop from W. Müller 6.00; by ?. Lehmann by Ch. Zummalln 2.50; by P. Enaelbrecht by Mrs. Riedel 1.00; by P. Wagner by W. Walk 5.00, Mrs. Kalbow 1.00, thank offerings by G. Raitkel 5.00, Wittwe Kloth .50. From the parish inAddison: by F. Stünkel Sr. 5.25, by 8d. Graue 19.45, by W. Rotermund 8.00 & wedding coll. at F. Niemeyer 6.00. (S. -487.64.)
From churches 2c. outside Illinois: By Chr. Stolt at Nieollet, Minn. by D. 1.00, N.N. 1.00. By Kassirer Eißfeldt at Milwaukee, Wis. 83.55 41.25 & 23.43. By F. Kringel from Mrs. Gundlach there .50. By P. Trautmann at Adrian, Mich, By A. Frank 3.00. By Kassirer Sck-malzried in Detroit, Mich., 4.85. Bon Mrs. Plötz in Oshkosh, Wis., 5.00. By Kassirer Btrkner in New Dork 8.00. By P. Michael in Allen Co., Ind. of R. N. 2.00. A. S. in Papillion, Nebr. 4.00. By P. Nuoffer "of some friends" in Peters- bürg, O., 5.00. (S.-132.08.)
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Freestyle da- e". - lvth. Hospital ia St. LouiS:
Most gratefully received from Dr. Schade 4 woolen blankets. Bon Hrn. C. Lange a box of porcelain dishes.
F. W. Schuricht, Kassirer.
For poor students received with hearty thanks through Mr. P. Greif at Chandlerville, Ill, from Mr. I. Eichenauer -5.00. C. F. W. Walther.

Receipt.
For the year 1881, I again have to express my heartfelt thanks to my dear old students in America for the gifts of love sent to me by Father Brandt in St. Louis. In the past year I received from the aforementioned in 3 shipments a total of 40 dollars or 164 marks 90 pennies. May the Lord also richly reward these gifts of old love and gratitude to all dear donors.
Steeden, March 1882. Fr. Brunn.

Misprint.
In some copies of the previous number some misprints have been left in the display of English Lutheran hymns. Instead of: This English, read: the English instead of: New Year's festivals, read: mission festivals.

Under the article "From the time of the dawn" the information of the sender is missing: G. G.

New printed matter.

Proceedings of the Fifth Annual Meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and Other States anno Domini 1881 on the Doctrine of Free Will and Conversion in Relation to the Doctrine of Grace Election. Zwickau in Saxony. Printed by Joh. Herrmann. In commission with Heinrich I. Naumann in Dresden.

We have just received this Synodal Report. Having read it with great joy, which only increased with each page, we hasten to inform our readers that it has arrived and can be obtained through our publisher, Konkordia. As valuable as all the synodal reports of our fellow believers and confessors in Germany have been, we believe that this one deserves the prize above all others. The ten theses submitted by our Brunn to the negotiations of the "Synod", as well as the minutes of the negotiations masterfully written by the two pastors Stallmann and Hempling, are excellent in every respect. Both are not only a proof of the full unity of faith and spirit in which the dear brothers in the old fatherland stand with us, but also a glorious testimony of the clarity, thoroughness and depth of knowledge which God has given them. Whoever expects to find in the proceedings of this, we may modestly say, daughter Synod of Missouri, only a simple agreement with the doctrine of free will, of conversion and of election by grace, as it has been announced by our Synod, will find himself most pleasantly deceived. In these Synodal negotiations, our faithful on the other side have, with all doctrinal unity with us, most clearly documented the fullest independence both in the interpretation of Scripture and in going back to the confession and in the use of the truth testimonies of our orthodox theologians. It is with joy that one notices from all that has been spoken at this Synod according to the present report, that here is given not a result of dead head knowledge, but of living heart experience. A bright light shines in it, which only the Holy Spirit can kindle, and a certainty and joy of faith is reflected in it, which only God's grace can work. May no one who desires to be fortified in the knowledge of the truth in our doctrinal controversy concerning the election of grace leave this Synodal Report unread and unstudied! It is of special importance to see clearly from this report of what eminent importance the pure doctrine of free will and of the closely connected doctrine of the election of grace is for all Christianity, and that without this doctrine a conversion is taught which is nothing but an eleudes deceptive man-made thing. God be praised for the glorious gift which hereby comes to us from our old fatherland. The report comprises 144 pages in large octavo, of which 135 pages are devoted to the doctrinal discussions, including the excellent presidential address by Father Willkomm. The price of a copy is 60 Cts., postage 5 Cts. W.

Dr. M. Luther's Complete Writings. Volume XI.
The Church Mail Evangelientheil. Price: \$4.75.
The above volume of Luther's "Sämttlichen Schriften" after Walch's edition will be ready for dispatch in about four weeks. The price of this volume had to be set at -4.75, since it is even more comprehensive than the second volume, which costs -4.50. It would be desirable that a larger number could be sent out as soon as it appears. Therefore, please send orders for this volume or subscriptions for the entire work (24 volumes, none of which will cost more than -5.00) as soon as possible.
The "Lutheran Concordia Publishing House" (M. C. Barthel, Agent).

Just published by "Concordia-Verlag":
PRACTICAL ARITHMETIC for the Common Schools of North America by H. Duemling, Phil. D. Part Second. Denominate and Compound Numbers. Price 20 cts. Already earlier have appeared:
PRACTICAL ARITHMETIC &c. Part Third. Common and Decimal Fractions. Price 20 cts.
PRACTICAL ARITHMETIC < fcc. Part Fourth. The Elements of Arithmetic applied to Business. Price 50 cts. The answer booklets cost 15 cts. each.

The first issue will probably be published in English in the course of the summer.

Changed address":
Lev. 1. kelertax, Oolvdour, 6ook 6o., Ill.
6th ^V. 8cdlueter, 1049 IV. 81st 8tr, okicaxo, IU.
ksar, 200 klackison ^llegken^ Oitj', ka.
IV. LvAelbert, your ok 51r. äuz. ^acod, Roackkleick, IVuupuca Oo., tVIs.
Lntereck nt tks kost OKce at 8t. Douls, Llo., äs sseovck-clas" matter.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 38.

St. Louis. Monday, May 1, 1882,

No. 9.

(Submitted.)

The new seminar.

Now that the committee for the erection of a seminary becomes an ornament and a feature of the whole of South St. accessible from each floor, but are also as far away from the building, with the help of the supervisory authority and the Louis. If the old, well-known "Saxon College" is already living room as possible, so that the smell of soap cannot professors of Concordia College, has come to a conclusion imposing because of its location, the new seminary building penetrate into the main building.

about a plan, we hasten to inform the readers about it in words must be a real feast for the heart and eyes of every Lutheran, and pictures. and for everyone a building to which he will involuntarily and

In order to be sure of the greatest possible participation of gladly direct his gaze. What Lutheran heart must not beat faster capable builders, the building committee had published a call for when it sees that the poor, but for their church willing to sacrifice plans in several trade journals, and sixteen drawings were brothers in faith have built their growing shepherds not only a received from all parts of the United States. Of course, in order comfortable and healthy, but also a stately home!

to achieve this, it was necessary to offer prizes for the three best Nevertheless, the building committee has in no respect of sitting rooms. The third floor is generally similar to the second, plans. To achieve this, it was necessary to offer prizes for the exceeded the goal set for it by the Synod of Delegates; no one except that all the space is used for bedrooms. - Of course, the three best plans, namely H300, H200 and H100 - but success need be concerned that the building will exceed the approved building is not lacking in all kinds of facilities designed to

has taught us that these sums were by no means uselessly cost.

wasted. Although it was no small and responsible task to make

the right choice among the plans received, we all felt a certain

satisfaction when we had decided on three plans and agreed to

give these three to the master builder Chas. May of St. Louis,

whose design had been awarded a prize, so that he, making the

best possible use of what each of the three plans had to offer,

would draw up a new design. This was finally accepted at a later

meeting, where it was again thoroughly examined and modified

in some parts. It seemed to us that the plan drawn up in this way

offered everything that could be expected of a school and

residential building, namely, that it combined a tasteful, noble,

stately and stylish exterior with an interior that fully met our

unique needs for teaching, living and sleeping quarters, which

allows access to air and light from as many sides as possible,

strictly implements a constant renewal of air (ventilation), as

seems absolutely necessary for the coexistence of so many,

and which finally also includes conveniently accessible washing

and bathing facilities.

The building, in modern gothic style, resting on a solid

foundation of quarry stones, will undoubtedly be appreciated in

its front extension of

234 feet with the projecting central building and the receding The wings, which are also intersected by corridors, have wings, which have a depth of 64 feet, but even more so by the staircases leading upwards. At the back of the wings is a three-freely rising 136-foot-high tower, it attracts the eye from afar and story annex containing the washrooms, which are not only easily

becomes an ornament and a feature of the whole of South St. accessible from each floor, but are also as far away from the building, with the help of the supervisory authority and the Louis. If the old, well-known "Saxon College" is already living room as possible, so that the smell of soap cannot professors of Concordia College, has come to a conclusion imposing because of its location, the new seminary building penetrate into the main building.

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and bathing facilities.

The building, in modern gothic style, resting on a solid

foundation of quarry stones, will undoubtedly be appreciated in

its front extension of

and all these rooms will receive full daylight, clean air and a comfortable warmth in winter. In short, we hope to have acted to the best of our knowledge and conscience according to the old saying:

"If you wish to build, build wisely. Let everything be begun with forethought."

Of course, we too, like all builders, will be wiser when the building is completed, and then, if we did not know it long ago, we will finally realize that human wit is not far off. That is why we would rather ask in advance for the kind indulgence of all the thousands who have made the construction possible through their willingness. And since more than the required two-thirds of the costs of the building, which are estimated at H85,000, have been covered by signatures, but the missing third is much more difficult to raise, we once again sincerely ask for further donations. Would that even the procrastinators, who now have the projected building before their eyes and can no longer have any doubts about its execution, would now reach into their pockets and contribute to the building! -

Since the new building will replace the old one, it will have to be torn down. The usable material, especially the bricks, will be used for the interior walls. The old printing shop building is to be converted into a widow's house by adding a spacious kitchen at low cost. Thus one has refrained from the erection of a special restaurant building, as it was the intention of the Synod of Delegates. This will save a considerable sum of money. The other buildings in the area of the seminary remain unaffected.

Since the construction of the new seminary cannot be completed before September 1 of the coming year (1883), the difficulty naturally arises of how to accommodate the students until they can happily move into the new home. However, it is hoped that this transitional period can be endured by renting a spacious house and by patiently restricting the number of students.

The superintendence (commissioning) of the building has been entrusted to the architect Chas. May, in whom we can have complete confidence after obtaining testimony.

Well then, let the building be commanded to God! For "Where the LORD buildeth not the house, they that build it labour in vain.

By order of the Building Committee
H. Dümpling.

Pastor Johann Friedrich Bün­ger.

(Continued.)

When our Bün­ger joined Stephan, the latter had already been thinking for some time that, with the decline of the Saxon regional church growing from year to year, the faithful Lutherans, both preachers and laymen, would eventually have no choice but to emigrate if they wanted to save their consciences and preserve the goods of the orthodox church for themselves and their children. It is a fact that Stephan had already spoken in the twenties with Professor Benjamin Kurz from Gettysburg in Pennsylvania, when he traveled through Germany and also visited Stephan, about the possibility of perhaps soon emigrating from Germany for conscience sake.

to have to wander. It is also a fact that in 1830, Stephan also entered into correspondence with Kurz about this matter. Initially, Stephan had only told a few confidants about this; but just then, when Bün­ger had moved to Dresden for a while, Stephan began to let his entire environment in on this secret of his. Like almost all who were in contact with Stephan, our Bün­ger was soon vividly convinced of the necessity of emigration, which was coming ever closer for faithful Lutheran Christians. It is true that at that time the preachers of the Saxon regional church were still sworn to the entire Book of Concord without any clauses. But this obligation was nothing but an empty formality. No one asked whether it was being fulfilled, since those who had to administer the oath to the preachers and teachers on the church confessions were least likely to comply with this oath themselves. When, to cite but one example, Schreiber this, in a so-called circular sermon preached before his superintendent, had testified that death came into the world only through the fall of our first parents, his reverend rebuked this as an idea long since obsolete; and when Schreiber hereupon reminded the Superintendent that the same had, after all, scarcely a year ago, in the same place where he now stood before him, sworn him to the symbolical books of the Evangelical Lutheran Church, in which this doctrine was contained, the Superintendent replied: "You have not been committed to the letter, but only to the spirit of the symbols." We replied, that there had been no mention of this in the formula of obligation; besides, it was clearly written in the holy Scriptures, "Which day thou eatest thereof, thou shalt surely die." The superintendent replied, "Oh, what! - That's spiritual death." We replied, "Does not God say to Adam immediately after the fall, 'Thou art earth, and shalt become earth'? Is spiritual death meant there also?" The Superintendent then closed his eyes, fell silent, and dismissed us. - But just as at that time the unconditional oath to the Book of Concord was nothing but an empty comedy play, so at the same time precisely the most important regional church institutions were just as many factual, obvious denials of the conjured ecclesiastical confession, which clearly proved that one could only claim on the basis of Jesuit moral principles that the Saxon regional church was still a Lutheran, i.e. a true-believing church, because in it the confession still rightly existed. First of all, since 1812 a church book or a so-called agendum had been introduced, which a Lutheran preacher could only use with an evil conscience, since it contained forms that obviously denied the divine truth, and at the same time miserably watered down the Christian doctrine. To this was added this: while no one asked whether the rationalistic unbelieving preachers followed the Agenda, for whom it still sounded too Christian, a Lutheran believer, on the other hand, could not dare to deviate from it in any way. If he did so and came before his superiors, he was called to account in the most serious manner. When Schreiber, among others, had used the old formula of absolution, which was not included in the Agende, and his unbelieving school teacher sued him for this with his superintendent, he immediately reported the matter to the regional consistory,

which thereupon strictly forbade him the use of the old formula of absolution, obliged him anew to proclaim only the forgiveness of sins according to the Agenda in all cases where absolution was granted, and condemned him to bear the costs incurred by the written negotiations. Incidentally, a believing preacher was in almost greater distress of conscience when he had to read out in his pulpit and recite to God the miserable prayers that had been specially prepared for special occasions by the consistory and sent to him. - Furthermore, a miserable rationalistic hymn-book had been introduced beyond all measure, from which a believing preacher could likewise only let sing with an evil conscience. "Virtue is the life of the soul," was not only the beginning of a hymn in it, but it also characterized the spirit of most of the songs contained in the hymnal. Even the few good hymns which still found room in it were mostly changed and adulterated, so that a believing preacher could seldom find a singable hymn for his sermons. - Even the schoolbooks in use were almost all completely leavened by the leaven of rationalism, so that a believing preacher, as a so-called spiritual local school inspector, was continually in grave trouble of conscience. Wherever somewhat pure schoolbooks had survived, the rationalistic superintendents worked with all zeal to have them abolished and replaced by rationalistic ones. When Schreiber tried to work towards the introduction of a school reading book written in a Christian spirit, his godless schoolmaster immediately sued him before his superintendent, who then joined forces with the ignorant local school board and wanted to force the immediate introduction of a so-called "school friend" that was just as miserable as it was unchristian. By God's gracious providence, however, this did not succeed, because Schreiber turned to his pious church patron, the **Minister of State Count Detlev von Einsiedel**, who not only, in order to win over the congregation, gave them a large number of copies of a good school reading book as a gift, but also pleaded the matter with the district administration, which had to decide in this matter in the highest instance. It is true that Schreiber had to bear the not insignificant costs of the lawsuit (which he did with pleasure, of course), but on the very day before his emigration, his municipality reimbursed him without being asked, with the explanation that the lawsuit had only been conducted for the sake of the well-being of their children. - For Lutheran pastors of the Saxon regional church, it was a great burden of conscience that, contrary to God's clear word, they were forced, by virtue of their regional church office, not only to ecclesiastical, sacramental and brotherly fellowship with false teachers, yes, with the most obvious heretics, but even to acknowledge them as their chief shepherds, to be examined by them, ordained, sworn to the confessions and introduced into office, yes, to allow them to blaspheme divine truth before their own congregations and to spout their doctrine of the devil before them. When Schreiber preached this his trial sermon, and was soon after ordained before his congregation, the officiating superintendent, in his addresses to him, blasphemed Elijah and David as common murderers, warning him against a Christianity that despised the pleasures of this life.

and blasphemously urged him to preach such a cheerful angry with us, with the words: 'But you will write down your came the warning example which the Saxon Lutherans saw in Christianity as Christ had indeed preached at the wedding in names for me!' and then, hurriedly and in great excitement, the fate of the separated Prussian Lutherans. For when many Cana! Of course, the fact that a Lutheran preacher was promising himself once over the other, he performed the other of them, after an unsuccessful and hot struggle against the forbidden to practice confession, to suspend even the most baptism. Then, turning to the sexton, he snorted: We Union and after enduring severe persecutions, had asked for impenitent from Holy Communion, and to practice church approached the baptismal font, Mr. N. N. received the child in permission to emigrate, this request had been roundly denied discipline in general, caused him no small pain in his his arms, and after he, S., had made the remark aloud, 'These them on the authority of the Minister of Culture von Altenstein, conscience.

people have undertaken to prescribe to a teacher of religion; I although a Prussian law of 1818 had expressly permitted yield to them, because I take their weakness into account,' he emigration. Not without reason did the Saxon Lutherans fear believing laity in Saxony were already at that time. They were caught up literally, according to the Agenda, the question, 'Do that they would meet the same fate as the brave Prussians if to recognize obvious false prophets as their shepherds and you renounce the devil,' (amidst general giggles and they did not try to be released in peace. When towards the end pastors, to have their children baptized and confirmed by them, exclamations of astonishment from those present,) and the of the year 1837 the tyrannical ban on emigration in Prussia to be absolved by them in confession, and to receive Holy conferring of the cross on the breast and stimrn. 'But you,' he was lifted again by royal decree, and now Pastor Grabau Communion. They should leave their children to unbelieving then cried, audibly to all, calling me with him into the brethren's emigrated to America with a large group of Prussian Lutherans, schoolmasters for instruction in religion and for Christian hut, 'you want to be a scientifically educated man! Show me and Pastor Kavel also emigrated to Australia with a small group education, and for this purpose buy godless schoolbooks and where the renunciation of the devil is ordered! It would be of the same, this also strengthened the Saxons in their decision give them into their own hands. As often as a child was born to against his conviction. I answered: I have no need to prove a to do the same, for although in the Saxon regional church the believing parents, there was great need. Among the five passage of the Bible to you; as a servant of the church you are union between the Lutherans and the Reformed had not yet baptismal forms contained in the agendas, there was only one bound by its order; you have broken your promise; you should been formally introduced by a specific law, as in Prussia, the that was tolerable. The father had to hurry to his unbelieving not have promised anything that is contrary to your conviction'. same had long since actually been united. To mention only one pastor and humbly ask him for the use of this one form; and I do not remember exactly what all I spoke in indignation; thing, it was precisely for this reason that such different forms even this request was seldom granted, so that he usually enough, I left him saying that we would take our measures for the official acts were included in the Saxon church, so that returned home from church with a deeply wounded conscience, according to the incident." So much for the Beucht. Such was the unbelieving preachers could officiate in it just as much as his child baptized by an enemy of Christ in the name of the the conduct of a rationalistic preacher towards a candidate, for the believing ones, and unbelieving laymen could find Father and the Son and the Holy Spirit, but with the addition of whose generally known learning he must, of course, have satisfaction in it just as much as believers; only that the former rationalistic rhetoric. *) In 1836, Schreiber received a letter from respect. But if the person asking for baptism in the were provided for much more than the latter. In short, the union a candidate of theology in a well-known city, in which he ecclesiastical manner was a man of low status, such as a poor of the Saxon regional church was not a union between describes a case he himself experienced concerning baptism linen weaver or hosier, then quite different scenes took place Reformed and Lutherans, but a union between unbelievers and as follows: "Mr. H." (a Lutheran layman) "went, a few days after at the baptismal font if he dared to express his misgivings in believers. There is no question, therefore, that the emigration the birth of his wife, to Father S. and asked him to use the one any way. First of all, he almost never received a promise from to which a large group of Lutheran believers in Saxony finally scriptural form of the five forms of the Agenda for the his preacher that he would baptize his child in the Lutheran decided at that time was not their sin, but rather that they had forthcoming baptism of his child. Fr. S. received him with church manner, and if he then dared to voice his dissatisfaction allowed themselves to be compelled all too long to do many unparalleled humanity and accommodated his request most against the manner in which the baptism was performed, he things against their consciences that they considered willingly. Mr. N. N. with his wife and I, the chosen godparents, had to be glad to be dismissed only with words of scorn and not unavoidable, and that the preachers, in particular, had not then went into the church without argument. The baptism to be sued and punished as an insolent church desecrator. - As allowed themselves to be deprived of their offices and expelled began, he read that form up to the section where the Lord's hard as it became for many poor Lutheran laymen to have to from the country for the sake of a resistance against divine Prayer was to follow, inserted a prayer of his own devising, walk many hours if they wanted to hear a Christian sermon, this ordinances that was commanded by God.

proceeded quickly to the naming, pronounced the apostolic was the least they had to bear. Many of them, after having When Stephan gave the signal to set out for America, our faith, instead of in questions to the godparents, in the form 'We worked in the sweat of their brow during the whole week, from Büniger, as I said, was also vividly convinced that God's hour, believe' 2c., and with the omission of the question: 'Do you morning till late evening, in order to earn their own meagre daily the hour of salvation, had come. So he too joined the quietly renounce the devil' 2c. he performed the baptism with haste. bread, would regularly set out soon after midnight, at the dawn organized emigration society. He did not do so with joy, but with We were taken by surprise, and (I can use this word without of Sunday, in order to refresh their weary hearts in a distant deep sorrow and pain in his heart at having to leave his dear exaggeration) contrite about our conduct, we, the deceived, church with the sermon of the pure beatific Word of God. When fatherland; he did not do so in the hope of finding good days in stood there. We, Mr. N. N. and I, however, immediately hurried this had been done, they cheerfully set out on their return America, but on the contrary, much and great physical after Father S. to his boarded preparatory chamber in the journey on Sunday evening, and on Monday, with their souls hardship. That which alone drew him to America was sacristy, and reproached him for the violation of his promise. At strengthened, they began again the weekly work that had been deliverance from the pressure of conscience and the delicious first he denied it, but it was proved to him from the agendas that so miserably nourishing for them and their families.

good of freedom to serve God according to His word. As many he had falsified the first form. Affected, and with bitter anger, he How gladly the Lutheran preachers and laymen would have men, even pious ones, not only condemned the manner of said that he wanted to make up for what he had omitted, which done their utmost at that time to obtain permission to unite into emigration, which was, however, connected with many sins of he had already considered to be contained in what he had said. a Lutheran Free Church separated from the deeply corrupt, ignorance, but rejected emigration itself as a sin, as a flight at So we sat down again, gaped at by the midwife and godparents apostate national church! But their release for such a purpose an inopportune time, this could not mislead our Büniger.) He had of another existing baptized child, and Father S. stepped down was at that time quite out of the question. They therefore saw no other purpose in this than before he proceeded to the other baptismal act, emigration to a country where religious freedom prevailed as the only way out of the increasingly unbearable oppression of conscience which threatened to suffocate all religious life in them. For this

*At that time, by the way, there were also such preachers in Saxony who did not even baptize in the Triune according to the wording. We know of no case, however, in which they dared to do this with the children of such parents, of whom they knew that they were believers.

*) Rudelbach, too, condemned the emigration at that time as a premature one, and yet, a few years later (1845), the dear man chose the same means of information to save his conscience. He explained himself in his printed farewell speech what had moved him to resign from his office as superintendent, con-

He left his beloved homeland, therefore, with eyes filled with tears, but with a heart confident in God, not knowing what was waiting for him in America; only that he was sure to do what God had called him to do in His word.

In October of 1838 all members of the Saxon Lutheran Emigration Society set out for Bremen, mostly in larger and smaller groups, from where they were to depart for America, first via New Orleans to St. Louis in the State of Missouri. *)

istorialrath and examiner within the Saxon regional church, to leave Saxony and return to Denmark. He wrote: "Not only are flagrant abuses tolerated in our church (which Protestant teacher's heart would not have bled when he saw such a lack of discipline before his eyes, which even touched the Word and the sacraments without restraint! My hand would have withered if I had signed the slightest letter of such measures, which will unfold with lightning speed, and I would have been called upon by my position to carry them out. I was bound by a sacred, inviolable oath to protect the confession of our church with word and deed, with life and limb, with property and blood. Only one protest remained to me; the protest is - my resignation from office."

*Already in the summer of the aforementioned year, a commission consisting of two persons had traveled to Bremen and had rented five ships there, the fifth ship, however, only to the greater part. The society consisted of somewhat more than 700 souls from almost all parts of Germany, namely of 6 pastors, 8 candidates for the office of preacher, 1 school teacher, 3 candidates for the office of school teacher, 2 physicians, 1 medical student, 1 doctor of law, 1 lawyer, 2 painters, and several former civil servants and merchants; the largest part, however, consisted of professionals and economists. An emigration order had been drafted, which those independent male persons had to sign who wanted to join the society. This emigration order (we only give it with the omission of unessential points) read as follows: "§ 1. Confession of Faith: The undersigned all confess with a sincere heart the pure Lutheran faith, as such is contained in the Word of God in the Old and New Testaments and is represented and confessed in the symbolic writings of the Lutheran Church. § 2. emigration, its cause, purpose and goal: After careful consideration, they see before them the human impossibility of keeping this faith pure and unadulterated in their present home, of professing it, and of propagating it to their descendants. They are therefore urged by their conscience to emigrate and seek a land where this Lutheran faith is not endangered and where they can therefore serve God undisturbed in the order of grace revealed and established by Him and enjoy undisturbed in their completeness and purity the means of grace which God has ordained for all men to be blessed and preserve them for themselves and their descendants. Among these means of grace are chiefly: the ministry of reconciliation (?) in its full extent and with undiminished liberty; pure and free worship; complete and pure preaching of the divine word; complete and pure sacraments; pastoral care and nurture of souls without disturbance or hindrance. Such a country as they seek is the United States of North America, where, as nowhere else in the world, perfect ecclesiastical and civil liberty prevails, and vigorous and effectual protection of the same against foreign countries takes place.... § The undersigned pledge themselves to submit with Christian sincerity and willingness to the ecclesiastical and civil regulations to be established, as well as to the school regulations and especially to the church discipline to be established. § The place of settlement in the United States of North America shall be chosen in one of the western states, Missouri, Illinois, or Indian". Therefore, (§ 5. Itinerary) the city of St. Louis in the Missouristaat, which lies in the center of all these states and is their principal trading center, shall be the next destination of the voyage. The place of embarkation in Europe shall be Hamburg or Bremen, the place of disembarkation New Orleans, from where St. Louis shall be reached by river navigation on the Mississippi.

§ 6. land purchase: from St. Louis a line is to be drawn up by a committee of all emigrants.

It was on Saturday, October 20, 1838, that our Büniger set out on his journey to Bremen from Dresden. On Stephen's advice, he preferred, since he was still suffering somewhat, to make the journey to Domitz on the Elbe below Wittenberge on an Elbe ship. Büniger kept a diary of the events on this journey, which has been made available to us. We therefore take the liberty of sharing some of it with our readers here, and indeed verbatim.

"October 20, 1838. noon 1/2-1 o'clock was the important moment when our redemption began. There were only 44 persons on board, as some could not yet go with us because of the passports. After a previous invitation, the Lord Jesus Christ was thanked with one accord, but in silence, for the hour of salvation that had come, and He, the Lord of His Church, was called upon for His gracious presence, His protection and guidance on the voyage, and for the salvation and guidance of those who remained behind. A crowd of curious spectators, who had already waited several hours for our departure,*) accompanied us with their eyes and probably partly with good wishes, but mostly with imprecations. Thus, as we were boarding, I heard one distinguished gentleman say to another: Oh, how happy we are that we know our Lord and Savior better than these people believe us to be! But that we know him well, we have to thank the faithful preaching of our dear pastor. - At Priesnitz we met the first ship that had already sailed on the 18th of this month, which had been delayed by a storm and by the desire to sail with us. The following arrangement was now made under the deck. The entire tween deck was divided into 3 rooms separated by a kind of box wall. The families were accommodated in the room nearest the cabin, the single women in the second, and the single men in the third. About 10 o'clock we received two more passengers, S. H., who was a patient, and Hm. T."

"October 21. Today was Sunday. At 10 o'clock we assembled for our church service. To make no appearance we did not sing. I read the Kyrie, Allein Gott in der Höh sei Ehr 2c. and the sermon Hm. Father Stephen. It was very comforting to us that today's Gospel (on the 19th of Sunday, after Trin. Matth. 9,1.) began with the words: "Then he entered the ship and crossed over again? According to

After deduction of what must remain for church, school and community, individual pieces are to be let out to each individual according to his needs. These lands shall together make up the village or town. Outside the town, each person is free to buy as much land as he likes. § 7. assumption of all ecclesiastical and communal burdens for five years. § 8. mutual support (no community of property). § 9. credit fund: An advance or credit fund shall be established for the temporary payment of the necessary expenses for church, school and community needs, for the support of impecunious emigrants through advances, and for the purchase of the above-mentioned area of land. The deposits depend on everyone's free will. § In all transactions, in all promises and assurances, Christian simplicity, honesty and truthfulness must prevail, and therefore all formalities and prolixities that are not unavoidably necessary should be avoided. § The undersigned declare that each of them has been left entirely free to choose whether to go with them or to stay at home.

*) Emigration across the sea was very rare in Saxony at that time; but emigration for the sake of religion was something unprecedented here.

The sermon was followed by the general confession, the Lord's Prayer, a short prayer on the present circumstances of the time, and finally the beautiful fitting hymn from the old Leipzig Gesangbuche No. 675:

In God's name we journey, His holy angel go for us, As to the people in Egypt's land, That escaped Pharaoh's hand. Kyrie eleison.

At 11 o'clock we went ashore at Hirschberg. As the first ship was more crowded than ours, some people were supposed to join us; but no family wanted to leave their furnishings. Inflexibility showed itself on this occasion, especially among the women. To clear the air a little, we took the unmarried people on our ship. I stayed on the other ship and conducted the service. At 4 o'clock I catechized with the children on our ship about the gospel and the sermon, treating the truth: "Jesus Christ has power and will to forgive us our sins. He can, as it were, undo what has been done? At 9 o'clock in the evening there was communal prayer. I read the 1st Psalm and an Evensong, said the Lord's Prayer, and concluded with the Apostolic Blessing." -

God willing, in the next issue we will continue to accompany our dear candidate Büniger on his journey to Bremen and America.

(To be continued.)

To the ecclesiastical chronicle.

The "Herald of Faith", the local Jesuit newspaper, is not at all satisfied with the "Lutheran". In an article under the heading "Lutheran Impudence" it writes: "The 'Lutheran' of St. Louis makes it his standing rule to continually dub the Pope as Antichrist and to call the Catholic Church Antichristianity. What are we Catholic Christians in the eyes of the 'Lutheran'? Simply nothing other than followers of the Antichrist. It is truly most impertinent that such a handful of sectarians, such a handful of apostates from the old Church, should want to take pleasure in calling 200 million Christian men followers of the Antichrist. If the Lutheran preachers had even a trace of shame left, they would rather bite off their tongues than say that the pope is the Antichrist, and in consequence represent the Catholics as followers of the Antichrist. Impudent are the preachers, as their lord and master also; for otherwise they would not so tear down the Catholics, and set them down as the cast of mankind." This is the old practice of the Jesuits. They cannot disprove it from God's Word that the pope is the antichrist, and then seek to help themselves otherwise. Thus they thought they could frighten our fathers in the seventeenth century when they cried out that the Lutherans were breaking the religious peace, that they were blaspheming the German Emperor and other princes who belonged to the Roman Church, when they called the Pope the Antichrist.

Church and State. It often happens that disorderly church members, when taken into church discipline, turn from the decision of their preacher and the congregation to the secular court for help. Such a case was decided in Defiance, N. Y., last month. In the secular court there appeared a man, a member of the "Washington street Methodist church" in West Trotz, and demanded of the judge an order of compulsion upon his pastor that the same give him a letter of dismissal or be compelled to make an investigation,

Why this could not be done. The judge, however, decided that this request referred to matters that lay entirely in the area of church discipline, and that the secular court had nothing to do with it. (H. u. Z.)

From the Council. In the "Witnesses of Truth" of April 1, we read the following from the pen of Pastor Sieker: "Some students of the Lutheran Seminary (in Philadelphia) have been publishing for half a year a little paper called "Indicator," which, small as it is, yet contains a great deal of matter, because it is printed in small type. It only strikes us that among the future preachers of our church there are people who, as students of theology, find time to do the work connected with the publication of a regularly appearing newspaper. Can the professors there not provide their students with enough work to make them more capable for their upcoming ministry, not enough stimulation that they feel driven to use the time they have free to gather new knowledge and to deepen the knowledge they have already acquired? We are prompted to make these remarks by the announcement in the last issue that the basis of the Bulletin is now to be broadened and deepened, and that it is to be published for ever. Wise men should give good advice and tell the dear young people that they are robbing every hour they devote to their completely superfluous little paper of the so necessary preparation for the most important office. If, by the way, the tone that is sometimes struck *indicates* the spirit that prevails in the seminary, then it looks sad. The following is a sample: "The dinner given on the 24th to the seniors (members of the highest cloister) by Doctor and Mrs. Schäffer is described as "monstrous. The seniors say that it was enjoyable and was also enjoyed, only one improvement they would like to suggest, namely that an equal number of young ladies (be invited). This hint comes from those who "are not married - but would so like to be." We hope to the honor of the class, which stands in the way of their examination and ordination, that some careless joker has appended this item to it. Were it otherwise - then woe to our Church, that so large a portion of her preachers, as are trained in Philadelphia, are not instilled with a more serious spirit. Once more: You preachers in Pennsylvania, experienced in the struggle with the devil, the world, and the flesh, keep an eye on the growing generation of your followers!

From the General Synod. There we find the following note: The "Evangelist" reports that one Sunday evening the Rev. Dr. Snowden, at Camden, Ind. sang a solo in the pulpit before the sermon, and then saw to it that this fact, and the great applause with which his fine singing was received by the numerous congregation, became known to the world through the newspapers. It is strange in how many different ways people try to make themselves famous.

Pastor Amandus Bolquarts. Mr. Pastor Sieker writes the same: After a chest ailment of four months, blessedly passed away in his Savior called Servant of Christ in Egg Harbor City, N. I., March 11 of this year, where he had served the Lutheran congregation there since April 1881. He was the son of the Rev. Georg Volquarts and was born in Lütjenburg, Holstein, July 24, 1844. After graduating from high school and university, he entered government service. For reasons unknown to the writer of this article, he left his home in 1873 and came to America and spent two years in New York. He then attended the theological seminary in Philadelphia, and was examined and ordained by the Pennsylvanian Synod. After a short

After serving the Lutheran congregation in Frankfort near Philadelphia for some time, he accepted the congregation in Rahway, N. J., at the end of 1876, but resigned again the following summer, because he could not officiate there according to Lutheran faithfulness. He then served the Lutheran congregation at Yonkers for a year, and then came to Potter, in Yates County, N. Y. There he was stricken with the sickness that put a stop to his life. He had to resign his ministry to wait and see if God would use him any longer. He recovered sufficiently to be able to follow a calling to Verona, N. Y. Up to the time of his illness he was a staunch opponent of the pastors and congregations known by the name of the "Protest Party" in the New York ministry, because from Philadelphia he carried the prejudice that these people wanted nothing but an orderless rule of ungodly people in the churches. During his time of recuperation, however, he took occasion to examine more closely the doctrine of our church. A dear brother minister, whose closeness was comforting to him, was able to remove the misunderstandings that had arisen among him, so that he began his ministry in Verona with new and more serious convictions about the duties of a Lutheran pastor. He came to the congregation where the then president of the New York Ministry had long been pastor, and which had had several pastors of the "same" synod after him, and which was still a Lutheran congregation, as its name "Lutheran-Reformed" sufficiently indicated. He had not yet lost all confidence in his synod and therefore, trusting in support from the synodal officials, began to work against this evil. But he was mistaken. He was at last forced to see that in the Synod that was being practiced on an extensive scale which was imputed to the protesting party as its alleged aim^ namely, slavish servility among the unchurched multitude; that not God's word and the confessions of our church were the standard of action, but the consideration of the majority in a congregation. He now became acquainted with the New York Ministry and its officials of the time, and saw with his own eyes how, on paper and with loud words, one could confess oneself quite decidedly to the Lutheran Church, but in reality, when it was a question of whether one wanted to be Lutheran or unchurched, one strove to be both at the same time, thus daring to be neither fish nor flesh. He had to watch the same synodal tragedy from close quarters in Lichtenberg's Scandalgeschichte. Then his decision matured to leave such an attitudeless community and to join the Missouri Synod. He passed his colloquy boastfully, and found a sphere of activity in Egg Harbor City, N. J. Unfortunately, his affliction, which had once been overcome, recurred, and passed into emaciation. For four months he languished, clearly realizing that his hour was at hand. He did not fear death, only the separation from his wife and three ungrown children was painful to him. But even this pain he put into the hands of his faithful heavenly Father. He passed away gently, after he had repeatedly feasted on his Saviour's Supper, on March 11. His body was conveyed to New York after a funeral service in his church, and buried from St. Matthew's Church here on the 14th. At his request, expressed long before, Schreiber dieses and Herr Präses Beyer spoke at his coffin. Mr. Pastor Körner of Brooklyn, E. D., concluded the funeral services at the grave, which a parishioner had granted gratuitously to his departed pastor. Thus again a witness of Christ laid down his walking stick after a short labor. Grant God grace to all pastors to labor faithfully as long as it is day. The night is coming when no one can work.

The rope is broken. And we are free.

Quirinus Ritz, well instructed by Jesuits and Franciscans in the statutes of the pope, was, after he had been ordained priest in 1643, sent to various places, especially to Tettelbach in Würzburg and to Willersheim, where Roman and Lutherans lived among each other, as a preacher to win Lutherans again for the pope. But - he should not succeed - he himself was won for the truth. In his dealings with the Lutherans and from Lutheran writings which they gave him to read, he became acquainted with the Lutheran doctrine, indeed, he felt attracted to it. When his confessor found out about it, because he had probed him in confession, he had to burn the Lutheran books and vow anew never to leave the papal religion and the monastic state, but to seriously avoid the Lutheran religion as heretical. But the former good thoughts returned again and again, and he therefore had a hard struggle to endure. At last grace led him to victory; the Lutheran Christians, before whom he poured out his heart, spoke comfort to him and pointed him to the gracious guidance and leadership of God. This intercourse with the Lutherans was, of course, not concealed from the monks; they brought him secretly from one monastery to another, and at last to a place where, as they believed, every opportunity was cut off for him to escape and keep company with Lutherans. But God blinded them: they sent him once, at the instigation of the chapter of the cathedral of Wuerzburg, to a Lutheran hamlet near Onolzbach, in order to preach there and to convert the Lutherans to the Papacy. He used this opportunity to flee from Roman Babel on January 18, 1647. Since he was immediately "pursued," he hid in the woods and mountains, crying out to the Lord with David: "Save me, God, from my enemies." re And God heard his cry. Lutherans brought him safely to Onolzbach and thence to Nuremberg. After he had been refreshed here both physically and spiritually, he was brought under Swedish cover safely through the middle of the Papal places to Gotha, and here he was graciously received by Duke Ernst the Pious. After receiving further instruction, he was accepted into the Lutheran Church. At the end of his recantation sermon, he declared, aiming at his name, that in life, suffering and death, he commanded himself into the secure stone fissures and gaps of the wounds of Jesus. 2, 14. For three and thirty years he hereupon faithfully served the Lord JESu in the Lutheran Church. He was a great lover of the writings of Luther, has occupied himself much with the same and has left a work in manuscript: "Kern, Schatz und Auszug des theuren Mannes Gottes D. Martini Lutheri Schriften" 2c.

G. .

A faithful one of the Lord.

The village of Eschenberge in Gotha'schen also suffered terribly in the 30-year war. The men of war had devastated almost everything, the inhabitants had gone wild. For three years (1639-1641) they had no preacher. They also did not have enough to provide a pastor with the necessary sustenance. Therefore the place was to be made a Filial. Most of the inhabitants were not satisfied with this, they wanted to have their own pastor. They therefore went to Dr. Glassius, who was then Superintendent in Gotha, and presented their request to him. Dr. Glassius asked them, "But from what will you get a preacher; your fields, as well as the parish lands, are desolate." The Eschenbergers answered, "Sir

Doctor, if in the future, dear God, we get a little bread again, our pastor can have it too, we also want to share our morsel of bread with him." This speech pleased Dr. Glassius so much that he was moved to write to Magister David Franck, whom the congregation desired as preacher. M. Franck recognized the call as a divine one and followed the same. In great self-denial he served the Lord here from 1641 until his blessed end in 1668. He prayed diligently for his congregation and by faithful teaching and exhortation and by his godly example soon brought about the return of good discipline and order. G.

Restitution.

The whole must be restituted; it must be restituted either in the thing itself or in a corresponding thing of equal value according to the damage inflicted to be compensated (such a thing, if one has to restore one's good name to another, is revocation). If one can, he must make restitution to the person from whom the thing was taken; if he cannot, to his heirs; if this is also impossible, to the poor (secretly, of course). If he who is bound to make restitution cannot do so, he must make restitution by wishing and promising to do so if he should come into better circumstances. Dannhauer.

(Submitted.)

Speech and report on occasion of the annual meeting of the Lutheran Hospital and Orphanage Society at St. Louis, Mo.

Beloved brethren in Christ!

In two ways the Lord has made His hand clearly felt since we held our last annual meeting, and that is in giving and receiving.

If we first look at the latter, then it is certainly a wistful lament of all of us: The Lord has taken much from us, when on January 23rd of this year he brought home the highly deserving pastor, the former Mr. Johann Friedrich Bnger, at the age of 72 years and 21 days after painful suffering, so that he may rest in blessed eternity from his many years of work in the vineyard of the Lord.

The deceased was, as known to all, the founder of our "Hospital and Orphanage Society"; the founder of our orphanage "Zum Kindlein JEsu", as well as of the local Lutheran hospital and the refuge for our poor fellow believers who are afflicted with the infirmities of old age and can find neither shelter nor care elsewhere. With him, the Society has lost its most active member, who faithfully used the gifts bestowed upon him by the Lord for the sake of Jesus, whose grace was abundantly bestowed upon him.

The officials of the Society lose in him a tireless, zealous predecessor in faithful, self-denying fulfillment of duty, whose greatest desire was. to serve and help the poor, the miserable, the sick and the orphans.

These latter, the orphans, have lost with the now blessedly deceased founder of their present home their best friend among men, yes, their father, who cared for their spiritual and bodily well-being in the best way, stopped for them with supplication and prayer to the merciful God, the right father of the orphans, the provider and protector of the abandoned. For them he also turned to his fellow Christians in prayer, and probably never in vain. Indeed, the Lord has taken much, very much from all of us through the blessed passing of our long-time President, which is especially painfully felt by the members of the Board of Directors and the directors of the institutions of our Society.

is felt. But let us also bow down and humble ourselves under the taking hand of God, and make the word of the Psalmist our own: "I will keep silence, and will not open my mouth; thou wilt make it good.

God, who has so deeply afflicted us by his taking, has also given us ample cause for joyful praise and thanksgiving. He has helped us to this point through pleading and understanding, and has thus shown that the poor who command him will not be disgraced, and that he is the helper of the fatherless, Ps. 10:14. The good God has again given us everything, yes, more than we needed for the daily nourishment of our bodies and the necessities of our charges, as will be evident from the accounts of our honored treasurers. We are also indebted to our faithful God and Father in Christ for this, that he has so fatherly watched over our institutions, and has graciously protected the inhabitants of the same from terrible epidemics and fires. The state of health was generally favorable. As is to be expected in such a large family, some illnesses did occur, but mostly of a harmless nature. All died under God's blessing except two asylum people, who went home in faith in their Saviour at the age of 73, and a little orphan girl. The cause of death in these three cases was pneumonia.

The following personnel changes occurred. In the hospital, Mr. Reinhold Neumann and his wife took over the office of caretaker and nurse. In the orphan school, teacher Heinrich Keller took the place of Mr. Daake. Miss Schieferdecker has been in charge of the infant school in the orphanage since last fall. The orphan father did the field work with the help of the older boys, in which a dear member of the community in Des Peres also did a lot of helping; just as the dear community members there did the coal driving from Kirkwood free of charge.

The harvest was very small; but there was no shortage, which our dear heavenly Father prevented by the charity of several worthy churches in Illinois, who gave us plenty of potatoes and other food.

In the hospital the sick were treated in an unselfish way by Dr. A. Schlostein, whose report on the sick treated by him there follows below.

We are now bound by well-meant thanksgiving to all who, through their charitable gifts and services, have helped us to care for orphans, the abandoned and the sick, both spiritually and physically: above all, we owe it to our God to give thanks and praise to him that he has honored us with such glorious works of mercy for orphans and others. For they are his arms, he sends and commands them to us, and he directs the hearts of our dear patrons to give charitably. Therefore, "not unto us, O LORD, not unto us, but unto thy name give glory for thy mercy and truth." Amen.

May there now be room for something statistical here.

In the past year, 97 persons were cared for in the hospital. Of these, 59 were male and 38 female. The average time spent in hospital was 39 days. It is permissible to say to dear friends near and far in confidence that the cash for the hospital is somewhat dwindling and very much in need of care. A pharmacy has now been established in the hospital for the benefit of the patients.

In the orphanage on February 1. 1881 there were 65 children present, namely 41 boys and 24 girls. Since then, until February 16 of this year, 24 boys and 25 girls have been admitted, a total of 49 children, so that in the course of the year 114 children have been in care for a longer or shorter period of time. At present there are 64 children, 35 boys and 29 girls. Of these 114 children: a) orphans 20, namely 12 boys and 8 girls, d) half-orphans 81, namely 44 fatherless, namely 27 boys and 17 girls; 37 motherless, namely 18 boys and 19 girls, c) children of unhappy parents 13, namely 8 boys and 5 girls.

Of these 114 children, 50 left the institution in the course of the year. 35 children, 21 boys and 14 girls, were returned to their relatives. 6 children, namely 4 boys and 2 girls, were given to Christian families. Of the 9 confirmed children, 5 went into work and service, namely 2 boys and 3 girls. Of last year's confirmands, 2 went to the educational institutions of our synod to be trained for the work in the vineyard of the Lord.

...to become... One went to Springfield to Proseminar, the other to Fort Wayne. In all, 4 of our orphans are now studying. For these I would like to ask for special support. Here the good Lord has offered a beautiful opportunity to Christian childless husbands, or those who have no sons or already grown up sons, and are otherwise blessed with means, to take care of one of these poor prophet students in a fatherly way and to provide for him during his studies. Who will come forward for this godly and beneficial work? According to nationality, Germans were 100, English 5, Norwegian 4, Dutch, Irish 1, Italian 1. Of these, Illinois 16, Indiana 3, Iowa 2, Missouri 75, Nebraska 1, Ohio 1, Tennessee 3, Texas 2, Virginia 1. Of 10 children the origin could not be ascertained.

The school was attended by 73 children; of these 51 were boys, 22 girls. Miss Schieferdecker's infant school was attended by 30 children, namely, 12 boys and 18 girls. At present the number of larger pupils is 36, and the number of smaller ones 20.

At the moment there are 8 people in the asylum. Among them are also some feeble-minded and idiotic persons and those who are temporarily insane. The asylum causes a lot of worry and distress, firstly because it is too close to the orphanage and a local separation of the asylum from the orphanage is an urgent necessity. Secondly, there is not enough room to accommodate the new applicants for the asylum, so that it is with a saddened heart that we have to reject the often heartrending requests to take in the infirm or the feeble-minded. The same is often the case with requests for the admission of orphans, because asylum seekers are also accommodated in the orphanage. O! truly the need -is great! Oh, that we could establish a Lutheran insane asylum for the most unfortunate among the unfortunate, for the insane among us, so that they would not have to be overburdened by the faithless state or the false-believing clergy, but would be cared for by us in brotherly Christian love and in their respective moments of light be refreshed with the healthy nourishment of the soul in their great misery.

May the Lord bless all who have given us their gifts of love" according to the riches of his mercy for Christ's sake. May he be kind to us and promote the work of our hands for his name's sake. Amen.

On behalf of the Board of Directors

St. Louis, Mo., April 18, 1882

C. C. E. Brandt.

Ordinations and introductions.

By order of the honorable President of the Western District, on Sunday, Quasimodogeniti, Candidate F. W. Herzberger was ordained by the undersigned in the congregation at Little Rock, as a missionary preacher for Western Arkansas, and inducted into his office. C. F. Obermeyer.

AL. All ministers and fellow believers are urgently requested to send the missionary addresses of Lutherans known to them who have moved to Arkansas and have not yet been served with Word and Sacrament. - For information about "German-Ev. Lutheran settlements in Arkansas", please contact the missionary:

Rcv. I'. Iss. UerrberMr, c. o. No. 6. I*. kcucl,
Oor. NurlUmm L 6ommcrcce 8trs., Little Rock, ^rk.

By order of the Most Reverend Presidency of the Western District, Candidate H. Frincke was ordained and inducted on the Sunday after Easter in his congregation at Lincoln, the state capital of Nebraska, with the assistance of Father Fr.

I. Catenhusen.

Address: Rcv. 8th Rrlnckc, Lincoln, Lnnoastr 6o., Aed.

By order of Mr. President Wunder, the undersigned, in company with Mr. P. Eifeldt, on Sunday Quasimodogeniti, solemnly inducted Mr. R. I. T. Feiertag, heretofore of Wolcottsville, N. U., into his new office at the parish in Colehour, Cool Co, Ill. C. ". T. Selle.

On behalf of the Reverend Mr. Niemann, Mr. E. Stubnatzy was introduced on Sunday Quasimodogeniti in the Lutheran parish of St. Johannis in Convoy, O., by the undersigned with the assistance of Mr. P. F. W. Franke.

E. Ten.

Address: Rev. L. Ltubont^, Oovvo^, O.

Church consecration.

On the first Sunday after Easter, the Lutheran Cross congregation in Warda, Texas, dedicated their newly built church to the service of the Triune God. The building is 32X60 feet, with a 7ö feet high steeple. Pastors T. Stiemke, P. Klindworth and A. Wilder were the celebratory preachers.

G. Buchschacher.

The Iowa District

of the German Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., from May 31 to June 6, at the congregation of the 8th F. Ch. Herrmann, near State Centre, Iowa.

Subject of Teaching Discussions: What shall move us to establish Christian parochial schools ""and use them faithfully for our children?

The pastors do not want to forget to bring a complete parochial report from January 1 to December 31, 1881, or if they cannot come, send it in.

Whoever intends to attend the Synod should inform Mr. 8 Herrmann by May 15 at the latest; whoever fails to do so will run the risk of having to look for lodgings himself.

I. Fackler, Secretary.

Note for synod trip.

The following three railroads will allow synodicals to travel home for one-third the fare:

- 1) OdloaZo L blortk Yesterday 8. K.,
- 2) Illinois 6entr "I R. 8.,,
- 3) Oentr"! lorva 8. 8.

Whoever claims this price reduction has to pay on the return journey - and indeed on the etücnAO L Nordt Yesterday 8. 8. in State Centre, on the Illinois ventral 8. 8. in Ackley (NL. **only here**), on the ventral lorra 8. 8. in State Centre or Marshall town -

to prove by a certificate signed by me that he paid full price on the outward voyage.

The brethren coming from the south are informed that they can go from Grinnell on a branch line of the ventral lons. 8.8. direct to State Centre, and need not travel via Marshall-town.

I. Fackler.

The Minnesota and Dakota District

of the Synod of Missouri, Ohio, &c. St., holds, s. G. w., its first sessions from June 15 to 21 of this year, at St. Paul, Minn.

The doctrinal negotiations will be based on theses about the perfection and clarity of the Holy Scriptures. The pastors are requested to bring their parochial reports. - The pastors are requested to bring their parochial reports.

All who intend to attend the meetings of the Synod are requested to report to the local pastor, E. Rolf, 274 Last 9tk 8tr. at least 14 days before the beginning of the same.

C. Penalties, President of the Northwest District.

Indication.

On the 7th of June, at 9 o'clock in the forenoon, s. G. w., at South Pittsburgh, Pa., pastors and delegates of the congregations which have severed their connection with the Synod of Ohio, will assemble. After due consideration of our ecclesiastical condition, this assembly is called for the purpose of forming a body which, according to the proposition made, shall be called the "Synod of Concord." Theses on the doctrine of free will and conversion will be presented. Since the organs of the Ohio Synod give less and less hope that Ohio will return from its hopeless innovation in the position of the Confession and desist from its addiction to heresy, all brethren in the circle of the Ohio Synod who recognize that under present conditions it is a matter of confession not to give up the connection with the Synodal Conference are cordially invited to participate in the meeting in Pittsburgh. Registration desired.

Pittsburgh, Pa. P. Brand.

Explanation.

Since through the "Church Newspaper" in Columbus and through other papers the news is circulated as if Mr. 8. Dö Vr. scher in New Orleans has been unlawfully and forcibly expelled from his congregation by our Synod, on account of his position in the disputed doctrinal question, it is herewith brought to public notice: that this is not so; that it was quite other things which caused his congregation to take from him first his pastoral labors for a time, and then the office itself; that the matters in question were first settled by the Visitator,

then examined by the Vice-President of the Western District, then examined by the assembled Synod of the Southern District, and the procedure of the congregation found to be just and in accordance with love; that finally Mr. 8. Döscher subsequently appealed to the general Synod.

H. C. Schwan.

Income i" the "äffe of the Illinois District:

For the synodical treasury: from 8th Mennicke's congregation at Rock Island -30.00. From Chicago: from 8th Wunders Gem. 36.00; by 8th Lochner 2.75; by 8th Wagner from Mrs. C. Lübke 1.00, from Gem. 48.00; 8th Succops Gem. 31.70; 8th Engelbrecht's Gem. 45.00; 8th Hölter's Gem. 36.00; 8th Bartling's Gem. 34.19. From Addison: Easter Collecte by 8th Great Gem. 37.43, by H. F. Buchholz .50, F. Gehrke 2.00, H. F. Firne & F. Stünkel, Sr. 2.00 each. By the Gems. of the 88th: Katthain in Hoyleton 5.00, Rauschert at Dalton 8.00, Burfeind at Rich 12.20, Grosse at Hartem (half of Easteroll.) 15.05, Frese at Champaign 4.88, Landgraf at Decatur 14.50, Brunn at Strasburg 10.00, Hieber at Town Rich 7.59, Ottmann at Collinsville 7.20, Brewer in Crete 20.75. Communion Collects: by 8th Schroeder's congregation in South Litchfield 4.70 & 11.00; 8th Brecht's congregation in Farina 12.50. By 8th Sieving of St. Paul's congregation at Manito 3.45. 8th Strieter's congregation in Proviso 28.00. (S. -471.39.)

ForBuildingCash: By Teacher Rosen in Addison 10.00. For the new building in St. Louis: thank offerings from Ch. G. in Addison 10.00. 8th Strieters Gem. in Proviso 15.00. By 8th Merbitz in Beardstown, 3rd Sendg.: from C. Kuhlmann 20.00, G. Cm:ls and L. Carls each 7.50, G. Kuhlmann, I. Kuhlmann, Joh. B. Loomann, F. Reller, H. Witte, W. Bohlmann, F. A. Krohe each 5.00, C. H. Deppe 3.00, C. Schewe, C. Brockschmidt each 2.00, W. H. Witte, L. Witte each 1.00. By 8th Witte's Gem. in Pekin 50.00. From Chicago: by 8th Succop from William Thoms 100.00, Heinr. Weber 10.00, E. Wegner 5.00, 2nd payment from I. Schramm 10.00, 8th Succop 25.00, 1st payg. from Fr" Schwahn and Herm. Beyer 5.00 each; by 8th Hölter from Jungfrauenverein 54.00; by 8th Bartling from Jakob Küchler 3.00, Fr. Karnatz 2.00. By 8th Große in Harlem from H. Reinke 2.00. By 8. Oetting from Elliottstown by W. Haack 3.00, Joh. Bahnhof, C. Hamann each 1.00. By 8. Loßner at Lake Zurich by W. Teyler 10.00, W. Blume 5.00. (P. -395.00.)

For inner mission: From the mission fund of 8. Lehmann's congregation in Chicago 10.91. By 8. Engelbrecht there from N. N. 5.00. By 8. Hölter there from Mrs. Merkel and N. N. 1.00 each. By 8. Röder in Arlington Heights from D. Luhrs 2.00. By 8. Große in Harlem from D. Kornhaaß 2.60. Easter coll. from 8. Steeges congregation in Dundee 4.53. (S. -27.04.)

For Negro Mission: By Teacher Dorn of d. Confirmands in Brecher 2.15. 8th Strieters Gem. in Proviso 1.00. 8th Burfeinds Gem. in Rich 5.11. D. Kornhaaß in Harlem 2.60.g6Ostercoll. Steeges Gem. in Dundee 4.50. (S.

On the emigrant mission: By 8th Roeder in Arlinaton Heights by D. Lührs 2.00. By 8th Bartling in Chicago by Th. Reinhardt 1.00. By 8th Zahn iu Nokomis of the St. Paulsgem. 9.00. (S. -12.00.)

On the emigrant mission in New York: 8. Hölters Gem. in Chicago 16.25. 8. Ottmanns Gem. in Collinsville 4.60. (p. -20.85.)

On the emigrant mission in Baltimore: 8. Hölters Gem. in Chicago 16.25. 8. Loßners Gem. bet Lake Zürich 8.34. (p. -24.59.)

For poor students in St. Louis: 8.Burfeinds Gem. in Rich for Kohn 5.00.

For poor students in Springfield: 8th Ottmann's congregation in Collinsville 6.05. By 8th Merbitz in Beardstown from the mission fund for Gerh. Büscher 19.00. By 8. Engelbrecht in Chicago from the Women's Association for Bendtn 10.00. 8. Wartens' Gem. in Danville for Lübkemann 20.50. (Summa -55.55.)

For poor students in Fort Wayne: From the Women's Association of the Rock Island congregation for F. and G. Möller 10.00, for A. Menntcke 5.00. Through 8th Hölter in Chicago, for H. Pudewa's wedding, for Dröaemüller 8.31. (p. -23.31.)

To the household in Addison: 8th Katthains Gem. in Hoyleton 5.00.

For poor students in Addison: By 8th Succop in Chicago from the Virgin Society for W. Ernst 13.00.

For aged and sick pastors & teachers: By 8th Schroeder at South Litchfield, Palm Sunday Soll., 14.25.

For Wittwe Sommer: By 8th Burfeind in Rich of D. M. 1.00.

To the widow's fund: By 8th Engelbrecht tn Chicago from N. N. 2.00. By 8th Große in Harlem from H. Hillmer 2.00. By 8th Kollnorgen tn Nashville from sr. Gem. 6.05, by Father Weber 3.00. (Summa -13.05.)

For the deaf and dumb: By 8th Frese in Champaign, Collecting and Extrag of tracts sold, 7.62. By 8th Erdmann in Shiloh Hill from Heinr. Fedderke .50, Heinr. Carstens 1.20, Heinr. Eickhorst.15, Fr. Freitag .25, Heinr. Wettermann 1.00, Heinr. Rathmann.2t, Wm. Carstens .25, Heinrich Jobst .15, Fr. Helms .30, Jos. Abraham .15. 8. Lehmann's Gem. in Chicago for Becker's pamphlet: from the missionary treasury 11.25, from individual members 1.50. From Addison: from Fr. Leeseberg, Ferd. Bartling, Fr. Gehrke each .25, F. M. .05, H. Matthews 1.00, D. Dammeyer 2.00, H. Geils .50, "d. Buchholz. 50, Ernst Leeseberg 1.00. By 8th Merbitz in Beardstown from N. N. 5.00, "from a friend" 2.00. By 8th Lewerenz in Effingbam from Mrs. Anna Reichhelm 3.00. From Chicago: by 8th Wagner for Becker's pamphlets 15.00; by 8th Succop from Herm. Hedder 2.00, Joh. Schewe 2.50, Ernst Messner 1.00; by 8. Engelbrecht from N. N. .70; by 8. Hölter for Becker's Pamphlets 10.75, from d. Confirmanden 6.65, Fr. Kaufmann 2.00; by 8. Bartling from Th. Reinhardt 2.00. by 8. Roeder in Arlinaton Heights from d. Gem. 26.00, from N. N. 25.00. by 8. Rauschert tn Dalton for Becker's pamphlets 7.50. by 8. Burfeind in Rich from Gemetndegliedern

12.05. By 8th KLselitz of the comm. at Lucas Prairie 9.50. By 8th Kollmorgen at Nashville from Father Weber 8.00. By 8th MartenS' comm. at Danville 20.15. By 8th Schuricht at St' Paul from Father Boye 5.00. By 8th Norden of the comm. at Hinckley 7.75. By 8th Hieber from sr. Gem. at Town Rich 14.25, sr. Fllialgem. 3.82. 8th Hartmann's Gem. at Woodville, Easter Coll. 11.80. 8th Trautmann's Gem. at Willow Sprinas 5.00. By 8th Loßner at Lake Zurich from s. Gem. 8.61, from N. N. 2.00. (S. -243.85.)

To the Orphanage bet St. Louts: By 8th Merbitz tn Beardstown from N. N. 5.00. By 8th Schuricht in St. Paul from Father Boye 5.00. (S. -10.00.)

For Milwaukee Progymnasium: 8th Lochner's Gem. in Chicago 23.00. 8th Succop's Gem. 53.30. 8th Rauschert's Gem. in Dalton 5.00. (S. -81.30.)

For studying orphans from Addison: By 8 Hölter in Chicago from N. N. and Mrs. Merkel each 1.00. By Mrs. A. Lange 3.00. By 8. Daib tn Oshkosb, Wls., by Mrs. F. and Fritz Krüger each .50, Mina Müller 1.00, by the confirmands 3.74. (S. -10.74.)

For the comm. in Centreville, Mich: 8th Strieters comm. tn Proviso 5.19.

For 8th Oetjens Gem. in Richford, Wis...: By 8. Chicago by W. W. 1.00. By 8. Engelbrecht by N. R.

For the comm. in Fergus Falls, Minn.: 8th Gotsch's comm. in Dork Centre 5.00. 8th Hieber's comm. in Town Rich 3.00. (S. -8.00.)

For the congregation at Logan, O.: From the mission fund of 8. Lehmann's congregation at Chicago 5.00. 8. Strieter's congregation at Proviso 5.19. 8. Trautmann's congregation at Lyonsville 5.44. (S. -15.63.)

For the Gem. tn South Chicago, Ill: 8. Gotsch's parish in York Centre 9.03. By 8. Succop in Chicago from Herm. Hedder 2.00. By 8. Hölter there by I. Münter 2.00, W. Prochnow 1.00. 8. Rauschert's parish in Dalton 5.00. 8. Ottmann's parish in Collinsville 8.25. By 8. Wartens in Danville by F. & W. Stübe 2.00, Schumacher, Meinte, F. Schuld, Wartens, Dammin, Kugler each 1.00, I. Stübe. Tbeiß. W. Schuld, Leisch, Lange, Harder each.50, Hacksstedt.75, Rad-44'72') Gem. tn Lyonsville 5.44. (Summa

bw. To the necessary two-thirds sum for the new building in St. Louts were bezabl: From the virgins association in 8. Hölters Gem. in Chicago -54.00.

Addison, Ill, April 15, 1882. H. Bartling, Kasflrer.

KSr the Preacher- and Teacher-Wittwen- and Wniseu-Suffe (middle districts)

Ind: 1. contributions: From 8th F. W. Pohlmann -1.00. From teachers: H. C. Meier 1.00, I. H. Nolting 4.00.

Two. Gifts: By 8. F. Kaiser in Liverpool, O., from Mrs. Chr. Schneider a. Mr. I. Keller 1.00 each. Keller, each 1.00. By 8. E. Schulze, Coll. at Bro. Tormöhlen's wedding, 9.25. By 8. H. Schöneberg, collected at Mr. I. Hofmann's wedding, 10.65. By ? Hofmann, 10.65. By ?. E. Schulze, half of the Easter-Collecte sr. Gemeinde 5.00. (Summa -32.90.) Indianapolis, April 22, '82. M.Lonzelmann, Kasflrer.

Za" Gemiaar-HauShalt in Springfield:

From the township of 8th Drögemüller, Arenzville, 2 hams, 11 shoulders, 4 sides, 5 gallons. Fat, 1 dtzd. Chickens. From Mr. Selle 10 pounds of butter, 13 dtzd. Eggs. From Mr. Winskey 1^ dtzd. Cabbage heads, 1 bush. Turnips. Many thanks to the kind givers. Springfield, Ill, April 10, 1882. Gustav Pfau.

For the Inth. Orphanage hei St. Louis, "0., received since Feb.

17: From the school children of Teacher Pflug in Lake Creek, Mon., -3.25. From the congregation of 8th Frese in Port Hudson, Mon., 3.00. From the school children of 8th Falke tn Glasgow, Mon., 2.55. From etl. members of the congregation of 8th Matuschka in New Welle, Wo., 11.00. Andreas Urban in Texas 1.50. Jacob Urban in Texas 1.00. Coll. at the memorial service of the bl. 8th Bünger in the comm. at Des Peres, Mo-, 39.15. By 8th I. Kaspar of the comm. at Giddtngs, Tex. 2 boys' shirts, I smock, I woolen jacket. Mrs. Fruth in Belleville, Ill, 1 package of tr. clothes. Gem. of 8th Judge in Ellisville, Wo., 20.00. Mrs. Altmeyer in St. Louis 1.00. From Immanuels District by Willhardt 1.50; from Zions District by Goehmann 10.40; from Virgins Association das. 30.00; from Pensten and Schwarz a parthle of Dry Goods. H. Meier tn Washington, Mo., 2.00. bequest of the late Joseph Schnaider in St. Louis by Mayor Ewing 246.38. By 8th Muller in Ehester, Ill, from etl. Gem.-Gl. 3.25. Coll. at the wedding of ... and Miss A. Busse 6.01. Ad. Harnisch in St. Louis .50. bequest of the bl. Wilh. Klosse at Mishawaka, Ind, 50.00. Michael Seidel at Humboldt, Ks, 10.00. From etl. school children of teacher Günther in St. Louis 1.25. Mrs. Alms at Evansville, Ind, 14 pairs of trousers, 12 Pr. braces, 12 handkerchiefs, 6 towels. From the estate of el. Heinrich Loeden by 8th Guenther tn Cole Camp, Wo., 50.00. by 8th G. R. A. Claus in Macon City, Mo., 5.00. Joh. Militzer in Frohna, Mo., .50. by 8th Grimm in Washington, Mo., Palm Sunday Soll. sr. Comm. 7.25. C. H. Moritz in St. Louis, 2 doz. Drinking glasses. Karl Rutzel in Forth Smith, Ark, 5.00. 8th Mickels^ Gem. tn Franklin Co, Mo, 3.00. Konrad Geisel in St. Louis a former loan of 100.00 now given. Mrs. Geisel in St. Louis .50.

Correction:

In my receipt in the "Lutheran" No. 6 instead of "Bethlehem congregation in St. Louis -21.00, 1)H sack of flour" read zc: Bethania congreg. in St. Louis 2c.

St. Louts, April 10, 1882, I. M. Estel, Kasflrer. ago. 3<l L Rutxsr Street."

Kranken-Bericht des ev. - Inth. HaSPital z" St. 8""iS, M",, "o" J "hre 1881.

From the year 1880, 9 patients remained in treatment on January 1, 1881, 88 were newly admitted, total 97. 57 of these were cured, 18 improved, 4 unimproved, 11 died, 12 remained in treatment at the end of the year, total as above 97. Treatments were given for eye disease 1, bronchial catarrh 6, pneumonia 4, consumption of lungs 4, heart disease 1, inflammation of the mucous membranes 1, sore throat 1, stomach catarrh 2, stomach cramp 1, intestinal catarrh 2, intestinal inflammation 4, liver inflammation 2, bladder catarrh 2, uterine disease 1, inflammation of the brain and spinal cord 1, stroke 1, ear infection 1, intermittent fever 6, bilious fever 6, remittent fever 5, congestive fever 1, typhoid fever 4, typhoid fever 6, dropsy 3, rheumatism 3, spinal paralysis 3, hysteria 1, melancholia 4, insanity 1, morbidity 1, senility 1, scarlet fever 1, hernia 1, fracture 1, wounds 1, contusion 1, ulcers 5. - Died: of infirmity of old age 1 (88 l.), consumption of the lungs 1 (23 l.), inflammation of the bowels 3 (63 l., 51 l., 31 l.), uterine disease 1 (59 l.), cerebral apoplexy 1 (38 l.), spinal paralysis 2 (56 and 53 l.), typhoid fever 1 (69 l.), congestive fever 1 (31 l.), total 11; thus in respect of age between 20 and 30 years 1, 80 and 40 l. 3, 50 and 60 l. 4, 60 and 70 l. 2, 80 and 90 l. 1. Dr. A. Schloßstein.

Annual accounts of the Lutheran Hospital jir St. LouiS, Mo., dom 22 Hebr. 1881 to 2V. Hebr. 1882.

| | |
|--|---------|
| Balance at last annual accounting date-64 | 27 |
| Bon the patients have been paid | 1119.35 |
| Through regular monthly contributions is contributed have been: from trinitydIstrict-100 | 65 |
| From Immanuel District | 59.95 |
| From the Civil District | 67.95 |
| from the cross district | 56.25 |
| from the St. Paulsgem. tn Bade " | 20.95 |
| ----- | 805.75 |
| By extra contributions | 98.75 |
| A credit balance in the household | 8.00 |

Total revenue and inventory -1596.12

Out:
For the budget have been spent-. -969.21

| | |
|--------------------------------|--------|
| For utensils | 115.87 |
| Repayment to the inmates | 21.00 |

----- H,L
Summa of the issue -1616.A!

| | |
|---|---------|
| Remains a debt of . | |
| Special expenditures in the past year have been: a new cooking stove-31 | 00 " -> |
| a new bath | 45.00 |
| a hot-water pipe in the bet- the bathhouse | 60.00 |
| F. W. Schuricht, Kassirer^ | |

Annual accounts of the evang.-Inth. Orphanage zn" "Child leiu JEsu" da" t2. February 1881 bls 10. Hebruar 188H.

Intake:

Charitable gifts through voluntary contributions, collections, thank offerings, bequests and other gifts according to receipts in the "Lutheraner" and "Kinderblatt" and the monthly invoices. -8559.13

| | |
|----------------------|---------|
| Hr Catering | 1175.74 |
| Hr things sold | 101.95 |

Summa -4886.82

Issue:

For food 2c. -2874.97, clothes and shoes 897.72, for orphan parents', teacher's and other help 771.15, house and kitchen utensils 141.24, farm utensils and 1 horse 237.55, buildings and repairs 157.90, fuel, freight, travelling expenses, school needs, medicine, doctor's and funeral expenses 2c. 440.97. For Ernst Holm more spent than received - expenditure 95.00, income 26.79 - 68.21. Decrease in debt 247.11. Total -4836.82 At last year's accounts the debt was -6487.03. In the past year reducirt 247.11

Current debt -6239.92

| | |
|---|---------|
| Borrowed funds owed by the company | 7365.78 |
| Kaffenbeftand on 10 Feb. 1882, according to the monthly Invoice | 1125.81 |

Remains debt as above 6239.92

St. Louis, Feb. 10, 1882. I. M. Estel, Cassirer.

Preserved for the English-Latins mission in the West:

From Mr. P. Janzow in Frohna, Mo., -8.00 for sold song booklets "Lutkerau U^mus". By the same 12.60, Collecte on occasion of the first English sermon of Mr. L. B  pler in Frohna. Through Mr. Kassirer Roschke from Mr. k. A. W. Bergt in Tecumseh, Nebr., 2.50. From the English congregation of Mr. L. L. M. Wagner in Castor, Bullinger Co., Mo., 5.00. From the congregation of Mr. Praeses F. I. Biltz in Concordia, Mo., 10.00. Bon Herr Lehrer Cyr. Gotsch at Kankakee, Ills, 1.00. St. Louis, April 24, 1882. L. F. Lange, Cassirer.

509 Urulkiln ^ve." 8t. Ixiuis, blo.

For poor students received with hearty thanks by Mr. P. I. G. N  tzet in Columbus, Ind. from his congregation -11.45. By Mr. L. Link in St. Louis, Mo. from his congregation 20.00. By Mr. P. Gr  bner in St. Charles, Mo. from his congregation the collection on the 2nd Easter Day 7.85. By Mr. L. Spehr in Appleton City, Mo, from his Trinity congregation there 5.00. By Mr. L. Wille in Brownsville, Mo., collected at Mr. W. Skl  ter's wedding 5.00. By Mr. L. A. W. Frese in Port Hudson, Mo., from the worthy women of his congregation 1 quilt and 2 head case covers.

C. F. W. Walther.

For the burned at Port Hope, Mich. still received: By Mr. L. F. Sievers, Sr.-69.44. By P. I. A. Detzer 9.65. By L. A. Meyer from M. Balke and his father 2.00. By P. I. G. Tisza 1.00. By A. Kroger at Sandusky, O., 1.00. By L. L. I. Gehrmann of Taylor- ville, Ill, already received in September: from H. Bauer 8.00, G. Stock 1.00, from himself 1.00.

Many thanks to the dear donors! The Lord will reward you according to His promise. T h. Sch  ch.

Freestyle the Burned Down in Michigan:

By P. F. Sievers in Minneapolis -25.00. By k. I. Humberger at Petersburg, O, 23.53. By P. C. F. Brecht 15.00. By Kassirer H. Bartling 1.00 and 36.00. By L. Sch  tz 3.00. By Mr. H. Kruse at Hampton, Iowa, 2.00. By Mrs. Kutzbach through L. G. Barth 1.00. By P. Wieget 10.00. By P. Dizinger 4.00. By L. Th. Sch  ch 2000.00. By L. I. L. Hahn 4.00. Some boxes of clothes I cannot acknowledge, as I do not know where they came from.

Many thanks to all the kind donors. W. Schwartz.

For the building of the church of my parish in St. Louis, Mich. I, the undersigned, have received with heartfelt thanks against the Lord and the dear givers: From Mr. P. Hahn -1.00, from Mr. P. Jos. Schmidt's congregation in Saginaw City 12.40, from Mr. k. F. Sievers' congregation in Frankenlust 13.40 and from Hrn. k. M  ller's Gem. tn Amelith 6.25. E. Hantel.

The following gifts of love are still received as contributions for the church building of our congregation: By Messrs. Kassirer Chr. Schmalzriedt -4.42, I. Birkner 28.68, C. Ei  feldt 7.66, H. Bartling 6.75, C. Grahl 8.00. (Summa -55.51.)

Many thanks to the kind givers and God's rich reward! ... Ludington, Mich., April 6, 1882. I. P. Karrer.

The Immanuel congregation in Mt. Olive received with heartfelt thanks -20.00 from the Lutheran congregation in New Gehlenbeck, Ill. H. Wetsbrodt.

Received for the congregation at South Bend, Ind. from the congregation of Mr. P. Partenfelder -8.00; of Mr. P. H  user , 3.81; of Mr. P. Ph. Schmidt 15.00; of Mr. P. Riedel 10.00. i Many thanks to the dear givers! More distant gifts of love for ! Houth Bend are to be sent to Mr. L. P. Heid, South Bend, Ind. South Bend, Ind. April 5, 1882. H. S ie ck.

I have received with thanks my son F. B. who is studying: From the worthy Virgins' Association in Monroe -12.00; at the wedding of Mr. H. Matthes ges. 7.64; from my own congregation 5.00. A. Ch. Bauer.

From the Women's Association of the Lutheran Church of the Holy Trinity in St. Louis for Mr. Stud.H.Dannenfeldt-20.00. O. Hanser.

New printed matter.

Orthographic rule - and dictionary. Compiled by C. K. St. Louis, Mo. Printing Office of the "Luth. Concordia Publishing House." 1882.

This booklet, which has just come out of the press, has been handed over to the writer of this by our "Concordia-Verlag" for advertisement in the "Lutheraner". As bad an authority as we are in matters of German spelling, we felt that we could not refuse the request addressed to us.

As is well known, not only have more and more changes taken place in the German spelling since Luther, without a uniformity ever having been achieved; even in our time, an astonishing inequality still prevails in the same spelling. One can hardly find two works written in German by different authors in which one and the same spelling is found. Even the various German grammars, which should have made it their task to work towards a uniform spelling, have not pursued this goal; rather, each grammarian has been anxious to have his peculiar views recognized as supposedly certain results of deep linguistic research, unconcerned whether he thereby only increases the existing inequality. So great confusion has arisen in this field that anyone who is not a linguist is always in doubt as to whether he is writing a word correctly or not. The worst off, therefore, are the school teachers who have to teach German orthography, that is, spelling, in their schools. No remedy could be hoped for from the great linguistic scholars, since some of them, although they proceeded according to correct principles of linguistic history, nevertheless proceeded so radically that only the very few wanted to follow them, while the others either set up arbitrary rules without any firm principles or held on too fearfully to what had become almost generally customary. It is therefore, in our low opinion, a true merit on the part of the Prussian and Bavarian governments that they have taken the matter in hand, and issued rulebooks of German orthography, according to which the same will be used from now on, first of all, in

must be taught in the schools of their countries. It is true that one has not proceeded radically here, but one has only sought to promote such a unity of German spelling as can be achieved. We can only approve of this procedure in the highest degree; for in any case it is better that an imperfect orthography should become general than that a perfect one, if it were possible at all, should come into use only here and there. By this means the present confusion, instead of being removed, would only be increased.

It is therefore with great pleasure that we welcome the "Orthographische Regel- und W  rterbuch, zusammengestellt von C. K." (Orthographic Rules and Dictionary, compiled by C. K.), a gentleman who is also well versed in this field and who belongs to the staff of our synodal agency. In the book, as it reminds us at the beginning, one finds only the wording of the official Berlin rulebook, but in the notes, one finds the notes from the "Commentary on Prussian School Orthography by W. Wilmanns" (Berlin 1880), as well as from I)r. Konrad Duden's preliminary notes to his work: "Vollst  ndiges orthographisches W  rterbuch der deutschen Sprache" (Leipzig 1880), which is finally followed by the orthographic dictionary in the second part of this volume.

This orthography has already made such significant conquests in Germany that it may be reasonably expected that it will gradually achieve almost universal acceptance on the part of German book writers. May the work therefore also find a favorable reception here, especially among teachers, and may it help to put an end to the terrible confusion in the field of spelling among us Germans here in America and gradually achieve the same spelling in all our printed matter here. Whoever follows the booklet exactly will soon feel highly satisfied, since he is now relieved of the choice, which, as is well known, often causes much agony, and in a short time it will become easy for him to observe the correct spelling even without having to look it up first.

The book contains 76 pages in large octavo, 28 of which are taken up by the rulebook and 48 by the orthographic dictionary. The price of a stiff paperback copy is 35 cents.

W. [Walther]

The Life of Dr. M. Luther. Described to the co-religionists in America by With 36 pictures. Reading, Pa. Published by the Pilgrim Bookstore. 1882.

We are pleased to see the publication of this book. Such voices from the "Pennsylvanian" Synod and the General Council are welcome. The book, written in beautiful, lively, popular language, will certainly find many readers and many a blessing. One feels while reading that the dear author loves the father Luther and the doctrine brought to light by him again, and this love will certainly stimulate some readers to the same love; the reference to the marvelous contents of the most important writings of Luther will certainly awaken with some the desire to read more of Luther. The actual history of Luther's life is preceded by a description of the ecclesiastical conditions before the Reformation. The picture of Luther's life, which is drawn in 1 longer sections, is followed by a "memorial of honor", some sayings about Luther and, as an appendix, a list of Luther's songs according to the time of their composition, together with judgments about them. Pictures, printing, paper and binding (musttn with gold title) are excellent. Price: 75 Sts. G.

Decorate the feast with May. Festive song for the holy feast of Pentecost. Duet for soprano and alto and choir for mixed voices. Composed by C. Wonnberger. Reading, Pa. Publishers of the Pilgrims - Bookstore.

A beautiful offering for the approaching feast of Pentecost. A festively cheerful choral song is followed by a rather sweet duet, after which the whole thing concludes with a choral song in simple chorale form. All pieces have organ accompaniment. Everything is easy to perform even for less trained choirs and less experienced organ players. For those who prefer English text, a corresponding English translation of the German text is included. The piece comprises two folio sheets, with a tasteful title and 4 folio pages of notes and text. The price of one copy is 25 Cts, of a dozen -1.75. W. [Walther].

Altered Adrefse":

Rov. N. Lrok, Lox 197, ^Vauaau, bkaratkou 6o., Wis.

Lvv. U. 8leok, eor. 6td L LI^rtle 8trs., Lrie, La.

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Dear readers will kindly excuse the delay in the forwarding of this number caused by the making of the enclosed picture.

The "Lutznrmer" is published twice every month for the annual sibsmo- tionaprei" of one dollar for the aufwartig Untrrschrriber who bade dr  selten "oraujuberalien. Where the same "on carriers in" "Hau" brought "in, -ade" the subscribers 25 lent" Traaerloh" ertra ju begablen.

To Germany, the 'Lutheran is er- faudt by P "k, postage paid, for kI.A.

Lutereck ab tbs Loat OKc" ab 8t. Louis, blo., as sscouck-elas" matter.

Received

for Stud. Ehr. Otto by Fr. Gro  berger, Easter collecte sr. Parish, -16.00. By Fr. E. Schulze in Ballonia, Ind. by -5.00 (half of the Easter Collecte) for Stud. Schwartz. G  nther.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo., May 15, 1882. No. 10.

Pastor Johann Friedrich Bünger.

(Continued.)

In the last issue of this journal we had come up to the departure of our Bünger from Dresden to America. Since he kept a diary on this journey, which is still available, we have already begun to give our readers some information from it, not only so that they can learn about his simple travel experiences, but rather so that they can get to know him themselves from what he once wrote for the sole purpose of his own memory. Thus we now continue with our notes from his travel diary.

"October 22. Early after morning worship I catechized with the children about the first commandment. - About 11 o'clock we landed at Mühlberg. The border inspectors were very friendly, visited both ships, but did not ask for any passports; which was very dear to us, as Contrebande was with us, 'for some did not yet have their passports.' - On the other (the first) ship, a decision was made regarding communal morning and evening devotions. Mr. Stärzel Jr. was to hold the devotions according to agreement, as he did with us, and after the hour of prayer, he was to have the children listen to a main part of the catechism and read something. I was present at the first evening prayer."

"October 23. After morning prayer, catechism on the second commandment. The children are attentive. Because of the proximity of the Reformation feast and the city of Wittenberg, I began to tell the children the Reformation story. - In the afternoon I went in a small barge to the first ship and examined the youth about the first commandment. - At the sixth hour we caught sight of the two main towers of Wittenberg. The men helped row so we could get there before sunset. Reformation times stood vividly before my soul. A holy ground on which Luther and so many pious people had walked. I waited until the end. Those who had gone ahead had met Luther the deacon (as it turned out afterwards) in front of the gate and had him escort them into the city and show them the external sights. When I

When I arrived at the castle church, I met the whole bunch, at dangers, about the ministry and its importance, about the head of which was Deacon Luther. Luther was at the head. emigration, about Fr Stephen, about the approaching I was told that the King of Prussia had had Luther's judgments of God. They were all determined to leave Europe. descendants searched for, and when he was found in the area Before we parted, I had to pray for early salvation. - Father Keyl of Erfurt, he had him study theology and then had him and a Captain v. Rohr had also visited them; the latter had employed in Wittenberg. Unfortunately, however, the Union, hereupon traveled to Hamburg with Pastor (O. H.) Walther." against which Luther so vehemently disputed, was accepted by "October 26. Morning devotion, catechism on the fifth his descendant according to the flesh; thus he is indeed a commandment, Luther's life. On the other Luther, but not a Lutheran. Since it was getting dark, it was to Ships Catechesis on the Third Commandment. - After be feared that we would not get to see anything more; only lingering a while on the deck, I was overcome with pain in my through Mr. Estel, a native of Wittenberg, we still got into body." Luther's living room. Here we could still see the old stove, the "October 27. In the morning catechism on the sixth old windows, the table, and the chair that the blessed Luther commandment. At noon in Wittenberge, where the visitation had once used; also a cross and embroidery by Luther's wife; went well. Feeling unwell, I went to bed. A fever set in. I thought and a cathedral table with many carvings and a picture of my death, especially since, as often as I fell asleep, I had depicting Christ, with the inscription: *Sola fide* (by faith alone). dreams suggestive of my death." He adds in Latin: "Serious In the visitors' book in Dr. Luther's room I wrote: On October repentance for the time that has passed without proper fruit. The 22, 1838, several Lutherans who emigrated from Saxony to most fervent prayers for mercy. The apostolic symbol, which I America for the sake of the old Lutheran faith visited this parlor often meditated on, gave me the greatest refreshment. I desired of the blessed Dr. Luther/ From this our names follow." nothing more than to be united with my most beloved God."

"October 24. Early morning catechism on our ship about the third commandment, in the afternoon about the second on the other ship."

"October 25. Morning prayer. Catechism on the fourth commandment. History of Luther's life. Arrival at Magdeburg, where we visited the splendid cathedral, where once the exiles for the sake of the Unionist Interim bore witness to the one faith, but where since 1830 Uniate services have been held. Many monuments had been brought out. In general the white walls and new chairs did not match the building. - In the afternoon I was visited by a member of the local separated Lutheran congregation, Mr. Gram, a master tailor. He stayed on the ship as we passed through the lock. He told me about a letter from Pastor Grabau, who is currently imprisoned in Heiligenstadt, but has already applied to the government for permission to emigrate. About 40 people are holding together and have a furnished prayer room. We talked about the present time, the great decay, the thousandfold

"October 28. In the evening we landed near Danitz, whence a good doctor was fetched, who prescribed me opium, and declared the disease not dangerous. But I thought of nothing but death, and wished only to die blessedly. Admittedly, for the sake of the enemy, it lasted me that I should die even now."

"October 29. It went a little better. Tenz my faithful nurse. Mr. Estel provided the devotional exercise."

"October 30th. Arrival in Harburg."

"October 31. The doctor advised me to go to an inn."

"November 1st. At the inn of the Swan. Here I sought to divert my mind from all distraction and to occupy it only with divine things; which I also succeeded in doing by the grace of God."

"November 2. I wrote to Father Walther about my condition; that I am longing for Christian fellowship and the care of my soul, and that I want only one thing, at least to get as far as Bremen.

- In the afternoon discussion with N. N. about his two eldest to be attacked, flees frightened into the adjoining chamber. But in New York partly for theological studies, partly to learn the children, especially about the daughter, whom I seriously the one who enters brings the news of deliverance in writing. English language.

admonished in the presence of the father because of the too "Salvation! Salvation!" they cheerfully shout to the woman who When the New York congregation, consisting of about a confidential contact with the helmsman. She was deeply moved has been brought out of the chamber. Bünger writes of this hundred souls, finally left for Missouri, Bünger joined them. and promised to improve. - Several came and took leave of me moment in his diary: "The mother is beside herself with joy, His arrival at the place of settlement in Perry County in the with heartfelt sympathy and the wish that I would soon be able immediately falls on her knees and praises and thanks God in a state of Missouri (located about 100 miles south of St. Louis to join them. loud voice. We join in her thanks, but are repeatedly disturbed on the Mississippi) took place soon after Pentecost 1839.

"November 3rd. Relapse. Mr. Stärzel, whom I was reluctant by well-wishers who immediately arrive." - So they hurriedly to let go, declared that everything was taken care of and that prepared for departure and chose the ship "Constitution" for the he could do nothing more. Now I thought of the possibility of passage to America, or rather to New York, with which they having to stay here or in Hamburg this winter." departed on December 21 in the name of God the Lord.

"November 4th. Sunday. I was edified by the sermon and Although the journey across the sea took place in the middle God's word, was quiet in mind, devoted to God's will." of a cold winter, it was a very happy one. Under the date

"November 5. I received a letter today from M. Wege, which in New York, he wrote in his diary: "Certainly, when I saw New was very comforting to me, and Mr. Heine's book in Hamburg: York lying before me, the joy was as great as that of Columbus -The Mission Leading to the Union,' with which I have been and his companions when they saw the coast of the island of occupied this day. The book is sharp and contains beautiful Guanahani. How did the good Lord put my unbelief to shame, quotations. - Wege wrote me that I should be in Bremen by the since I always doubted whether I would also arrive happily!" 7th of this month at the latest."

"November 6. Departure from Harburg to Bremen. The It was a great blessing for our Bünger and his family that at penitential psalms were my refreshment on the way. Spent the that time there was a group of faithful Lutherans in New York night in Ottersberg." who had already emigrated from Berlin to America on Stephen's advice. Provided with letters of recommendation to them,

"November 7th. Up bright and early for the onward journey. Joy and thanksgiving to God that he had brought me so far against my expectation and thinking. I felt the blessedness of Bünger and his family found the most friendly and loving reception and care among them. These Lutherans had not only faith to rest in Christ. Arrived in Bremen about 2 o'clock." rented a large, spacious room and made it into a chapel for the purpose of holding reading services, but had also won over a whole small congregation, including the missionary preacher

So much for the travelogue. who had gathered them, to the Lutheran truth and church As great as Bünger's joy was at meeting his family here, he who had gathered them, to the Lutheran truth and church was devastated by the news that his mother, whom he loved so through their zealous and courageous witness. When Bünger dearly, had been taken into custody on her arrival in attended the first reading service of this congregation, he wrote Bremerhafen on the untrue charge of having abducted two in his diary: "How joyfully I was surprised when the song 'O Holy orphans without the consent of the guardianship, while the Trinity' was sung loudly and fervently: O Holy Trinity' was sung! children had been brought into Bünger's mother's travelling I could not resist tears of joy at finding myself in the land where party by a next of kin, with at least the tacit consent of the one may freely serve one's God according to His word. About a children's grandparents, when the latter were already on their hundred people were present, all of whom gave the impression journey. of listening to God's Word in heartfelt devotion, singing and

As indescribably painful as it was for our Bünger to have to praying. I received a deep impression of God's presence of stay behind when the last ships of the Saxon Emigration grace and of the truth of His Word, and was awakened to call Society finally departed on November 17, he nevertheless upon God most fervently for the salvation of my own soul." recognized it as his sacred duty not to leave his dear mother in From the beginning, it had been the intention of the so-called her great grief and to share her fate with two of his sisters. But "Berliners" in New York to join the Saxon Lutheran Emigration since he was still ill, it was a great comfort to him that a young Society when it arrived in America, and to settle where it would Christian man named Kohtz was able to stay behind with him. settle. From St. Louis the question was raised whether it would Up to the hour of the departure of the last ships he had hoped, not be advisable for the congregation to remain in New York and praying fervently to God, that his dear mother would be appoint one of the Saxon pastors who had emigrated; Father released from the police custody under which she was being Stephan, however, finally decided that the New York held, and that he would therefore be able to sail with her in the congregation should also come to Missouri in the spring of 1839. company of his fellow believers; but this hope was not fulfilled. Hereupon our Bünger was asked to lead the services at least Even sick in body, filled with forebodings of a near death, and until the relocation to Missouri. In sincere humility, however, he even struggling with doubts about God's help, he had there rejected this as something that did not belong to him, the difficult task of keeping his beloved mother upright in her difficult inexperienced candidate.

distresses by daily encouragement from God's Word. But behold, on December 11, the day of his father's death, the instruction of the Saxon court had finally reached the magistrate in Bremerhafen that "widowed Pastor Bünger" was to be released. Bünger was just saying morning prayers on the day in question. There is a hasty knocking. The mother, in the opinion that she has again been attacked by a

(To be continued.)

(Submitted.)

The Bible and the Catechism of the "evangelical community."

When Satan disguises himself as an angel of light, it is no wonder that his accomplices, the false prophets, pretend to be the true disciples of Jesus Christ. But according to God's word (Joh. 10,27. 8, 31.) the true Christians are to be recognized by the fact that they hear Christ's voice. To the sects that do not hear Christ's voice belong also the Albrechtians, or evangelical (i. e. unevangelical) community. In their catechism it says, Question 141: "What is understood by sanctification? - Answer: By sanctification is understood the entire cleansing from sin -and complete dedication to God, so that we love Him with all our heart, soul, mind, and strength, and our neighbor as ourselves." - Further, Question 147 states, "Can believers then have such complete dominion over sin that they no longer commit sin? Answer: indeed." - I ask, How does this square with God's Word? How does this agree with the words of John, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8.)? How does this agree with the words of Jacob, "We are all manifoldly wanting" (Jac. 3:2.)? How does this agree with the words of David: "Who can perceive how often he lacketh? Forgive me the hidden faults" (Ps. 19:13.)? - The holy apostle Paul was certainly converted and believed with all his heart, but what does he say about himself? He writes Rom. 7:14-25: "For we know that the law is spiritual; but I am carnal, sold under sin. For I know not what I do: for I do not do that which I would, but that which I hate I do. But if I do what I do not want to do, I agree that the law is good. I therefore do not do the same, but the sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing. I may want to, but I cannot do what is good. For the good that I desire I do not do, but the evil that I do not desire I do. But if I do that which I would not, I do not do it, but the sin that dwelleth in me. Now therefore I have found me a law, which I will do that which is good, and that which is evil shall be mine. For I delight in the law of God according to the inward man. But I see another law in my members, which opposeth the law in my mind, and taketh me captive to the law of sin, which is in my members. I wretched man, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then I serve the law of God with my mind, but with my heart I serve the law of God.

the flesh to the law of sin." - In the catechism of the Albrechtians, The blessedness of man? Is it not again as bright and as clear keep it, that ye do according to it: ye shall neither add unto it, of course, among the answers, sayings are cited to supposedly as daylight that the doctrine of the zealots concerning the nor do of it." Thus she mutilates even the common creed of prove the false doctrine. In this their doctrine of entire necessity of good works for salvation is a false doctrine, which Christendom.

sanctification, they wish to make use of such passages as 1 John is contrary to the word of God? These are only a few errors from the catechism of the 3:6: "He that abideth in him sinneth not: he that sinneth hath not seen him, neither known him." 1 John 5:18. "We know that public acts did Christ command his disciples to perform, their teachings on conversion, the church, ministry, profession, whosoever is born of God sinneth not: but he that is born of God besides the ministry of the Word? Answer: Baptism and Holy etc., you will find obvious contradictions against God's Word keepeth himself, and the wicked shall not touch him." Rom. 6:11. Communion, which are commonly called the Sacraments." - everywhere. Beware, dear Christian, of this sect with its "Ye therefore also, consider yourselves dead to sin, and alive unto God in Christ JESu our Lord." What a delusion it is to find in and visible signs of God's kind disposition toward us, instituted these words the doctrine of entire sanctification! - And to lay such of God that by the use of them he may the more fully give us to a doctrine in the charge of the very apostles who have most understand and seal the promise of the gospel: namely, that expressly spoken out against such error! See 1 John 1:8, and because of the one sacrifice of Christ, accomplished on the Romans 7. Of course those who are born of God do not sin, but cross, he may grant us remission of sins and eternal life by keep themselves and are dead to sin. But how? According to the grace." According to the doctrine of the Albrechtites, therefore, flesh? According to the outward, natural man? No, according to the holy sacraments are not means of grace by which God the mind, according to the inner man, as Paul testifies in Romans bestows upon men forgiveness of sins, life, and blessedness, 7. They do not consent to sin, they do not sin wilfully. But through but merely outward signs by which the promise of the Gospel the weakness of the flesh even the best Christian sins daily, and is made more intelligible to us. Therefore it is said of baptism the more advanced he is in knowledge, the more he recognizes Question 228: "What is the inward spiritual gift presented by his faults, which were otherwise hidden from him, and laments baptism? Answer: the washing away of our sins by the blood of with the apostle, "I wretched man, who will deliver me from the Christ, and the renewing of the Holy Spirit"; and of the Lord's body of this death? - Luther aptly speaks out against Supper, Question 232: "What does this outward sign present to perfectionism. He writes (VII, 324 f.): "He who is therefore a us in the Lord's Supper? Answer: the body and blood of Christ, 5, 37. Matth. 17,1. f. 26, 37. He was the disciple "who sat at the Christian is not a Christian; that is, he who allows himself to think which, in partaking of the bread and cup, are partaken of in a table at the breast of Jesus, whom Jesus loved", Joh. 13, 23., that he has already become a Christian, since he is only to spiritual and invisible manner by believers in their hearts." - But to whom he committed his dear mother to faithful care, Joh. 19, become a Christian, is nothing. For we reach for heaven, but we how does this teaching agree with God's Word? Is not holy 26, 27. Because of his ardent zeal for his Lord and Master, are not yet in heaven. And just as he who imagines that he is baptism called by the apostle Paul Tit. 3:5. the bath of combined with fervent love for Him, he received, with his already in heaven will never enter heaven, so he who reaches regeneration by which we are saved? Does not Christ say John brother Jacobus, the name of "thunder children," Marc. 3, 17. out and seeks to enter heaven is already in heaven. For God 3:5: "Except a man be born of water and of the Spirit, he cannot He is also called the disciple of love by many teachers. considers him as already in heaven.... For he that hath begun to enter into the kingdom of God"? And these swarming spirits After the outpouring of the Holy Spirit he preached with the be a Christian, considereth not that he is a Christian, but greatly want to degrade baptism to an outward sign? What Christian other apostles first in Jerusalem, Apost. 3. 4. 3. 4. Here he also desireth to be a Christian; and the more he groweth and who loves God's Word does not feel similar to the Psalmist who - according to the will of his Lord - cared for his mother until her increaseth, the more he seeketh to be so, and the less he cries out in Psalm 119:158: "I see the despisers, and it grieves death (in the year 48). Together with Petro he worked for some thinketh himself to be so." - How? and our swarming spirits want me that they do not keep your word"? - Of course, their time in Samaria for the fortification of the churches there. to be able to take it even further than a Luther, nay, even further catechism does not speak of infant baptism in a single syllable. Apost. 8 After that he worked again in Jerusalem. He was than an apostle Paul? Can they pray in the holy Lord's Prayer: For if baptism is only an outward sign, what need is there to according to Apost. 15. he was with the other apostles at the Forgive us our trespasses, when they have no trespasses at all? baptize children? The Albrechtites baptize the children only convention held there in the year 50 to settle doctrinal disputes. Are they not then lying to the dear Lord? Is it not as plain as because it is the custom among the Germans. - But as with After the death of the apostle Paul he took over the care of daylight that their doctrine of sanctification is a false doctrine, baptism, so also with the Lord's Supper they contradict the Holy the orphaned Noasian churches that were troubled by many contrary to God's word? - Scriptures. Does not Christ say of Holy Communion in the false teachers. The city of Ephesus on the west coast of Asia

Oh, God, it's going so badly, There's no peace on this earth, Many sects and many raptures come in a heap. But fend off the proud spirits, who rise high with power and always bring something new, to falsify your true teaching.

H. S..ck.

The apostle John

belonged to the apostles, whom the Lord distinguished, Marc. 5, 37. Matth. 17,1. f. 26, 37. He was the disciple "who sat at the table at the breast of Jesus, whom Jesus loved", Joh. 13, 23., that he has already become a Christian, since he is only to spiritual and invisible manner by believers in their hearts." - But to whom he committed his dear mother to faithful care, Joh. 19, become a Christian, is nothing. For we reach for heaven, but we how does this teaching agree with God's Word? Is not holy 26, 27. Because of his ardent zeal for his Lord and Master, are not yet in heaven. And just as he who imagines that he is baptism called by the apostle Paul Tit. 3:5. the bath of combined with fervent love for Him, he received, with his already in heaven will never enter heaven, so he who reaches regeneration by which we are saved? Does not Christ say John brother Jacobus, the name of "thunder children," Marc. 3, 17. out and seeks to enter heaven is already in heaven. For God 3:5: "Except a man be born of water and of the Spirit, he cannot He is also called the disciple of love by many teachers. considers him as already in heaven.... For he that hath begun to enter into the kingdom of God"? And these swarming spirits After the outpouring of the Holy Spirit he preached with the be a Christian, considereth not that he is a Christian, but greatly want to degrade baptism to an outward sign? What Christian other apostles first in Jerusalem, Apost. 3. 4. 3. 4. Here he also desireth to be a Christian; and the more he groweth and who loves God's Word does not feel similar to the Psalmist who - according to the will of his Lord - cared for his mother until her increaseth, the more he seeketh to be so, and the less he cries out in Psalm 119:158: "I see the despisers, and it grieves death (in the year 48). Together with Petro he worked for some thinketh himself to be so." - How? and our swarming spirits want me that they do not keep your word"? - Of course, their time in Samaria for the fortification of the churches there. to be able to take it even further than a Luther, nay, even further catechism does not speak of infant baptism in a single syllable. Apost. 8 After that he worked again in Jerusalem. He was than an apostle Paul? Can they pray in the holy Lord's Prayer: For if baptism is only an outward sign, what need is there to according to Apost. 15. he was with the other apostles at the Forgive us our trespasses, when they have no trespasses at all? baptize children? The Albrechtites baptize the children only convention held there in the year 50 to settle doctrinal disputes. Are they not then lying to the dear Lord? Is it not as plain as because it is the custom among the Germans. - But as with After the death of the apostle Paul he took over the care of daylight that their doctrine of sanctification is a false doctrine, baptism, so also with the Lord's Supper they contradict the Holy the orphaned Noasian churches that were troubled by many contrary to God's word? - Scriptures. Does not Christ say of Holy Communion in the false teachers. The city of Ephesus on the west coast of Asia

Minor, a famous trading city where the apostle Paul had preached for a long time, Apost. 19, 1. f. 20, 31, was the center of his apostolic activity. Here he worked tirelessly until his old churches, fought the false teachers. This blessed activity was once interrupted when he was taken prisoner to Rome by order of the Roman Emperor (Nero or Domitian). Here he was thrown into a barrel of boiling oil, but miraculously he was not injured. Thereupon the emperor banished him to the lonely, desolate island of Patmos in the Aegean Sea, where he also received the revelation, Revelation 1:9). Therefore, although the holy apostle John did not suffer martyrdom like the other apostles, he also suffered much for the sake of the name of Christ. See also what Lucas relates in the Acts of the Apostles, chap. 4, 3. f. 5, 18. and 40. Delivered from exile, he returned to Ephesus. There he cared for the welfare of his churches with fatherly zeal for a while, worshipped

The "evangelical community" has even deleted an important sentence from the three articles of the holy Christian faith, namely the doctrine of Christ's descent into hell, which is revealed in the clearest terms in the Holy Scriptures, since God said in Deuteronomy 12:32: "All things whatsoever I command you, that shall ye do.

*) Even now, the island inhabited by Greek Christians is full of living historical memories of the Apostle John's stay there.

and fed by the love of his disciples and the members of his churches.

How the apostle took care of the souls entrusted to him is shown by the lovely story of the young man who was lost but won back by the apostle. On one of his visitation journeys, he met a young man in a town whose attitude and disposition pleased him. He committed him to the charge of the bishop of that place, with the repeated exhortation, "This one I charge thee with all earnestness, calling Christ and the church to witness." The apostle journeyed to Ephesus, and the bishop took the youth into his house, carefully instructed him, and at last baptized him. Hereupon the bishop slackened some of his great care and oversight of the youth; but because he was too soon out of his charge, he fell into the company of wicked boys. At first they lured him to them by expensive banquets, then they took him with them when they went out at night on robberies. Then they enticed him to undertake greater undertakings with them. More and more he ran towards the abyss. At last he completely despaired of his happiness and no longer thought of minor misdeeds, but because he was to be lost, he wanted to do something great and suffer the same as the others. He set up a band of robbers and became their leader, the most violent, bloodthirsty, and cruel of all. After some time the apostle had to visit that city again, in order to put certain church affairs in order. After this was done, he said to the bishop, "Now, my dear bishop, restore to us the pledge which I and Christ have entrusted to you under the testimony of your church." The bishop was at first astonished, and thought he was accused of having received money which he had not. But when John said, "The youth, the soul of a brother I reclaim," the old man heaved a sigh, wept, and said, "He is dead!" "How," replied John, "and what death did he die?" "Gölte is he dead," continued the latter, "for he is become ungodly and wicked, and, in short, a highwayman." Hereupon the apostle tore his garment, and lamented the brother's soul. He immediately had a horse brought to him, and, accompanied by a guide who showed him the way, hurried away, and came to the region where the band of robbers were. He was captured by the outposts of the robbers. He exclaimed, "This is what I have come for, lead me to your leader!" The latter fatigued him completely armed. But when he recognized in him the apostle, he was ashamed and fled. But John, though old and weak, pursued him with all his might, and cried after him, "Why fleest thou me, my child, me thy father, the unarmed, the aged? Have mercy on me, my child; fear not; thou hast yet hope to live. I must give account to Christ for thee; and if need be, I will gladly suffer death for thee; only stand and believe, Christ hath sent me." When the youth heard this, he stopped and looked down before him; then he threw away his weapons, trembled, and wept bitterly. Then he embraced the old man who came to him and begged forgiveness with the greatest lamentation. But the apostle swore to him that he had found forgiveness for him with the Saviour, and led him back to the church. He took care of him still further and did not leave until he had completely restored him to the church.

But as great as the love of the apostle was for the fallen and deceived, so great was his earnestness towards the deceivers and enemies of the Lord Jesus. One of them was the arch-heretic Cerinth, who denied the deity of Christ and gained a large following. When the apostle once wanted to take a bath with friends in Ephesus, he heard that Cerinth was also there. Frightened, he jumped back, rushed out the door, and said to his companions, "Let us flee; the bathhouse may be invaded, since Cerinth, the enemy of the truth, is in it." Against this Cerinth the apostle, as the ancient church fathers already remarked, wrote his gospel, wherein he so gloriously proves the deity of our Lord JEsu Christ.

Luther says that St. John was diligent about three things in his sermons and writings: First, that Christ is true God and man. "Second, that no one may be saved by his own good works, but only through the Son of God, who was sent into the world and became man, and was made the Lamb of God to take away the sin of the world; otherwise no one may be saved from sin and death except through him, for he and no one else was sent to save people through him, and if anyone else could have done it, why should God have sent his Son? Thirdly, let faith be righteous, and not lying, false, or hypocritical; but let it be known that it is so, and then dare all things upon it." (47, 43.)

When the apostle, weak with age, could no longer go to the divine meetings, he allowed himself to be carried there, and in a low voice he spoke only the few words, "Little children, love one another!" Asked why he always repeated the same thing, he replied, "Because this is the commandment of the Lord, and it is enough if this alone be done."

Another lovely story, which Cassianus reports, must not remain unmentioned here: The apostle once held a tame partridge in his hands and stroked it. A hunter who came to it was astonished that so great a man could take pleasure in it. "What is that you carry in your hand?" asked John. "A bow," was the reply. "And why is it not drawn?" asked the apostle. "Because the sinews would slacken if I had it always cocked." - "Well, let it not alienate thee," said the apostle, "if I also let my spirit rest a little, to strengthen it to new work."

John lived the longest of all the apostles; he died at Ephesus at the beginning of the second century, over 100 years old.

Theses on the question: "What should move us to organize Christian schools and use them faithfully for our children?"

(Presented for this year's Iowa District hearings by G. Mezger).

Thesis I.

To establish Christian (i.e. Lutheran) parochial schools among us and to use them faithfully for our children, we should be moved by the command of the Lord to all parents, as His representatives, 1) to teach their children diligently in God's Word, 2) to teach their children in God's Word, and 3) to teach

and to bring them up in discipline and admonition to the Lord

3)

1) Ps. 127, 3. Is. 45, 11. Gen. 83, 5. Marc. 10, 14.

2) Deut. 6, 6. 7. 32, 7. Ps. 78, 1-4. - Gen. 18, 19.

2 Tim. 8:15.

3) Eph. 6, 4. Prov. 19, 18. 29, 17.

Gr. Cat. M. p. 417. § 167 ff.

Thesis II.

The commandment of the Lord to his church and congregation to let God's word dwell and flourish abundantly among them, that is, also among the children, should move us to this work.

Col. 8, 16. - Apology M. p. 152. § 5. p. 260. § 50.

Matt. 18:10. - Apology m. p. 163. § 52. cl. cat. M. P. 352. § 19.

Thesis III.

We are to be moved by the commandment of the Lord to all the appointed ministers of His Word, to feed not only His sheep but also His lambs with God's Word.

Apost. 20, 28. 1 Petr. 5, 2. Ez. 84, 10. Matth. 28,19.2g.

Joh. 21, 17.

Apology M. p. 213.

Thesis IV.

To establish Christian parochial schools among us and to use them faithfully for our children, to this end we should also be moved by love for our children, whose spiritual life, kindled in them in holy baptism, is to be preserved and fostered.

Thesis V.

We should be moved to this work by our love for God's Word and our dear church, which is mainly maintained and spread through Christian schools.

Thesis VI.

We should be moved to this by love for our fatherland, into which God has led us, by raising our children through Christian schools to become capable, conscientious citizens.

To the ecclesiastical chronicle.

False hopes for a millennial kingdom. In Pastor Frey's "Ev.-Luth. Missions-Blatt" of May we read the following: The Presbyterians complain of a decrease in their missionary contributions within four months of about -45,000 compared to the same period last year, and console themselves with the thought that once the millennial kingdom comes, everyone will have the same interest in the missionary work as they now have in all kinds of sports, races, running and the like; ergo, the missionary gifts will then no longer decrease. Fanciful hope! The Lord Jesus says: "As it was in the days of Noah, so shall it be in the days of the Son of man" (i.e. on the last day!): "They did eat, they drank, they freed, they let themselves be freed, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Luc. 17,26.27. So: "Sports, racing, running and the like" will continue until the last judgment!

Papist Saints. The "Catholic Messenger of the Faith" brings the following under the heading "Humorous": "The following saints are venerated as patrons of soldiers: Saint Mauritius as patron of the infantry. He was the leader of the Theban Legion and died a martyr's death at St. Maurice in Switzerland,

which is named after him. St. George as the patron saint of cavalry. He is depicted high on horseback, as he kills the dragon. The dragon is a symbol of paganism. - Saint Barbara, as patron saint of artillery. She is invoked as an emergency helper in danger of death and has the tower next to her in church pictures. Her picture is often found in front of arsenals; on French warships the powder chamber is still called St. Barbe. - St. Joseph as patron saint of the pioneers, since they, especially the pontooners, have to do carpenter's work. At Coblenz on the Rhine, in the Catholic garrison church, these four patron saints are represented in the large picture by Anschütz, beside the Mother of God with the Child, for the Blessed Virgin, as the Helper of Christians, is the common patroness of Christian warriors." - **Methodism.** According to Methodist textbooks, the doctrine of entire sanctification must be preached in Methodist churches. Woe to the Methodist preacher who does not preach this abominable doctrine, or arguably speaks against it. This is what "Brother" Caughlain learned. At the conference, as the "*Independent*," from a Methodist paper, reports, he had to come forward and have a rebuke pronounced upon him by the presiding bishop. To wit, the Bishop treated him, as rulers are wont to do, quite roughly and harshly. The bishop's "voice and hand trembled," says the report, "his knees shook."

Therefore the body of a Christian or believer, the poor maggot's sack, even if it is still buried deep in the earth, must come out of the grave and be transformed so that it shines as beautifully as the bright sun and stars, as Christ says in Matthew 13:43: "The righteous will shine like the sun in my Father's kingdom. So they must rise again at the last day, and come forth into an everlasting, incorruptible life. As we have much more scripture and testimony in the Bible.

But is not this a great comfort, and a rich promise, that Christ saith here, In the scripture ye have eternal life? Who then would not gladly read the Scriptures, and seek Christ therein, that he might find eternal life? All the world ought to do so. But how it is done, alas, God have mercy, is seen all too well. In short, this is the meaning of this saying: Whoever wants to read the Scriptures correctly and understand them and have eternal life should seek Jesus of Nazareth, the Son of Mary, in them; and if he finds him in them and believes in him, he considers him to be the right, only Savior and Beatificator, who alone can and will give eternal life to all those who believe in him, he is a true doctor of the Holy Scriptures.

Luther.

and hope I have in thee, because thou hast sent thy most beloved Son into this world to save sinners, of whom I am the greatest. Now in my last hour I bring before you not my good works, merit, or righteousness, but rather my sins and iniquities, that they may be covered and washed with the blood of your only begotten Son. Now I will that Christ alone be my satisfaction, merit, and righteousness. I thank thee also that thou makest this my suffering and death much more pleasant and gentle, because thou wilt that I should suffer this torment for thy name's sake, and for the sake of the common Christian church."

Some of the bystanders asked him to say "Roman church" instead of "common Christian church. He answered that the church of Christ was not divided; all true churches, which are scattered now and then throughout the world, are only one common Christian church in unity of faith and Christ's beloved bride.

The papists cried out, "We see that this monk is altogether obdurate." Montalcinus lifted up his eyes to heaven and cried out three times, "Jesus!" in a loud voice, and immediately the executioner pushed him off the ladder and hanged him, and then made a fire underneath.

While some of the spectators felt pity, wept, and declared that it was wrong to kill so excellent a man, others said, "He has been a great Lutheran knave and a great heretic, and if he had got loose he could have deceived the whole world."

Thus the pope, while he was still able, murdered those who declared him to be the Antichrist and professed Christ.

A witness of JEsu, murdered by Ven Papists.

Search the Scriptures.

Joh. 5, 39.

With these words Christ wants to show why the Scriptures were given by God in the first place, namely, so that one should study, search, and learn therein that he, the Son of Mary, is the one who can give eternal life to all who come to him and believe in him. Therefore, if any man will read the Scriptures aright and profitably, let him seek therein Christ, and he shall surely find eternal life. Again, if I do not study and learn from the Scriptures, both Moses and the prophets, that Christ, for my salvation and that of all men, ascended from heaven, became man, suffered, died, was buried, rose again, and ascended into heaven, that through him I might have reconciliation with God, forgiveness of all sins, grace, righteousness, and eternal life, my reading the Scriptures is of no avail to me. I may become a learned man by reading and studying the Scriptures, and preach them to others, but all this is of no avail to me. For if I find not Christ, nor know him, I find neither salvation nor eternal life; yea, I find only bitter death. For it is agreed with our dear God, "That there is none other name given unto men, whereby they may be saved, but in the name of Jesus. 4, 12.

From this it is clear that whoever finds Christ in the Scriptures and believes in him has eternal life through him, as Christ himself says in John 3:15: "He that believes on me has eternal life." Such a glorious testimony is given in the Scriptures to Jesus of Nazareth, and to no other arch-father or prophet: He that believeth on him shall not perish nor be damned. Such a man that believeth shall perish as he will, be burned to powder and ashes, and the ashes scattered with the wind, or cast into the waters, as the ashes of John Cough, or be eaten of the fishes of the master, or of the fowls of the air; but he shall rise again, and have everlasting life, and be and abide with me in heaven for ever, as he himself saith Joh. 14:3, "I will come again unto you, and receive you unto myself, that ye may be where I am."

Montalcinus, a Franciscan monk, had come to the knowledge of the truth and confessed it faithfully. With ten others he was brought before the court and ordered to recant. The others denied; he maintained that the Pope was not Christ's governor, but the Antichrist, and that the Lutheran faith was the only correct one. Another silk weaver, Perusinus, was sentenced to death with him, who also considered the pope to be the Antichrist and did not want to know anything about purgatory, indulgences, and papal sanctity.

On September 5, 1553, both were led to the market. They went to their torture with cheerful cheer. Perusinus was hanged first. Dying, he said, "Lord, forgive them, for they know not what they do." When Montalcinus' turn came, he told the executioner to do to him without delay what he was commanded to do; for he felt a fear begin to assail him when he saw Perusinus executed. But soon the fear was overcome. He asked that he might be permitted to speak. When the people were quiet, he spoke:

"Eternal Almighty God, my sins are so great in your sight that they deserve not only this present temporal death of the body, but also eternal destruction of my soul. And because I see and know that I can by no means rely on my own strength, my righteousness or my impure, defiled works, I come to you, not on my own merit, but on your causeless grace and mercy and on your promises and on the merit of your only begotten, most loving Son, our Lord Jesus Christ, crying out to you and asking you to have mercy on me, to forgive my sins and graciously come to my aid. For I know that thou wouldest not have the sinner die, but be converted, and live. Behold, I am now forsaken of all human protection and help, and turn to thee alone: thou art my rock, thou art my rest, my hope, and my defence against all my enemies, known and unknown. And this is wholly my opinion, because I stand with faith upon this rock, and hold fast to this strong pillar; that neither tribulation, nor anguish, nor persecution, nor peril, nor sword, nor any creature, shall separate me from love.

(Submitted.)

To the dear congregations of the Iowa District!

After a long effort we have finally succeeded in getting a missionary for Council Bluffs; and he will probably soon take up his office there. A missionary should have been appointed in Council Bluffs long ago, but since the necessary means were lacking, we did not dare to appoint one.

The Southern Iowa District Conference, at its last meeting, in November of last year, earnestly considered the matter of the Inner Mission, and finally requested the Mission Board, in the name of God, to confidently call a missionary to Council Bluffs, and so a missionary has been obtained for Council Bluffs.

The Mission Board now takes the liberty of urging the dear congregations of the Iowa District to remember the Inner Mission Caste with love. The caste is not only empty, but there is even a debt of over \$100.

Then, dear Christians, show your love for the mission. O! it is a glorious, blessed work, the work of missions. We can do no greater and higher service to our dear scattered countrymen than to send them missionaries to preach to them the sweet gospel of the gracious forgiveness of sins and to bring them the bread of life. Many receive your missionaries with tears of joy and wish you God's blessing for time and eternity for this great service of love. Well then, let us promote the mission in Iowa with prayer and gifts.

The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote, Psalm 90:17.

I. Horn.
G. Hair.
L. Vaudt.

Inaugurations.

On Sunday Cantate, I, commissioned by the Hon. PreseS of the Western District-, introduced Mr. L. W. Oetting, assisted by Mr. L. W. Harms', into the midst of his new congregation at Lyons, Burt Co. nebr. Ad. Bergt.
Address: 8ev. W. 6th L. vettlox, L^ons, Lurt 60th, t^c-br.

By order of the Most Reverend Mr. Praeses Crämer, Mr. k. C. A. Bretscher was installed in his new office at the church in Hanover Township, Crawford Co, Iowa, on Sunday Cantate, by the undersigned. G. Haar.
Address: 8 "v. 6. H.. Lredsoker, Lox 1431, Deolsoo, lorvu.

By order of the honorable Mr. Praeses Strafen, Mr. L. I. G. Grüber was introduced into the congregation at Golden Lake, Wis. on the Sunday after Easter, by the undersigned. G. A. Frustel.
Address: 8sv. ^6. Vruder, Volciev Luke, Waukesdu 6o., IV 1s.

In accordance with orders received, Mr. P. F. W. Eggerking was introduced by me to his congregation at Hasle Point, Adams Co, Ill, on Sunday Quasimodogeniti. G. Gerken.
Address: 8ev. L. IV. LZMrkinZ, vlu^ton, Lüulns 6o., IU.

On Sunday, Misericordias Domini, Mr. L. H. Sirck was installed as pastor of the newly formed Lutheran congregation at Erie, Pa. and traveling preacher for western New York and northwestern Pennsylvania, assisted by Mr. L. E. Leemhuis. I. Sieck.
Address: 8ev. 8. bleek, off. 6tk L LI^rtle strs., Lrle, L".

Received commission, Mr. L. I. Salinger was introduced to his congregation at Town Boston, Erie Co., N. U., on Sunday, Quasimodogeniti. I. Sieck.
Address: 8ev. ck. 8aliuAer, katodio, Lrle 6o., X. V.

On behalf of the venerable Mr. President of the Northwest District, Mr. L. H. Erck was inducted by the undersigned on Sunday Misericordias Domini in my former branch parish at Wausau, Wis. with the assistance of Mr. L. W. Rehwinkel. W. Weber.
Address: 8ev. 8th Lrek, 8ox 197, Wnusu, Wis.

After the candidate Fr. Bente, who had already passed his examination in St. Louis last year, had received and accepted a call to the Lutheran St. John's congregation in Humberstone, Ont. Chr. Hochstetter.
Address: 8ev. Lr. Laote, Homberstooe, WeUkmck 6o., Oot.

Church consecration.

The Lutheran congregation at Colon, Saunders Co, Nebr. had the pleasure of dedicating their newly built church on May 7. The sermon of celebration was preached by Mr. L. Hilgendorf on the Frstevangelium. A English address was delivered byA . Detzer.

Notice.

The parents and carers of the pupils of the ConcordtaCollege are hereby informed that the supervisory authority is obliged to make a surcharge of -6.00 on the last quarter, so that not -16.00 but -22.00 is to be paid for the same. If this surcharge were not made, our budget would have to close with a very considerable deficit. The unheard-of increase in the prices of all foodstuffs, especially meat, flour and butter, which has already made itself felt in every family, had to exhaust our coffers prematurely in spite of thrifty and conscientious administration. The supervisory authority could of course have saved money by providing a more meager diet; however, it did not believe it could do so without endangering the health of the pupils. They er- is now looking for all parents and parents of children to send in any arrears and the cost money for the fourth quarter together with the surcharge (-22.00.) as soon as possible.

On behalf of
Fort Wayne, May 6, 1882. H. Dümpling.

Notice.

As the position of visitor in Northwest Missouri and Kansas is vacant through the departure and resignation of the previous visitor, I have asked Mr. W. Zschoche, Atchison, Kansas, to assume the functions of this office in the district in question until our next synodal session.
Concordia, Mo., May 6, 1882. f. i. btlitz,
d. Z. Präses d. westl. Distr.

For your kind attention.

Mr.C. D. Strubel, at Detroit, Mich. cashier for the deaf and dumb institution at Norris, Mich. cares for every sender of a love gift to send a receipt on a postcard, he therefore wishes exact information of the Lost Okee of the person concerned. He has sent such a postcard, addressed according to the sender, to the editorial office for inspection, which has been returned to him with the remark of the post office: "Ro sued oLee In 8tnite ULmeä. " G.

For your consideration.

Since I have left the house at No. 3 Broadway since May 1, because it is to be torn down, and have moved to No. 10 Lütter^ kLee, I ask that all letters addressed to me in the future be addressed accordingly. At the same time, I request all those who are expecting relatives from Germany sooner or later to inform them of my new address in good time. S. Keyl,
10 Satter^ Lisoe, Nerve Vork 6lt^.

The Illinois District

of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will assemble, s. G. w., June 1-7, at Crete, Will County, Ill. Subject of the doctrinal negotiations: the continuation of the "Theses on Sanctification".

B. Burfeind, Secretary.

**

Note concerning the synodal journey.

- 1) From Chicago by Vdlerxxo L Lastern IUunols 8th R. (depot at 12th street) to Crete.
- 2) From Joliet by LUedlxan ventral 8. 8. to Bloom, thence to Crete.
- 3) Those coming from the south on the Wabask 8. 8. go to Danville and from there to Crete on the Ldleaso L Lastern Illinois 8. 8.
- 4) Those coming from the south on the Illinois Ventral 8. 8. go to Matteson, thence by Bloom to Crete. (SIL. This applies only to the night train, as there is only connection at Matteson in the morning.) B.

8ounä trip tieltrets from Chicago to Crete -1.00.
South of Crete, the return trip on the Lastern Illinois 8th is a third. On the Illinois Ventral to Chicago and back lime kare.
8oun(I trip tieksts from St. Louis to Chicago will be provided by teacher I. L. Backhaus in Venedy. For the others, contact 1. 6. servant,
670 Union 8tr, Vineago, Ill.

**]*

The fare for those traveling to Crete via St. Louis for the Synod is from St. Louis to Chicago -8.00 round trip. The undersigned will be at the Vandalia Railroad Office (No. 100 North 4th St.) on Tuesday, May 30, to procure tickets. Anyone unable to be there on said day is requested to notify me of such. I. L. Backhaus.

Those who have to travel via Danville pay full fare (-2.70) for the outward journey and one cent per mile (90 cents) for the return. Whoever travels via Chicago can get a ticket there for the outward and return journey at -1.00 on presentation of a certificate, which teacher G. A. Albers, Lockbox371, Danville, Ills., will send to anyone who wants one - after sending his address and a postage stamp. Those traveling via Danville will not receive a Certificat until they reach Crete, as it is only needed for the return trip. Two trains leave Danville daily for Crete, at 1:30 in the night and at 10:35 in the morning. Danville.

The Michigan - District of the Lutheran Synod

of Missouri, Ohio, &c. St. will hold, s. G. w , its sessions from June 21 to 27, at the congregation of the Rev. Jos. Schmidt, at Saginaw City, Mich. The subject of the doctrinal discussions will be the continuation of the "Theses on the Holy Sacraments in general and on Holy Baptism in particular"; and "Propositions for the evaluation of the question whether a Christian can join one of the local secular workers' support associations with a clear conscience. (S. "Lutherans," July 1, 1880.) Each pastor shall file his parochial report. All who intend to attend Synod are requested to report to L I Schmidt at least two weeks before the meetings begin. W. Burmester, Secretary.

On the Wisconsin District Synodical Ad.

The following railway companies have promised a price reduction (lull kurv for the outward journey, one fifth for the return journey) for the Synod meeting here in June, namely.
1. Wisconsin Central,
2. Chicago, Milwaukee and St. Paul,
8th Milwaukee, L. S. and Western.
Milwaukee, Wts. I. Wegner. !

The Iowa District

of the German Lutheran Synod of Missouri, Ohio, &c., will meet, s. G. w., from May 31 to June 6, at the Ge^ mrinde of L. F. Ch. Herrmann, near State Centre, Iowa. Subject of Teaching Discussions: What shall move us to establish Christian parochial schools and use them faithfully for our children? The pastors do not want to forget to bring a complete parochial report from January 1 to December 31, 1881, or if they cannot come, send it in. Those who intend to attend the Synod should inform Mr. L. Herrmann by May 15 at the latest; those who fail to do so run the risk of having to look for lodgings themselves. I- Fackler, Secretary.

! Note for the synodal speech.
The following three railroads will allow synodicals to travel home for one-third the fare:
1) OdloaFo L Xortil Yesterday 8. 8.,
2) Illinois Ventral 8th 8th,
3) Ventral Iorva 8. 8.
Whoever claims this price reduction has to pay on the return journey - and indeed on the vdioaxo L Nortd Western 8. 8. in State Centre, on the Illinois Ventral 8. 8. in Acklry (148th **only here**), on the ventral lo>va 8. 8. in State Centre or Marshall, town - to prove by a certificate signed by me that he paid full price on the outward voyage. The brethren coming from the south are informed that they can go from Grinnell on a branch line of the Ventral Iova 8.8. directly to State Centre, and need not travel via Marshalltown. I. Fackler.

The Minnesota - and Dakota - District

of the Synod of Missouri, Ohio, &c. St. holds, s. G. w., its first sessions from June 15 to 21 of this year, at St. Paul, Minn. The doctrinal negotiations will be based on theses about the perfection and clarity of the Holy Scriptures. The pastors are asked to bring their parochial reports. - The pastors are requested to bring their parochial reports. All who intend to attend the meetings of the Synod are requested to report to the local pastor, S. Rolf, 274 Last 9tk 8tr, "at least" 14 days before the beginning of the same. C. Penalties, President of the Northwest District.

Conferenz displays.

The Cleveland Specialconference will meet, s. G. w., on the Wednesday after Whitsuntide, at L. A. Dankworth's. H. Wese loh.
The Baltimore District Conference will meet, s. G.w., June 13-15, at the residence of Mr. L. Hanser, at Baltimore, Md. - Registration requested. I. G. Häfner.
The La Porte Specialconference will meet, s. S. w., June 6 and 7, at Valparaiso, Ind. W. I. B. Lange.

Receipts to the treasury of the Western District:- - For synodical treasury: Bon k.Bergts congregation at Trcumstb.60. L. Jbens congregation at Farmington, Mon., 7.00. L. Gräbners congregation at St. Charles, Mon., 46.10. L. MaackS congregation at St. Charles 15.00. L. Köstering "s congregation at Altenburg, Mon, 18.00. L. Nützel's Gem. at West Ely, Mo., 8.00. Colt, by L. Griebel's Gem. at California City, Mo., 7.20 L Scholz's Gem. at Holt Co. Mo., 2.65. Dreieiniak. diary at k. Krämer's Gem. at Humboldt, Kansas, I 4.44. I". Janzow's Gem. m Frohna, Mo., 25.00. L. Pennekamp's Gem. in New Wells, Mo., 6.00. Soll, of P. SchülkeS Gem. in Palmyra, Mon, 9.25. L. Brandt's Gem. in North St. Louis 10.30. Coll. of L. Meyer's Gem. in New Bielefeld, Mo., 19.20. Coll. of L. Nething's Gem. in Lincoln, Mo., b-00- Eoll. of L. Endres' St. John's Gem. in Utica, Nebr., As"?" St. John's Parish of Brauersville, Mo., i "SS". Lehmann's comm. in Jefferson Co, Mon, 3.00. L. Voigt's comm. in Diffen, M^, 11.00. L. Lohr's comm. in Jackson, Mon, 3.16. P. Sandvoß's comm. in August," Mon, 5.25. (S. -233.10.) 2Zum, college maintenance: L. Scholz's comm. in Holt

Mission: L. Bergt's congregation at Tecumseh, Nebr., 5.00. Coll. of L. Roblfng's congregation at La Fayette So., Mo., 2.50. Herm. Miethe in Watertown, Wis. .50. coll. of L. Pennekamp's gem. in Topeka, Kans., 2.63, thank offering of Mrs. Klein 2.00. coll. of L. Matuschka's gem. in New Melle, Mo., 6.30. L. Berg's gem. in Adams Co, Ind. 10.50. C. Mueller in Uniontown, Mo, 2.00. Coll. of L. Matthias' Gem. in Paola, Kans., 8.25. Coll. of L. Hilgendorf's Gem. at Belle Creek, Nebr., 7.72. L. Brandt's Gem. in North St. Louis 13.10. Coll. of L. Vetter's Gem. in Cole Co., Mo., I 5.00. Mrs. Nothdurft by L. Lohr in Jackson, Mo., 5.00. Mrs. Hrrzinger by the same 5.00. (S. -75.50.) - Akr Negro Mission: L. Berat's Gem. in Tecumseh, Nebr., 5.00. Coll. by L. Rohlfing's Gem. in La Fayette Co, Mo, 2.50. Peter Mießner in Independence, Kan., 3.00. N. N. by L. Biltz in Concordia, Mo., 90.00. For New Orleans: A. Hoehne, I. D. Janflen and I. G. Agena each 1.00 ^rch L. Bu^er in Sterling, Neb. By -r in St. Louis, 7W 2*S 112 5^o"Gem. atBrownsville, Mo. flirrte deaf and dumb: By L. Bürger in Sterling, Neb. from sale of Becker's writing 2.75. Mrs. Näber by L. Scholz in Holt Co, Mo, 2.00. L. Polack's Gem. in Union-.

town, Mo., 12.25, whose Salems comm. in Perry Co. on Mo., 4.50. k. Bürger's Jmm. comm. in Hamilton Co. nebr. 2.30, whose Zion's comm. 7.25. By the same of C. Strehlow, M. Werth, A. Werth, W. Werth se 1.00; A. Arendt 2.00; G. Buraer.45. P. Voigt's comm. tn Dissen, Mo.,8.50. (S.-41.00.)

For Emigrant Mission: C. Miller by Bro. Polack at Uniontown, Mon., 1.00.

To the new building in St. Louis: Subsequently from?. Gräbner's congreg. in St. Charles, Mon., 14.00. Subsequently from k. Walther's Filialgem. bet Brunswick, Mo., 10.50. P. Janzow's Gem. in Frohna, Mo., 4th Zhlg.,ILO.OO, Mrs. Christiane Wein- bold 1000.00. P. Willes Gem. near Brownsville, Mo., 2nd Zblg., 95.50. IL. Biltz's Gem. at Concordia, Mo., 35.00. l>. Wesche's Gem. in Jefferson City, Mon., 1st inst., 23.00.?. Vetter's branch comm. in Osage Co, Mon, 14.50, whose comm. in Cole Co, Mon, 27.50. Cl. Hasshagen by l'. Johanning in Brauers- ville, Mo., 2.65. P. L-töckbardt's congreg. in St. Louis, 3rd pl., 171.85, by Mr. Roos 10.00.?. Voigt's Condo in Diffen, Mo., 1 st plat, 50.00. 1>. Freies Gem. in Franklin Co. on Mon. 3rd, 20.00. P. Beyers Gem. in Feuersvillr, Osage Co. on Mon. 75.00. (S.-1659.50.) Gezeick net: l>. Bartels Gem. in St. Louis, Mo>, 400.00. P. Wesches Gem. in Jefferson City, Mo., 65.00. P. Hansers Gem. in St. Louis 7760.00. k. Vetter's Gem. in Cole Co, Mo, 100.00. (S. -8325.00.)

For?. Wyneken: P. Strobel in Marion Co., Iowa, 2.00.

For the burned in Michigan: P. Bergts Gem. at Tecumseh, Nebr., 13.00. Robert Loesch at Jefferson City, Mo., 1.50.

For the congregation in Neu - Ulm: P. Bergts congregation in Tecumseh, Nebr., 13.00.

For poor students in Springfield, N. N. by k. Nething at Lincoln, Mo., 2.50.

For poor students in St. Louis, N. N. by k. Nething at Lincoln, Mo., 2.50.

For Father Henkel's congregation at Logan, O-: Several members of the congregation of? Polack at Uniontown, Mo., 4.75.

For the comm. in S outh Chicago: From -r in St.Louis 5.00.

For Ellinwood, Kans. congregation: Trinity Dt St. in St. Louis 64.25. Cross Dt. das. 29.55.

St. Louis, Mo. May 8, 1882, E. Roschke, Cassirian.

Proceeds to the treasury de" Illinois" district:

For the synodical treasury: From C. Schnake and L. Heinemann in Addison -1.00 each. P. Döderlein's congregation in Homewood, communion collecte 9.76, Easter coll. 6.30. P. Freder- kings congreg. at Dwight 7.60. Fr. Heinemann's congregation at Okaw- ville 9.40. Fr. Dräemüller's congregation at Arenzville 8.00. Fr. Dear's congregation at Wine Hill 9.15. Fr. Schieferdecker's congregation at Groves! Easter coll., 9.10. Desgl. of P. Nuoffers Gem. at Eagle Lake 15.75, P. Müllers Gem. at Bremen 3.10, P. Hahns Gem. at Staunton 9.00, P. Lochners Gem. at Chicago 18.58. Of the Gemm. of the ck.: Pissel in Benson 7.00. Müller in Ehester 10.80, Dorn in Pleasant Ridge 10.30. P. Gruber's congregation in Bethlehem, Penitential Coll. 2.00, Easter Coll. 5.20. (p. 4.00. -143.04.)

For the building fund: By H. B. in Addison 20.00.

On the new construction in St. Louis:?. Nuoffers Gem. at Eagle Lake, 3rd Sendg.,, 159.00. By P. Hartmann in Woodworth from Joh. Fr. Meyer Arndt 10.00. Wedding coll. at F. Hafemann 2.10. E. Schumann 2.00. 7.00. By P. Müller in Bremen from l. Schrader 5.00. By?. Mertner in New From the piggy bank of A. u. F. Daib .94. P. H. Erks Gem. in Vienna Berlin from Kaspar Luken 50.00, KaSp. Diekmann 10.00, Aug. Meyer, 2.24. Alb. Kurth in Milwaukee, thank-offering 5.00. P. Wambsganß's Gem. in Waterford 3.00. S. E. by k. E. M. Bürger 1.00 By (1st Zahlg.) and Joh. Schnacke 25.00 each, Joh. Otto Schwerin sen. P. C. H. Löber of Mrs. N. N. 2.00. (S. -10.50.)

To the orphanage at Addison: Jmm. congreg. in Milwaukee 9.61. By P. Kühle of N. N. 2.00. P. I. G. Göhringer 10.00. Mrs. Auguste Korb 1.00. Luise and Lndia Korb.50. P. Rösch and congreg. 5.30. (S.-28.41.)

For Fr. C. Elßfeldt's congregation in South Chicago: Fr. I. L. Daib and members of his congregation. Congregation 7.00.

For Fr. Schroeder's parish in St. Clair:?. I. L. Daib 1:00.

For Father Kruger's congregation in Fergus Falls: Father I. L. Daib and members of his congregation 6.00. Father I. Horst's congregation in Hay Creek 7.85. I. Horst's congregation at Hay Creek 7.85. From Fr. Osterhus' congregation 4.00. Fr. Th. Krumsteg's congregation 12.25. (S. -30.10.)

For the studying sons of P. Engelbert: From k. Wambsganß's community in Adell 14.40. Wambsganßs Gem. in Adell 14.40. For poor students from Wisconsin Coll. at the funeral of Mr. Prah! 3.68.

For the community in Logan, O.: H. Tisza 1.00.

For poor students in St. Louis: wedding coll. at Peter Olsen's in Wayside 4.00.

For the Progymnasium in Milwaukee: Jmm. Gem. in Milwaukee 21.49. P. H. Ercks Gem. in Vienna 2.66. k. Wambsganß's Gem. in Adell 12.81. P. Th. Krumsiogs Gem. 20.00. (p. -56.96.)

For English Lutheran Mission: P. Präger .50. P. E. M. Bürger 1.00. P. C. H. Löber 1.00. (S.-2.50.)

To the synodical treasury: Trinity congreg. in Milwaukee 41.90, Cross congreg. 8.00, St. Stephen's congreg. 31.75, Jmm. congreg. 23.37. P. Osterhus' congreg. 8.00. P. Strasen's congreg. in Watertown 31.15. P. the women in his parish. Gem. for C. Kübel 6.00, W. B. there for Fr. Gruber's congreg. in Lewiston 8.50.?. Präger's congreg. in Granville 6.00, Town Milwaukee .70. Fr. Hieber's St. Paul's congreg. in Sheboygan Falls 6.00. St. Peter's congreg. in Wilson 5.30. Trinity's

For poor students in Springfield: Fr. Döderlein's parish in Homewood 15 25. By l'. Schuricht in St. Paul 1.00 from Wittwe Wasmuth. Through Fr. Wunder in Chicago from the women in his. By Fr. Weisbrodt in Mount Olive, Hockzeits- coll. at Joh. Whitehouse for G. Allenbach and A. Lübke mann, 20.00. B. in Clucago for Bendin 2.00. (p. -51.25.)

For poor students in Fort Wayne: Through?. miracles in Cbicago from Osterhus' congreg. 8.00. P. Strasen's congreg. in Watertown 31.15. P. the women in his parish. Gem. for C. Kübel 6.00, W. B. there for Fr. Gruber's congreg. in Lewiston 8.50.?. Präger's congreg. in Granville 6.00, Town Milwaukee .70. Fr. Hieber's St. Paul's congreg. in Sheboygan Falls 6.00. St. Peter's congreg. in Wilson 5.30. Trinity's

For poor students in Addison: Easter coll. from?. Rabe's Cross congreg. in Mequon 2.71.?. I. L. Daib and congregation for maintenance Comm. at Uorkville 12.14. By Kassirer Roschke from Karl Reutzel at Fort of professors 14.95. P. C. Kollmorgen's congregation 4.38. P. M. Stülpnagel's congregation 7.90.?. Rehwinkel's Gem. 5.58. P. C. Seuel's upper Jmm. gem. 12.14, lower 7.56. P. Horst's gem. at Hay Creek 3.24. P. Fr. Streck- fuß's gem. 5.00. P. A. Landeck's gem. 8.00. P. Ebert's gem. at Shawano 3.00, at Hartland 3.00. Walker's gem. at Maple Creek 1.10, at New London 2.05, at Bear Creek 2.25. k. Damms Gem. at Bloomfielh 6.78. k, Hilds Gem. at Town

For Fr. Brunn in Steeden: By Fr. Heinemann in Okaw- viüe by Mrs. Frickenschmidt 2.00.

For the widow's fund: By?. Kniefin Golden, Pas- siongottesdstenst- Collecten, 8.75. P. Dorn in Pleasant Ridge 2.00. (S. -10.75.)

For the deaf and dumb: From Addison: by W. Heuer 5.00, H. Hetdom u. E. H. W. Leeseberg 2.00 each, teacher Rosens pupil 10.10, by d. Gem. 20.00, L. Heinemann 1.00. From Chicago: by P. Reinke from Gust. Klotz 1.00; durck P. Lochner, Coll. on the 2nd of Easter, 7.04; by P. Succop for Becker's Tractate 25.70; from Lehrer Sella's pupils 1.10. Durck k. Gotsch in York Centre by H. Bade 5.00. By?. Karth in Worden by H. Sievers 5.00. By Fr. Gößwetns Gem. in Altamont 6.50. By Fr. Drögemüllers Gem. in Arenzville 4.80. By?. L. v. Schenck by the Gem. in Rockford 6.00, in Pecatonica 8.00. By Fr. Liebe in Wine Hill by the Gem. 8.85 & Wedding Coll. at Herm. Eggcrs 5.00. By Fr. K. A. Meyer of the Drei- etnigk. Gem. in Osnabrueck 4.00, of N. N. in Town Saukville 1.00. Fr. Pissel's Gem. in Benson 7.00. Fr. Dorn's Gem. in Pleasant Ridge 12.45.?. Mueller's Gem. in Ehester 11.40. By P. Mertner in New Berlin by F. Kammholz 1.00, M. Ade, C. Luken, W. Sckelp, Cb. Böhl, H. Böhl & H. Kriel each .25, P. Mertner .50. By P. Bergen in Prairie Town of s. Confirmands 4.00. By P. Hartmann in Woodworth for Becker's Tractate 2.40. (P. -169.34.)

To the Wais.en House near St. Louis: Durck?. Bergen at Prairie Town, Coll. at W. Peter's wedding, 10.00.

For the progymnasium in Milwaukee: P. Gößwetns Gem. in Altamont 4.50.

For the stud. Orphans from Addison: P. Hartmann's school children in Woodworth 2.08.

For Fr. Traub's comm. in Peorsia, Ill: members from k. Great comm. in Addison 35.00.

For the church in Fergus Falls, Minn.: Communion coll. of?. Mueller's congregation in Bremen 4.30.

For the school building of the congregation in Port Hope, Mich.: Evening meal coll. of P. Müller's congregation in Bremen 4.10.

For the congregation in SouthChicago, Ill: By Cassirer Schmalzriedt at Detroit, Mich. 10.00. l>. Hahn's Gem. at Staunton, 2.00. (S. -12.00.)

For the gem in Logan, O.:^k. Hahn's Gem. in^Staun- ton 2.00.

NR. To the required twothirds sum for the new building at St. Louis was paid -239.30, u. zw. by: l?: Reinke 107.00,1?. Hartmann 7.00, k.G.J. Müller 5.00, P. W. Mertner 84.00, P. B. Mießler 36.30.

Correction.

In my last receipt ("Luth." No. 9) read: For the Syrrodalkaffe of H. F. Firne and Fr. Stünkel sen. in Addison each -1.00 instead of "2.00".

Addison, Ill, Apr. 29, 1882; H. Bartling, Cassirian.

Herman 14.71.?. Goehringer's parish in Sheboygan 18.50. k. Schumann's Gem. in Waterford 3.00. P. Wickmann's Gem. in Freistadt 14.00. (p. -310.51.)

To the seminary building in St. Louis: Trinity Gem.in Mequon 30.00. Fr. G. E. Ahner 3.00, whose Gem. 11.00. From Fr. C. Kollmorgen's Gem. 5.00.?. H. Vetter's comm. 13.00. k. C. Seuel's lower Jmm. comm. 50.00. P. Fr. Streckfuß 5.00. ?. C. F. Ebert's gem. in Hartland 5.62. P. Walker's gem. in New London 8.27, in Clintonville 8.50. Mrs. Hamann in Vienna 2.50. ?. Wambsganß's Gem. in Adell, 2nd Sendg., 90.00. k. F. Johl's parish, 27.00. P. I. Herzer's parish in Plymouth, 100.00. P. Roesch's parish, 20.00.?. C. Damms Gem. in Bloomfield, 2nd Sendg., 22.35. P. I. Strasens Gem. in Milwaukee, 2nd Sendg., 40.00. Durck P. Präger of Miss N. N. in North Prairie 5.00.?. E. Rolf's Gem. 54.00. P. Schumann's Gem. in Waterford, 2nd Sendg., 25.00. P. Wickmann's Gem. in Freistadt, 3rd Sendg., 59.50. Wilh. & Joh. Ziegler in Green Jsle each 5.00. P. Goehringer's Gem. in Sheboygan, 2nd Sendg., 106.00. P. A. Landeck's Gem. 2nd Sendg., 50.00. k. Mueller's branch in Jackson, 100.00. (S. -855.74.). - Signed for seminary building:?. C. Seuel's lower Jmm. congreg. 105.00. p. Herzer's congreg. 250.00. cross congreg. in Milwaukee 200.00.

For the deaf-mutes: Teacher Wisbeck's pupils 2.50. Teacher Wegner's pupils 3.90.?. Kothe's congregation in Lewiston 18.00. Father Wambsganß's congregation in Hancock 15.00. Hockzeits roll. at W. Herzog 2.10, at A. Hetz 6.05. Father E. G. Ahner's congregation 6.00. A. Ziegler .25. Mrs. Auguste Kork 1.00. Women's Association of the Jmm.Milwaukeee congreg. 8.00. Fr. Präger's congregation in Granville 6.50. Eonfirmation coll. in Fr. Leßmann's congregation 10.00.?. Wickmann's congregation at Freistadt 19.45. Stephen's congregation at Milwaukee 37.25. (p. -136.00.)

Milwaukee, Wis. May 5, 1882, C. Eissfeldt, Cassir.

Incoming in the coffee de-lowa "District:-

To the synodal treasury: From?. Bretscher's congregation in Buena Vista -5.50. Easter coll. from Fr. Zürrer's congregation in Marcus 8.48.?. Studt's comm. in Luzerne, Easter coll., 8.61. Coll. of k. Bräuer's Gem. in Bremer Co. 7.55. Easter coll. of Günther's township in Boone 11.00. (Summa -41.14.)

For inner mission: coll. from Fr. Streckfuß's parish in Davenport 2.85. coll. from?. Fackler's town parish in Lyons 7.00. Fr. Reiflinger's parish in Wilton 10.00. half of Easter coll. from Fr. Baumhöfener's parish in Homestead 8.75. coll. from k. Brandt's Gem. in Clarinda 3.80, from Bro. Hinkeldey .85. collecte of Fr. Seßler's Gem. in Sheridan Township 5.52. Easter coll. of TrinitySgem. of Fr. Brammer's in Lowden 11.56. By sk?. Studt in Luzerne by Mrs. M. D. Studt 1.00. (S.-51.33.)

For negro mission: by P. Studt in Luzerne from Ch. Jltten .50. by P. Baumhöfener in Homstead from Wiebold, Tietje and Zahn 1.00 each. (S. -4.50.)

For Heathen Mission: by Teacher Bergmann at Fort Dodge from H. George .50. by P. v. Strohe at Monricello from Mrs. E. Scheer 2.00, Math. Grumm and Kath. Stull .25 each. (S. -3.00.)

For new construction in St. Louis: Through Fr. Brand in Clarinda by Hein. Stüwe 50.00, Joh. Gundermann 10.00, Bro. Meier 5.00. Fr. Mertens' Gem. in Coalfax Township 86.50. Durck Fr. Stephan in Bremer Co. by F. Mummelthei 3.00. k. Bürger's 3 comm. near Le Mars, 2nd Sdg. 30.60. Durck l>. Brandt at Clarinda by Hein. Otte 20.00, Herm. Herzberg 1.00. P. v. Strohe's Gem. at Monticello, 1st Sendg., 280.00, 2nd Sendg. 168.50, 3rd Sendg. 60.00. By P. Zürrer in Marcus by Conr. Richter 10.00, Louis Wegner and Fritz Voß each 1.00. P. Bretscher's Gem. in Buena Vista, 4th Sendg., 31.00. (S. -757.60.)

For sick pastors and teachers: By Fr. Brandt in Clarinda half the wedding coll. at W. Harstock 4.00.

For?. Niemeyer in Fontanelle, Iowa: By k. Günther in Boone from some women sr. Gem. 8.50. By k. Brandt half of the "wedding coll. at W. Harstock 4.00. k. Stephen's Gem. at Waverly 4.20. By?. Baumhöfener at Homestead, thank offering by Mrs. I. H. Ahrens 1.00. (S. -17.70.)

For the deaf and dumb: From the Women's Club at Fort Dodae 6.00, from etl. women there 8.00. Coll. from Fackler's country church 9.00. Günther's school children at Boone 5.00, from etl. members 1.00, from the piggy bank 1.00. (S. -25.00.)

To the orphanage near St. Louis: By l?. Brewer in Bremer Co. at the dedication of the house of I. W. Matthias ges., 9.40. By Bro. Heinicke in Dillon of s. school children 3.05. Bro. Rei- singer in Wilton, thank offering 5.00. N. N. by?. Grafelmann in Sherrills Mount 1.00. (S. -18.45.)

For poor students in St. Louis: Durck Fr. Guenther in Boone, Thank Offering by Mrs. M. Leininger Jr. 2.00, on M. Leininger's infant baptism ges. 6.00. (S. -8.00.)

For Seminarian Sckwackenwald in Addison:?. Baumhöfener in Homestead, Hüdepobl, H. Ahrens, Tietje and teacher Hild each 1.00, G. Maas and Mr. Wiebold each 2.00, Zahn .50, D. Wiebold.25. (S. -9.75.)

For Sküler E. Holm at Fort Wayne: P. Trumms St. John's Gem. at Aurelia 6.25.

On the emigrant mission in New York: Ostercoll. by k. Semmanns Gem. in Marenao 4.00.

To the Widow's Fund: Through P. Streckfuß in Davenport from E. Leonhard in Buffalo 1.00

For P. Streckfuß's comm. in Davenport, Iowa: half of the Easter coll. of?. Baumhöfener's comm. in Homestead 8.75.

For P. Henkel's Gem. in Winfield, N. D.: By k. Studt in alfalfa of Bro. Völz and St. 1.00 each.

Boone, Iowa, May 6, 1882, I. P. Rademacher, Cassirer.

Incoming to Michigan District Coffee:

To the synodical treasury: From Bro. Huegli's Detroit congregation - 23.00. Bro. Moll's Detroit congregation 17.73. Ridgeway congregation 7.08. Wyandotte congregation 4.85. Amelith congreg. 6.70. Miller congregation 15.00. Sebewaing congregation 12.68. Burr congregation Vak7.00. Bay Lity congregation 28.60. Wheatland congregation

1.17. comm. at ReedCity 2.85. comm. at Grand Rapids 11.55. comm. at Saginaw City 12.10. (Summa -150.31.)

For the deaf-mutes: By P. K. L. Moll from Konrad Maul 5.00. Teacher O. Krafft's pupil 1.00. Surplus of travel money by P. Hahn 6.00. OnM. Rohrer's child baptism ges. .62, Joh. Zismer in Wyandotte 1.00. On I. W.'s wedding in Amelith s. 4.18. I. Meier in Burr Oak 5.00. Gem. in Adrian 11.75, Mrs. K. W. 5.00, Mrs. Hahn's children 1.00. Mrs. Klein in Hillsdale 1.00. Gem. in Grand Rapids 28.75, C. Prange 1 Actie 10.00. For pamphlets: Gem. in Adrian 9.25; Gem. in Fräser .75. - Of the Gem. in Sebewaing 10.02. Jak. Lukhardt 1.00. (S. -101.32.)

To the widow's fund, P. Hahn 4.00. teacher O. Krafft 2.00. comm. in Jonia 3.00. P. Th. Schöch 4.00. teacher G. C. Bernthal 4.00. comm. in Lansing 3.06. comm. in Amelith 3.00. comm. in Grand Rapids 10.20, P. Wuggazer 2.00. (S. -35.26.)

For seminary construction: Richville congregation, 1st denomination, 44.00. k. Huegli's congregation at Detroit, 3rd plat, 6.00. congregation at Port Hope, 2nd plat, 10.00. congregation at Frankentrost, 4th plat, 28.00. by P. K.- 8th minor by N. N. 10.00. (S. -98.00.)

To the household in Fort Wayne: Gem. in Amelith 3.29.

For South Bend comm.: Saginaw City comm. 10.50.

For the comm. in Centreville: comm. in miller 5.37.

For the South Chicago congregation: Monroe congregation 10.00. P. Huegli's Detroit congregation 16.50. Saginaw City congregation 6.50. (S.-33.00.)

For the Gem. in Log an: From the Children's Leaf Fund in Bay City 6.15, Max Boehm .25. Gem. in Saginaw City 6.50. (S. -12.90.)

For poor students from Michigan: Congregation in Melitb 1.66. Fr. Mueller's confirmands 3.00. Congregation in Grand Rapids 14.00. (S. -18.66.)

To the orphanage near St. Louis: comm. at Jonia 3.00. comm. at Richville 9.00. comm. at Reed City 2.26, P. Wuggazers Scküler.64. (S.-14.90.)

To the orphanage at Addison: widow M. Wagner, Sr. of Monroe 5.00. By P. Hügli of N. N. 5.00. (S. -10.00.)

For inner mission: I*. Wittes Gem. 4.00. Mrs. B. in Monroe 1.00, Mrs. Schuster .50. Mrs. A. in Sebewaing 4.00. P. Moll's Gem. in Detroit 20.98. Gem. in Amelith 3.03. Gem. in Sebewaing 14.52, P. Hahn .47. Gem. in Ca-ledonia 3.03. Maria Heidlauf in Grand Rapids 2.00. Mission horse and buggy 120.00. (S. -173.53.)

For emiarant misslvn: comm. at Sebewaing 6.40. comm. at Big Rapids 8.38. comm. at Lake Ridge 6.63. By k. Huegli by N. N. 10.00. (S. -31.41.)

For Negro Mission: Joh. Hofmann in Detroit 2.00, Mr. Kundinger 5.00. By Fr. Hügli of N. N. 10.00. N. N. in Saginaw City 1.00. (S. -18.00.)

For Heathen Mission: from the Mission Fund at Port Hope 8.30, Fr. Bohn's Confirmands 3.25. (S. -11.55.)

Detroit, May 1, 1882, Chr. Schmalztrtedt, Cassirar.

For the preachers - and teachers-Wittwen - "nd orphans fund
(of the Illinois District)

have been received:

1. contributions:

From the kk.: F. Behrens, E. Riedel, Th. Pissel, H. Wunder each -5.00, C. A. Trautmann, E. Beck each 2.00. From the Chicago Teachers Conference 28.50.

Two. Gifts:

By teacher A. Wilde and his pupils 6.00. By the congregation of?. L. Lochner: Maundy Thursday Coll. 9.61, Char- Friday coll. 20.96. From the parish of P. E. Beck 7.10. From the parish of P. Th. Pissel 7.00. By Mr. Kassirer H. Bartlina 67.00 were delivered. (Summa -170.17.)

Chicago, Ill, May 1, 1882. H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' fund
(Western Districts)

have been received:

1. contributions:

From the kk.: A. Baumhöfener, T. Häßler each -5.00, H. Th. Wille 4.00.

Two. Gifts:

By Fr. Senne of Hartwig Heidel 5.00. Coll. of the parish of Fr. A. G. Grimm 5.75. By Fr. H. Th. Wille of his parish 10.55. Fr. Köstering's parish 22.50. Mrs. G. Houser by Fr. Griebel 1.50. By P. T. Häßler from his congregation. Dreieinig- keitsgem. 11.30.

St. Louis, May 4, 1882. C. F. Guenther, Cassirer.

Received **for the English Lutheran mission in the West:**

From Mrs. A. S. in Papillion, Nebr., -3.00. By Mr. ?. C. 8. Janzow in Frohna, Mo., from Mr. Martin Weinhold 5.00, Mr. Aug. Schröter 2.50, Mr. Friedrich Köstering 2.50 for the purchase of a horse for the English missionary preacher. By the same from Mr. Carl Elbrecht at Dissen, Mo., 5.00. From N. U. at Adell, Wis., 5.00. From Henry Weinrich at New Melle, Mo., 2.00. From R. at St. 8ouis, Mo., 2.00, from N. N. there 2.35. From Mr. Georg Gohringer at Accident 1.00. Bon I. F. T. at Vincennes, Ind., 5.00.

St. 8ouis, April 25, 1882. C. F. 8 ange, Cassirer.

509 krauklio ^v",. 8t. Louis, Llo.

For poor students: Through Mr...? Droge- müller from some members of his congregation-6.50 for Allenbach. By Mr. P. G. E. Ahner 7.00 for Hornung. By Mr. ?. Adam, s. at the wedding of Mr. W. Wäscher, 7.50 for B. Müller. By Mr. P. Heumann, given at Mr. B. Hein's wedding, 3.35 for A. Ehlers. By Mr. President Biltz of the Jungfr.-Verein sr. Gem. 10.00 for8ehr, from sr. Gem. 8.00 and by F. Brackmann 2.50 for Hink. By Mr. I. Geist by Mr. Präses Beyers Gem. 13.00 for Heidelberger. By Mr. k. Heid from several members of his church. Congregation 7.12 for Her. By Mr. P. Baumann at the wedding of Mr. Guth and Mr. Mumm 2.80 for Kaiser. Through Mr. Plötz of the Oshkosh Women's Association 1 dozen bed sheets, 1 dtzd. Ktssen covers, 1 Dtzd. Towels.

By Mr. P. Hafner of the Woman's Club at Leavenworth 5 underpants. By Mr. P. E. G. C. Markworth of N. N. on the Fremont Road 2.00. By Mr. P. 8ewerenz of Mrs. Anna Reichhelm 2.00 for hornung. By Mr. P. E. A. Frese, Easter coll. sr. Gem., 7.37. By Mr. P. Greif of I. Eichen- hauer 5.00. By Mr. P. D. Graf, s. at the wedding at G. Burrow, 8.25. By Mr. P. Ponitz' Gem. 1.50. By H. Koboldt in Effingham 3.65 for Hornung.

For the seminary household: By Mr. P. Hoffman", given at Mr. H. Westpbal's wedding, 3.55, by himself .45. By Mr. P. Spehr, Charfreitagscoll. sr. By Mr. P. Dröaemüller from his congregation, 3.00. By Mr. P. Bus- zin from W. Nögge 2.00, F. Bös 2.00, F. Helmkamp .50. A. Ttemann .10. By Mr. P. Hudtloff, Coll. sr. Gem. 4.30. By Mr. P. Frederking 2.00 by Mrs. Fröhwrth. By Mr. P. Sippe! by Aarnle 3.37, by himself 1.63.

A. Crämer.

Received with many thanks:

For poor students: By the Women's Club at Jack- sonville, Ills. 12 sheets, 12 towels, 12 pillowcases, 2 pairs of socks; by Bro. H. Schulz of his. Parish in Fari- bault, Minn. 6.00 for Kruger; by H. Pohlmann of Zion's Parish in New Orleans 12.00 for Lienhardt; by k. Werfelmann of Martin Rupprecht in Marysville, O., 10.00; by P. Meyer of the Women's Association in Lincoln, Ills. 5.00 for Herwarth; by P. Th. Mießler of sr. Gem. in Des Peres, Mo., 9.00 for Ambecker; by N. N , collected at the wedding of Wilh. Buess in Caroline, Wis. 9.00 for Grimm.

For the seminary organ: From P. A. Sieving 2.25; Mr. G. Smukal in Detroit 5.00; from a Christian friend in Illinois and through the same 10.00. Friend in Illinois and durck the same 10.00. N8. On our organ we still owe -200.00; -100.00 to be paid at the end of May, and are hardly -50.00 to it. Who can and will (even among the former seminarians here) send a small contribution?

Springfield, Ill, May 9, 1882. H. Wyneken.

For poor students received with heartfelt thanks by Mr. P. Kühle in Milwaukee, Wis., (especially for Dannenfeldt) from the worthy women's association of his parish -10.00, as well as from the worthy virgins' association of the same 5.00. By Mr. k. Polack from his parish in Paitzdorsi Mo., (especially fsir Weg- ner) 7.00. From Fraw N. N. in Bel'eville, JÜ., 6 pairs of socks and 4 towels. By Mr. P. A. Lobr at Gordonsville, Mo. from the widowed Mrs. Nothdurft 18 pairs of stockings and from Mrs. Herztnger 4 pairs of white woolen stockings. By Mr. P. Wille at Brownsville, Mo. collected at Mr. k. Rehwaldt's wedding and the silver wedding of the in-laws of the same 11.50. C. F. W. Walther.

Received

for Stud. Noack by Mr. P. Grupe in Eisleben from the poor fund of his church. Parish -8.00, from an unnamed person.50.

By P. Großberger 9.60jfor Stud. Chr. Otto. Günther.

Obtain."

For the pupil Theiß of the Jungfrauenverein of the parish of Mr. P. Stock -8.65, for Stephan 8.50; for Maßmann v. d. Gem. in Allegheny 20.00; for Spannuth of the Gem. of Mr. P. Frese in Papillion 5.20, from Mrs. Burlage 3.10, from Mrs. H. Frese 2.00, from A. Burlage .50, from P. Frese and wife 10.00, from the siblings H., E., I. and G. Frese 5.20; for Kretzmann from the Salem congregation of Mr. P. Polack 5.00, from the Young Men's Association 10.00, ges. aufderHochreit of Mr. Bachmann 5.00, from the Wittve Hemmann 1.00; for Koch from the congregation in New Minden, Ill, 21.15; for Albrecht from the women's association of the community of Mr. P. Schuricht 5.00; for Klausing from Mr. Moormann 2.00; for Fiehler on Mr. G. Weinhold's child baptism 5.00; for I. Meyer from the women's association of the community of Mr. k. Reinke 5.00, from the Virgins' Association 10.00, from the Young Men's Association 15.00.

With heartfelt thanks

Fort Wayne, Ind. H. W. Diederich.

Receive"

For the parish of St. Clair, Mich, by the parish of Mr. P. Falke -5.20; parish of Mr. P. Lohrmann 7.15. By Mr. P. Michael of E. Busche 2.00; by Mr. P. Schwarz 3.00. By Messrs. Kassirer: Renfer 10.00, Eißfeldt 5.00 and 15.56, Birkner 32.50 and 17.10, Bartling 24.90 and 14.00, Roschke 22.00, Schmalztrtedt 5.55. By the Gem. of Messrs. k. Bohn 6.75.

Many thanks to the dear donors!

Report.

In my last receipt ("Luth." No. 3) instead of "G. A. Karth" read: G. A. Barth.

St. Clair, Mich, 5 Mqi 1882, H. W. Schroeder, k.

Z "m Seminary Household in Springfield:

From the parish of Mr. P. Buszin: by F. Korsmeyer 1 shoulder, 10 dozen eggs, W. Fricke 1 side of bacon, 10 dozen eggs, H. Knippink 1 shoulder, 7 Dtzd. Eggs, Chr. Helmkamp 1 shoulder, 1 bacon side, H. Büscher 1 bacon side, 4/2 Dtzd. eggs, 5 cocks, F. Müller 1 shoulder, 1 side of bacon, H. Fricke 1 Dtzd. Roosters, 1 ham, 1 shoulder, 16 dozen eggs, H. Roegge 1 ham, 1 shoulder. From the parish of Herrk. Fröder- king: from Bernh. Krug 5 gallons molasses, Steph. Bürger 1 ham, 10 dtzd. Eggs, Wart. Bürger 1 ham.

G. Peacock.

For the church building in Fergus Falls, Minn. the following love offerings have been received by me: from Fr. Rohrlack -3.00, k. G. Blanken's congregation in Buckley 7.00, Fr. Partenfelder's congregation in Bay City 4.40, Fr. Strobel and some members of his congregation in Bauer 5.00, Fr. Häuser's congregation in Cold Mater 2.00, k. Schaaaf's congregation in Claremont 6.00, Fr. Johl in Hart, Minn, 5.00, Fr. Trautmann's congregation in Adrian 15.00, Fr. Hertrich 2.00, k. Schulenburg's congregation in Waseca 11.22.

Warmly thanking the benevolent givers and wishing God's rich blessings

. Krüger.

For the seminar house in Addison, Ill.:

The following gifts of love have been received: From the gardeners in Chicago, Ill: Karl Mau 1 bag of onions, Joach. Volkert 1 p. of yellow beets, 1 p. of red beets, p. of onions, Bro. Horhold 1 p. of red beets, 1 p. of yellow beets, 1 p. of onions, 1 p. of greens, C. Kupke 1 p. of yellow beets, 1 p. of red beets, 21 cabbages, Louis Wells 1s. Potatoes, 1 S. onions, 1 S. red beets, 1 S. yellow beets, 40 cabbages, H. Rosten 1 S. red beets, 1 S. yellow beets, S. onions, John Bolz 1 S. onions, 1 S. yellow beets, 30 cabbages, P. Praus 1 S. onions, 25 cabbages, C. Kemnitz 1 S. onions, 25 cabbagesc. From Addison, Ill: H. Oehlerking 2 p. oats, 2 p. corn, 2 p. apples, Fuhr 2 p. corn, H. Heidorn 2 p. oats, 2 p. corn, 2 p. potatoes, G. Rittmueller 3 p. potatoes, 2 p. corn, F. Fedderke 1 p. oats, 1 p. corn, F. Tonne Jr. 1 S. grain, 1 S. oats, F. Rittmüller 5 S. potatoes, 2 S. grain, 2 S. oats, H. Heuer 3 S. potatoes, 3 S. grain, 3 S. oats, W. Heuer 3 S. potatoes, 3 S. grain, 3 S. oats, F. Tonne Sr. 2 L>. Oats, 2 S. grain, 1 S. potatoes, 1 sausage, W. Tonne 3 S. grain, 1 S. potatoes, Ch. Trätow 1 S. potatoes, 1 S. grain, 1 S. oats, F. Kücker3 S. potatoes, H. Kücker 2 S. oats, 2 S. grain, H. Tonne 1 S. oats, 1 S. grain, 1 S. roots, F. Pollworth 1 S. Oats, H. Meier 1 S. grain, W. Böske -1.00, Joh. Bönke 1 S. potatoes, F. Dammener 1 S. potatoes, 1 S. grain, F. Kirchner 1 S. potatoes, 1 2nd oats, F. Mesenbrink 3 S. oats, 3 S. grain, H. Mesenbrink 3 S. potatoes, 2 S. grain, F. Kuhlmann 2 S. oats, 2 L>. Korn, 1 S. potatoes, 4 lbs. butter, H. Niehus 2 S. potatoes, 2 S. oats, C. Schnake 1 S. potatoes, 2 S. Korn, W. Beier 2 S. oats, 20 sausages, E. Pflug 1 S. oats, 1 S. Korn, F. Lührs 3 S. Korn and 3.00, Ev. Graue 2 p. potatoes, F. Knigge .50, F. Krage ö p. potatoes, 2 p. oats, 8th Fiene 2 p. potatoes, 1 p. grain, 2 p. oats, 1 p. apples, C. Kornstädt 3 p. grain, W. Bunge 1 p. potatoes, 1 p. oats, Ck. Bunge 2 p. corn, Koppen- hagen 1 p. potatoes, 1 p. oats, Aug. Graue 2 p. potatoes, 2 p. oats, Louis Heinrmann 2 p. potatoes, 2 p. corn, 2 p. oats, H. Backhaus 1 p. oats, 1 p. corn, 8th Blecke 2 p. potatoes, 2 p. oats, H. F. Stünkcl 1 p. potatoes, 1 p. corn, 1 p. oats, Joach. Reinke 2 p. potatoes.

(Conclusion follows.)

Addison, Ill, April 25, 1882. Valentin vonDissen.

To the building of the church, the Lutheran Trinity Parish Dr. in 80gan, Hocking Co, O., has further received the following contributions: By P. Trautmann in Adrian, Mich. from N. N. -5.00, from the women's treasury 5.00. By Peter Mießner in Independence, Kans., 2.00. N. N. in Wartburg, Pa., 5.00. By P. See- meyer in Schumm, O-, 13.50. By P. Fick in Boston, Mass, By E. Rothe 5.00. By P. Riedel at Frankenmutb, Mich. 18.00. By Concordia Association at Effingham, Ill. 5.00. By P. Riedel at Bloomington, Ill. 5.00. Byk. Ottmann at Collinsville, Ill. 8.25. By P. Kleppisch at Troy, Ill. half of Easter coll. 9.20. By P. Daib at Oshkosh, Wis. 2.48. by members of sr. Cong. 7.52. G. Bachmann's Cong. in Evansville, Ind. part of Easter coll. 10.00. By P. Polack, Sr. in Hakimer, Kans, Easter coll. 10.00. Fr. Brunn in Strasburg, Ill. 7.00. Fr. G. Hiller's parish in Pomeroy, O., 18.00. Fr. Horst's parish in Hil- liard, O., 6.00, its branch 3.00. Fr. Kolbe's parish, postträal., .50. Byk. Warns in Weltis, Ind., 7.00. By Kassirer H. Bartling in Addison, Ill., 17.63.

With heartfelt thanks to God and the dear givers, the receipt of the above gifts is hereby certified by

H. Henkel, k.

Correction.

In my last receipt ("Luth." No. 9.) read: from H. Bauer-5.00 instead of "-3.00". Th. Schöch.

New printed matter.

Children's leaflet. 3rd ed. Philadelphia, Pa. 1881.

These are the 13 numbers of a volume of the Kinder-Blätchen published by Mr. P. Weiskotten, bound together to a nice booklet of 52 pages in quarto format. It is richly decorated with really beautiful pictures. The partly serious, partly funny content is suitable for children from 6 to 10 years. Whoever gives it into the hands of such children will certainly give them great pleasure. Orders can be made under the address: Rev. P. VV. ^Voiskotten, 2126 Huueook 8treet, kklaciel- plns, k". The price is unfortunately not given, a very common oversight on the part of Mr. Publishers. W.

Just published and available from "Concordia-Verlag":

Doctrinal Poem of the Election of Grace. Faithfully and popularly written by an old Lutheran preacher, according to the testimony of the Missouri Synod, which is "scriptural" and in harmony with the confession of the Lutheran Church. Second improved edition. - Beardstown, Ills. Printed and published by Ross and Son. 1882. price 30 cents.

The "Concordia Verlag" looks forward to receiving numerous

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**Changed addresses:**

ä. XrinFel, 314 p. LvWr 8tr., Mcllmouck, Va.

^uxustkritrlakk, 471 A^askinAton 8tr.. bitlrvsukee, Wis.

^Vultor of 8okonek, 435^vv. , (IlnosAO, Ill.

Il A^enta Ha 1117 Rock 8tr Little Rock Ark

Lutereck ut tüe kost OKos ut 8t. Louis, Llo., as secouck- eluss mutter.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo. June 1, 1882, No. 11.

Dr. Martin Luther's

published by

Dr. J. Georg Walch.

Published anew on behalf of the Ministry of the German Lutheran Synod of Missouri, Ohio, et al. St.

Eleventh volume.

Churches - Postille. Gospel part.

St. Louis, Mo. "Concordia Lutheran Publishing House" (M. C. Barthel, agent). 1882.

Through God's gracious help, this part of Luther's works has now also been completed. When one considers in what time and in what country this has happened, one cannot be surprised enough and cannot praise and glorify God enough for it. In Germany, the only new edition of Luther's works begun in Erlangen in this century has been worked on for 56 years, and it is still not finished, although the equipment is very poor, while the first editor has added his entire fortune to it. Whence has this come? - Only a few theologians had a desire for this commodity, and that it should have occurred to even a layman in Germany to acquire Luther's complete works was hardly conceivable from the outset. Only since, by God's grace, the old Luther faith has been reawakened in America, has it come somewhat alive in the Erlangen defeat of Luther's writings, and hereupon one copy after another has migrated across the sea. Unfortunately, however, the Erlangen edition, although prepared with great diligence that cannot be praised enough, is not a suitable edition for the Lutheran Christian people mainly for three reasons: first, because of the small print, second, because of the great mass of small volumes, and third, because the writings originally published by Luther in Latin have been included in the Erlangen edition only in that language. Thus have

Here in America, then, where through the preaching of the old Luther wrote the following about this in 1527 in his writing: "That Luther faith a people standing and living in this faith has these words of Christ: This is my body, still stand firm": "In the arisen, we have dared in God's name to tackle a new edition of same way, my very best book, which I have ever made, the Walch's magnificent edition of Luther's works. And behold! Postillen, which the papists also like, he (Bucer) has published already the Lord has promoted and blessed beyond expectation behind Luther's back: "Similarly, my very best book that I have the work begun in His name. Thousands of copies are already ever made, the Postillen, which the Papists also like, he (Bucer) to be found within our congregations. In Germany, one cannot has also condemned with prefaces, sub-speeches, and be surprised enough by this and acknowledges it partly with joy objections in such a way that under my name this blasphemous, that this is an undeniable proof that Lutheran life of faith must shameful doctrine is brought and led further than perhaps by all have been planted here again and that it will also take deeper your (Zwinglian) books. What shall I do? How shall I now and deeper root in our people through the dissemination of counsel these things? I must feel as if a dog had bitten me. I Luther's writings.

The first part of the book is the first part of the book, the second part is the first part of the book, the third part is the first part of the book, and the third part is the third part of the book, and the fourth part is the fourth part. But already Walch did not publish his 24 volumes according to the time in the order that indicates the number of them. After the first seven volumes were published in 1740 and 1741, they were followed in 1742 by the eleventh and twelfth volumes, which contained the church postilion, and in 1743 by the thirteenth volume, which contained the house postilion. The reason why we have not maintained the subject order that Walch observed in his edition, even according to the volume number, is that our Lutheran people should first get their hands on the most necessary, most important, and most enjoyable of Luther's writings. Incidentally there is also no doubt among all those who notice the signs of the times that the Lord will soon hear the daily plea of his afflicted church in these last times and will come again to gather them into his Father's house. It is therefore necessary to hurry light of our Reformer's writings, which have long been put under a bushel, back on the lampstand, so that it may shine on all who are in the house. But now Luther himself declares his **Church Postil to be his best book**. When Bucer read Luther's Church Postilion, as much as

When Luther called his Church Postil not only his "most beloved" but also his "very best book that he had ever written," he truly did not do so out of a vain desire for fame, but in gratitude and honor to God, who had given him such a glorious knowledge by grace, and for the benefit of poor, misguided Christianity, whom he wanted to serve with the gift he had been given. He did this not out of a vain desire for glory, but in gratitude and honor to God, who had given him such a glorious knowledge by grace, and for the benefit and piety of poor, deceived Christianity, whom he wanted to serve with the gift he had been given.

O dear Lutherans, rejoice then that the delicious book, Luther's Church Postil, is again presented to you, and that in the most beautiful form and according to the original printings in the pure original text! In

# Der Lutheraner.

In this book Luther, in the time of his first love, laid down his true great spiritual and physical distress before his spirit. However, as the blood-poor widow of Zarpeth became a place of refuge divine wisdom, opened to him by the Holy Spirit in the hot as great as the trust had been with which he had hitherto clung for a forsaken person (1 Kings 17:8-24), so also the little house struggles of his own soul, so deeply, so richly, so ardently, as into Stephen, praise be to God that Stephen's person had not of Büniger became a trustful asylum for a forsaken orphan boy. no other of his incomparable writings. Whoever has Luther's been the cause of his hope, but nothing else than God's word Although at that time, with the large number of immigrant house postilion, of course, already has a priceless treasure; but and God's grace in Christ. Stephen's person had not been the preachers and candidates for the preaching ministry, there was whoever wants to dig deeper in order to recognize the gold of reason for his hope, but nothing else but God's word and God's a sufficient supply of teachers for the immigrant congregations the thoughts of the all-merciful God revealed in the depths of grace in Christ. So he did not despair even now. Yes, just now, for a longer period of years, the three candidates Brohm, Scripture and to build his soul on it, has here a treasure to view when God had torn the false support, so to speak, by force from Fürbringer and Büniger, who were still in Perry County at that the like of which cannot be found elsewhere. It is true that this hands, our friend pushed through to great joyfulness of faith time, recognized that it was their duty not to leave the Luther's church postilion calls for readers who do not find before others. Although he was a member and, as the eldest establishment of institutions for the education and training of ecclesiastical spirits, who seek only glittering, splendid words, son of the house, to a certain extent the head of a numerous orthodox teachers and preachers idly and carelessly to the and who do not, in their blindness, regard moral improvement family, he was never for a moment left with the firm confidence future. For the Saxon Lutherans, the concern for the future of by their own efforts as the true conversion to God, but for those that God, having hitherto guided them all so wonderfully, would their children with regard to church and school had been the who have hearts that hunger and thirst for righteousness by also lead everything out gloriously. The question of little faith, strongest motivation for their emigration to America. As grace: but for such, not only will their hunger and thirst be "Whence shall we have bread here in the wilderness?" (Mark 8:4.) seems never to have entered his soul, though the very body was from one day to the next, the care for the bread of spiritually drunk, and a foretaste of eternal life will be prepared most were then really in a forest wilderness. His next brother, at the soul remained the main care and main work, in that one for them. young physician (Dr. Ernst Büniger, now living in Altenburg), held firmly to the word of the Lord: "Therefore you shall not be

This new edition, by the way, has been prepared with an found, since the climatic diseases threw more and more of the anxious, saying, What shall we eat? what shall we drink? equally admirable diligence as with exceptional expertise. The new settlers on the sickbed, only too much work and sacrificed, wherewith shall we be clothed? seek ye first the kingdom of entire Lutheran Church owes Professor Stöckhardt in particular, the whole small amount of it to the mother and the siblings for God, and his righteousness; and all these things shall be added but also his assistants, the greatest gratitude for their their needy maintenance. Our Friedrich Büniger, however, not unto you. (Match. 6, 31. 33.) With great joy the preachers painstaking and skilful work. Thus we have the best and most only provided them with the bread of life, with instruction, Löber, Keyl, and Walther the Younger, who were then in Perry reliable edition of this jewel of our Lutheran Church that has ever encouragement and consolation from God's Word; but he, a County, entered into the plan of founding first a so-called existed. A new preface of 19 columns gives an exact account of practical genius who hardly had any equal, now set to work with college, and promised their active assistance. With the still the principles which have been followed in this new edition. Our his other brothers (Theodor and Hermann) and sisters to existing great lack of rooms within the settlement, which was "Lutheran Concordia Publishing House" has also done establish a home for the family as quickly as possible, before only beginning to develop, the first and most urgent need (after everything in its power to make this work, which is far above all winter would set in. In a short time the new home, comfortably the purchase of 6 acres of land by Brohm, Fürbringer, Büniger our praise, worthy of the price and as cheap as possible. This furnished, was ready and waiting, according to the thoughts of and Walther) was of course the construction of a small hut for part exceeds in size both the first and the second part. Its inhabitants more beautiful than all kings' castles. The little the projected school institution. Although several members of comprises LXXIII (73) and 2429 columns or 1251 pages in large house is still there today, a monument of divine fatherly care for the community were found who, as hard as they had to struggle quarto; and yet the copy is sold in good marbled leather binding a fatherless, godly family. It is true that at times no small need for their own daily needs, immediately promised to help with the with gold spine title for the price of H4.75. This is an almost for daily bread in the true sense of the word moved into this little construction and faithfully did as much as they could; the main unprecedentedly low price. Whoever can still spare so much house; \*) only as once the very house of the work, however, had to be done by the noble candidates themselves. And there it was our Büniger who went ahead of all the others in this, when it was now a matter of felling trees, sawing and hewing blocks, splitting fence bars, removing tree stumps, clearing out undergrowth and weeds, preparing the ground for his purpose, finally assembling the prepared material, and the like. Büniger dug the remaining college well all by himself. From the community left behind in St. Louis, to which O. H. Walther the Elder had been appointed, flowed the little money that was indispensable for the purchase of those materials that the primeval forest did not offer itself. When the without naming names. There one reads the following: "A preacher's little log cabin finally stood there and was inaugurated, there widow family (the Büniger's) of eight persons had one day no more bread was a joy whose intimacy can only be fully imagined by those to eat, and did not know where to get flour for baking. When the hunger who once felt it. became great, one of the brothers and sisters said to the others: I once heard that one can eat roasted maize kernels; let us try that too. As said, With 7 boys the instruction was begun,\*) and so the so done. Then they filled their pockets with the roasted grains, and the foundation was laid for the later Concordia College and table was set for them. The dear widow, however, had tears of Seminary in St. Louis, where the institution was transferred in melancholy running down her cheeks. When one of the brothers and 1850, after it had been handed over to the Synod of Missouri sisters said sadly that they would not be able to work hard for long on such poor food, the others said comfortingly that they should not despair, 2c. \*\*) but rely on God's gracious help, who would give them bread again. And

## Pastor Johann Friedrich Büniger.

(Continued.)

Büniger had hardly stepped on the ground of the new as they believed, so it happened to them. For behold, that very day a man settlement when he experienced the most frightening speaking English came riding up to the widow's house on a horse loaded disappointment of his entire life. He, who until then had clung to with a sack of flour, and asked if they were not in need of flour for bread. Of course he was answered in the affirmative, but he was immediately Stephan as his spiritual father and advisor with true childlike told that, unfortunately, there was no money to pay for it at present; but if love and veneration, had to hear with horror that in the meantime he would let them have the flour, he should soon be properly paid for it. This promise was doubtless sincerely meant, for it was an honest, pious things had become apparent which, for the sake of God's honor family that gave it; and yet the flour has never been paid. Why not, you and the salvation of many souls, made it necessary to relieve will ask. Because the man who was a good angel to the pious family in Stephan of his office and to remove him from the congregation, their time of need has never been seen again; for in spite of all inquiry, it which had followed him like a second Moses from their has never been possible to learn whence he came or whither he went. - fatherland into this strange, distant land. But we say: The old God is still alive;

He careth for us, he watcheth and keepeth. He is all in his power."

Not only did all the many beautiful hopes with which our Büniger had emigrated melt away in a brief moment like vain dreams before the eyes of his soul, but the horror of a future full of

\*) Among these boys were the present Praeses Biltz, Father Mueller at Echester, III, and Father Löber, Sr. at Milwaukee, Wis.

"In Perry County, in the beginning, girls also received higher education in the college; there were 4 of them; however, Büniger alone gave this education.

Shortly after the opening of the college, our Bünge was appointed by the congregation of St. Louis to teach at their school, after candidate L. Geyer (now pastor in Texas), who had been in charge of the school in St. Louis, had followed a call from another source?)

It was in July 1841 when Bünge moved to St. Louis. Blessed Director Lindemann left records of his activities as a teacher here, which we take the liberty of including here. They read as follows.

The St. Louis congregation at that time had neither a church nor a school building. In a house on Poplar Street, between First and Second Streets, the pastor lived upstairs and school was held downstairs. The schoolroom was also the teacher's living room.

Under Bünge's leadership, the school soon flourished. Since he endeavored to really teach the children something, and especially applied diligence to enable the beginners as soon as possible to follow the lessons with benefit, the school was very well received. Many parents who did not belong to the Lutheran congregation also sent their children to the school, because they recognized that they were not only well taught there, but also accustomed to fine discipline.

At that time, the German radicals had also established a school in St. Louis. The teacher at this school was a German student who had studied law in Leipzig, but who did not know how to teach his pupils the most necessary elementary knowledge. He made lofty speeches, boasted much about the scientific education he was teaching the children, and for this he was paid 600 dollars a year. His pupils had to pay a monthly tuition of \$1; but they learned extremely little for it. After this school had existed for about two years, it broke up completely, the majority of the children henceforth came to Bünge in the Lutheran school.

This actually only had room for a maximum of fifty pupils (the teacher's bed and his other household utensils took up a not insignificant part of the narrow room); often, however, eighty were present. Then they had to take their seats partly outside on the veranda, partly on the stairs leading up to the pastor's apartment, on whose steps they sat close together. The reputation of the school had become so excellent that even the "evangelical" Pastor Wall sent his foster child to it.

The subjects taught in this school were: Biblical History, Catechism, Reading, Writing, Arithmetic, Community Service, and some English.

The almost complete lack of suitable textbooks caused great distress at that time. The Abecebuch, which B. used, was printed in St. Louis (in the print shop of the "Anzeiger des Westens", at that time edited by Weber) and consisted of a maximum of twelve sheets, on which there was an appendix with a "Kurze deutsche Sprachlehre". - The Religions

\*) In the Saxon Lutheran congregations it was the rule that the school office was established at the same time as the preaching office. Already a few days after the arrival of the first division of the emigration company in St. Louis, the school was opened here. The same thing happened in all the other communities in Perry County. If no teacher could be employed, it was a matter of course that the preacher took over the school office at the same time as the preaching office and administered it to the best of his ability.

\*) The same had frequented a grammar school in Germany (the Dresden Kreuzschule) and had reached Tertia at the time of the emigration. In St. Louis he had received instruction from his brother and from the pastor, Walther the Younger, in preparation for the office of a school teacher.



On February 27, 1848, the new Immanuel Church (southeast corner of 11th Street and Franklin Avenue) was dedicated.

So far the records of the blessed director Lindemann.  
(To be continued.)

(Submitted.)

Synodical Assembly of the Eastern District.

The Eastern District of our Synod assembled at York, Pa. from May 3 to 9. Fifty-seven pastors, thirteen teachers, and forty-three deputies were present, who were unanimous with each other until the last hour, with the exception of three who had been called home and excused by the Synod. All, however, went home with the unanimous verdict: "This was a fraternal, beneficial synod. How could it have been otherwise, since the Synod dealt with a question that is not only of the utmost importance for every Christian, but has also become the focal point of the doctrinal dispute between us and our opponents, namely, the question of whether the natural man can in some way cooperate in his conversion by his own efforts? Already the opening sermon of the honorable General Praeses, which, on the basis of the words Eph. 2:19, 20, dealt with the subject: "How important it is to always remember" that "without salvation there is no sanctification," was an equally excellent foundation as a fitting introduction to the doctrinal discussions. Likewise, the clear and distinct tone of the presidential address suggested the spirit in which the discussion of the presented theses on conversion would be carried. God then also gave grace that during the doctrinal discussions a thoroughly unanimous and decisive testimony and confession was given against any synergism, no matter how subtle. Far from wanting to seek any "explanatory reason" for this incomprehensible creative miracle of grace, like the conversion of a sinner, in the behavior of man, the result of the discussion was a unanimous "Glory to God alone!" as the soon to appear Synodal Report will sufficiently demonstrate. Would only that many would buy and study it.

We also had another opportunity to learn how the Lord wants to build His Zion among and through us; for not only were 8 pastors, 6 teachers and 3 congregations admitted into the Synodal Union, but the Synod was also able to adopt two dear foster children. For an important and promising mission field had opened up for us in Erie, Pa. and Synod voted to raise \$600.00 for the maintenance of the missionary already employed there. Equally pleasing was the request from the New York Special Conference and the St. Matthew's congregation there to adopt the Progymnasium that was started there a year ago. The Synod also agreed to this. However, in order to ensure the joyful approval of all the congregations of this district, the adoption was only a provisional one, until the Synod at its next year's meeting definitely decides on the takeover. Thus, then, we would have a Progymnasium in the East, and our dear Synod congregations, with this and the Mission at Erie, two dear fosterlings. The dear "Lutheran," however, will be asked to open his columns to us, in order to give us the history and purpose of the Progymnasium.

This he will do all the more gladly, since this institution, too, is to help in its modest part to fill the beautiful, new seminary building in St. Louis. Since the biennial cash report with its income of \$15,487.56, its expenditure of \$15,056.69 and the corresponding balance of \$430.87, proved that the love of the kingdom of God has not yet grown cold among us, we are of good confidence that our dear Christians will confirm the resolutions of Synod in regard to Erie and the Progymnasium by abundant collections; especially as all the former Synodical officers were also re-elected, which latter must certainly be regarded as a proof of confidence and satisfaction.

In short, we were once again able to experience in York, out of undeserved grace, how friendly the Lord is and what a strong, intimate bond the bond of faith is. So, cheerfully and with thanksgiving to God, we went on our way again, after we had seen the Honorable General Praeses, who had been prevented by a persistent indisposition from attending the meetings, depart almost completely restored. But God be praised for all the good that he has bestowed upon us in soul and body also at this Synod.

Lindemann.

A New English Lutheran Family Journal.

We have just received the first number of such a paper, entitled, "The Lutheran Witness." It is intended to serve the interests of the General Synod of Missouri and its friends, and is edited by Rev. C. A. Frank, of Zanesville, O., under the auspices of the Cleveland District Conference. We can hardly describe how joyfully we have been surprised by the appearance of this paper. It is true that some time ago the rumor had reached our ears that such an English paper was contemplated; but as we heard nothing further of the project, we feared it would have been abandoned on account of the difficulties opposed, the English Lutheran congregations in our district being so small in number. To our great joy, however, we have been disappointed by the reception of the first number. The only family Lutheran paper in the English language, which claimed to represent pure old Lutheran doctrine, had hitherto been the "Standard" of Columbus. In the hope that this paper would gradually become at least somewhat of an organ for the dissemination of sound Lutheran doctrine and right Lutheran practice, we were content with the same, and in hopeful love covered up the poverty of this paper. But where the truth is perverted, the tolerance of love ceases. For some time now the unfortunate "Standard" has made it its business to pervert the divine truth and to blaspheme the confessors of it in the most mendacious manner. Whether this is done in delusion, into which God has given the writers of the "Standard" out of righteous judgment, or in pure ignorance, we will not and cannot decide. Enough, the "Standard" has become an unholy instrument for the destruction of the true Lutheran Church, but under hypocritical presentation of the banner of the same. True, the paper and its subsidiary moons are quite harmless meteors in the church sky. For

though they enjoy the sympathy of many, even outside the Ohio Synod, yet only the Ohio Synod itself marvels at the wisdom it thinks it hears from its "Standard" and its satellites: but to be really instructed by Ohio's leaders, there is as yet nothing of that outside Ohio. The "Standard" is only good enough to our enemies outside Ohio for the dirty work of throwing excrement at Missouri. Rightly, therefore, does our "Witness" write in its editorial program, "Of course, those who wish genuine Lutheranism to be spread can no longer leave the preservation of their treasures in the hands of the Ohio people, but must be their own watchmen to guard their sacred jewels." Our dear Frank, of all men, is also evidently the right man to carry forward the banner of the Reformation. He was himself a professor at Columbus; he knows, therefore, the secret history of that antilutheran castle, from which the Lutheran banner flutters in the air, better than any one else. He has also shown how much his love can bear; for it was he who still hoped from Columbus, when already every one on the side of truth had given up the same. But if our Frank has therefore shown something of Melancthon's mildness, all who know him know that behind this mildness there is a Lutheran steel nature which, after all, does not forgive the truth one iota, whether it concerns friend or foe.

The first number ahead is excellent. \*) It is true that in it a pleasant rain mostly drips down on the readers who seek edification, but in the distance lightning already flashes from dark clouds, which are not exactly edifying to the enemies of truth, but promising for this organ to all friends of truth.

Then, dear brethren who understand English, order the beautiful paper with haste; you will truly get back more than you spend for it. To let the paper greet us Lutherans in vain would indeed be a great shame for us. The subscription price for the whole year, about the same as the Standard, except that the Witness is published only twice a month, is \$1.00. Address to The Lutheran Witness, 16 Harvey St., Zanesville, O. W. [Walther].

To the ecclesiastical chronicle.

I. America.

**Our seminaries.** In our Concordia Seminary here, 29 students passed their exams on the 23rd of last month. Two of them belong to the Norwegian Synod, one to the Wisconsin Synod, the remaining 26 to our Synod. Three students had to be examined and dismissed earlier, since the positions to which they were appointed had to be filled immediately. For the same reason, in the practical seminary at Springfield, 3 were examined and dismissed earlier, and 11 will be admitted to the examination this month. With one candidate who already passed his exams here last year and has taken up a preaching ministry this spring, our Synod this year has 44 young, spry, eager workers. And all of them have found a field of work. Yes, the fields of work that presented themselves to us were so many that, in order to fill all of them, we would have had another 15 candidates.

\*) It is a pity that there are so many misprints in this first number.



for in addition to the 7 positions already filled earlier, there were give way and fall to the ground with a great crash?" With the His faith, however, was followed by the works commanded by still 58 churches and important mission posts to be supplied; last words the man alluded to the native preachers and God, and testified that he was alive and righteous. - At the same therefore 15 places could not be filled. Oh how great is the catechists educated by the missionaries. God grant that this time he admonished his listeners that they should not get angry, blessing of the Lord, how great His grace! But how great should premonition of the overthrow of Indian paganism may soon be nor let themselves be turned away from the pure doctrine, if they also be our zeal to take proper care of our institutions and fulfilled. The saying, "Is not my word like a fire, saith the Lord, experienced that he was imprisoned, mocked, reviled, and especially to seek out and send to our institutions young gifted and like a hammer that breaketh in pieces the rock?" has finally led to death for the sake of fine preaching.

boys and young men who want to devote themselves to the already come true in India and will be confirmed in the future.

service of the church.

G. **Roman missionaries**, as reported by the *Independent*, (relics) out of the monastery to the so-called Schweickwiese communicates a circular which a prior of an indebted monastery Protestant missionaries in the Krishnagar District of India. it to the poor, troubled people with great indulgence. Of course, in Iowa, "Father Bernard", sent not long ago to rich and poor by Asked by these Christians why they did not go to the heathen, the abbot of Kempten had the most benefit for his purse. Our mail. In the same, those who contribute -100.00 are promised the priests replied, "We do not go to the heathen, because we Matthias Weybel could not stand by and watch this heathen the benefit of two daily Masses for the living and the dead for think they may possibly be saved by the light of reason; but we idolatry. As a true zealot for the glory of God and the salvation 50 years, and those who contribute -50.00 are promised the are sure that you must be lost as Protestants, and so we come of human souls, he raised his voice loudly against these benefit of these Masses for 25 years. The poor, who can to you." abominations, preached the Word of God with earnestness and

contribute only one dollar, can receive the benefit of the Masses only for half a year. The poor, therefore, fare badly in the Roman Church. In Christ's 'kingdom all enjoy equal goods; in this no distinction is made. Whom do not the souls deceived by the Pfaffön lament!

G. *The United Presbyterians* recently passed a resolution to repeal the law prohibiting instrumental music, organs, etc. in their churches. However, only 616 voted for the resolution, 610 against

"**Bid it all.**" - In the "*Luth. Observer*" of April 7, a pastor of the General Synod recommends himself to his eventual clients in the following workmanlike manner: "Rev. Edwin Potter of Johnstown, Fulton Co., N. D., takes the liberty of offering his Lutheran virgins marry unbelieving' or nevertheless false-services as preacher to pastors and vacant congregations for believing boys-who are then as a rule lost. Some do this in the the approaching summer, late spring, and winter. Terms hope of gradually winning the other part for the orthodox moderate. Can serve with recommendations."

(Herald & Times)

## II. foreign countries.

**Saxony.** We have just heard that Mr. P. O. Willkomm in Planitz, President of the Synod of the Evangelical Lutheran Free Church in Saxony, etc., has been sentenced "by way of discipline" because of his courageous testimony in the "Free Church", without being able to defend himself or to appeal, indeed without specifying his "crime" to 100 marks, which he had to pay by May 15 if he did not want to go to prison.

**Berlin.** The "Freimund" of April 20 writes: The Berlin Oberkirchenrath announced that in Berlin, Stettin and Magdeburg, the three main cities of the united state church, a quarter of all births last year remained unbaptized, as well as half of the new marriages remained unmarried.

**A missionary in the East Indies** (as reported in the Hermannsburg Missionary Gazette of April) once preached before a large crowd; when he stopped speaking, a distinguished Hindu came up and said to the others: "Do you know what this white man has just done? He has wielded the gospel axe against the venerable tree of our religion. Behold, this great, glorious tree has spread its branches over all our land, and for many centuries it has stood. Now here come these missionaries seeking to cut it down." The missionary replied, "But how often does it happen that one of us falls ill and has to lay aside the gospel axel!" To this that Hindu replied the following, "Well is this true. Many of you have to seek rest in your homes, but before you go, you climb into this great tree and choose a puffing branch, whittle it to size, and put this new handle into the axe. Again the hewing begins; will not the tree at last withstand the mighty strokes of the axe?"

**Apostasy to Judaism.** A German newspaper of April 21 reports: In the Jewish congregation in Berlin, fifteen couples have been married in the last four weeks alone, all of whose brides had previously left Christianity and converted to Judaism. - The Saviour says that some of the people, if they were invited to the great supper, would want to excuse their not coming by saying, "I have taken a wife; therefore I cannot come." In our day, too, this is fulfilled, alas! all too often. In our Lutheran Church, too, it happens not infrequently that Lutheran young men fall in love, if not with Jewish, but with unbelieving or nevertheless false-believing prostitutes, and vice versa, that Lutheran virgins marry unbelieving' or nevertheless false-believing boys-who are then as a rule lost. Some do this in the hope of gradually winning the other part for the orthodox church, but this hope is seldom fulfilled. In most cases the opposite takes place. Just as Solomon did not win his foreign wives for Jehovah, but they inclined their hearts to foreign gods (1 Kings 11:4), so the course of so-called mixed marriages is almost always the same; the right-believing part is usually won over by the unbelieving or wrong-believing part. The most dangerous mixed marriages are, of course, those in which the orthodox part is the female, that is, the submissive, but even in the opposite case the danger is not slight. God's Word warns us that a sign of the deep decay of the orthodox church in the time before the flood was manifested especially in mixed marriages. As Moses wrote: "The children of God looked on the daughters of men as they were fair, and took them to be their wives," whereupon it is said: "Then said the Lord, Men will no more be punished of my spirit, because they are flesh. (Gen. 6:2, 3.) Parents, therefore, ought at times to warn their children against mixed marriages, and preachers also, at times, in their sermons, to illuminate this subject with the light of the Word of God.

[Walther]

W.

In Kempten it was the papist custom to carry the holy shrine (relics) out of the monastery to the so-called Schweickwiese by every year on the days of Gordiani and Epimachi, and to show it to the poor, troubled people with great indulgence. Of course, Matthias Weybel could not stand by and watch this heathen idolatry. As a true zealot for the glory of God and the salvation of human souls, he raised his voice loudly against these abominations, preached the Word of God with earnestness and joy, and unashamedly exposed the shameful deceit of the priests. The result was that the priests became angry with him because he punished them in the gate, and considered him an abomination because he taught salvation. Like poisonous vipers that one treads with the foot, they hissed and spat out their venom, but without being able to wound him. Soon after, Abbot Sebastian Preitensteiner sang his first mass, with many prelates and other gentlemen in attendance. At the same time Matthias Weybel also preached. In his sermon he crudely castigated the clergy's pomp, pride, courtly behaviour, arrogance and pomp, and at the same time openly and freely illuminated the errors of the papacy with the light of the Word of God. Immediately after the sermon, Abbot's brother would surely have stabbed him, if one had not fallen into his arms. From that hour on, however, the clergy was determined to silence him by death.

One morning - it was the Sunday after Bartholomew 1525 - the sacristan Weybels came to him in the vicarage of the imperial city of Kempten, where he was staying at that time. He had probably no longer considered himself safe in his house outside the city, which lay under the abbot's rule, and had therefore taken refuge in the protection of the imperial city, which was devoted to the Gospel. The magistrate called him to baptize a child in his parish, and then to preach a sermon to the people. His friends, who suspected something evil, urged him to stay with them in the city this time. But he said, "Because my office and profession require this, I will go out and wait to see what God the Lord will do for me. He went on his way in good cheer. But no sooner was he outside the city than he was attacked and taken prisoner by some soldiers. They led him 3 miles to Leutkirch, and held him captive there for 12 days. Of course, he was not tried in court, nor was he brought to justice.

In vain some friends tried to free him, in vain the council interceded with the abbot for the prisoner, in vain the magistrate of the city of Leutkirch interceded with the captain for him. Probably these intercessions only hastened his death. The captain apologized to the people of Leutkirch that it was not in his power to release the prisoner, but that he wanted to send him to the captain of the Swabian Confederation, Georg von Truchsess, and that the matter could be brought to "good peace. While the deceived people of Leutkirchen were now giving themselves up to joyful hopes, the captain departed from the city, and a few hours later had the priest brought in, bound on a horse. Weybel did not know what was to happen to him. But when the procession was out of the city, the captain rode up to the prisoner and announced to him the death he was to suffer within the hour.

### Matthias Weybel, Lutheran martyr. 1525.

This holy witness was a pastor in a village near Kempten in Allgau. He preached the gospel purely and honestly and led an unpolluted life. The core of all his sermons was that we receive forgiveness of sins and eternal life from God by grace, not through works or merit, but solely through faith in our Lord Jesus Christ, who died for our sins and was raised for our righteousness. From such

They left the road and rode towards a forest. Two monks met the procession and sprinkled the martyr's path to death with a few thorns, pouring a flood of scorn and derision upon him. They cried, "Behold, is this the holy man who can preach so well?" Weybel answered them not a word. He only prayed and sang several psalms with a joyful heart. He also prayed that God would forgive his enemies. When they had now come quite far into the forest, some one called to him, "Parson, send thee in! thou must here burden thy life!" The priest answered joyfully, "O Lord, Thy will be done!" He fell once more on his knees, and prayed hotly and fervently. When he had poured out his heart before his Lord and God, the parson took him and hung him on a tree. It was on the 7th of September in the year 1525.

The old narrator, who has handed down this atrocity to us, adds that all those who gave advice and action to the innocent death of this martyr died an unnatural death afterwards, indeed that one, the most distinguished of all, was eaten alive by lice.

There's no such thing as coincidence.

On a rainy evening in 1809, a boy was wandering in the lonely churchyard of a village between Templin and Prenzlau. He had run away from Berlin because he feared the reward for his recent pranks, which his father, as he knew from experience, would have paid him in unburned ashes. He wanted to hire himself out on a ship in Stettin; as a cabin boy, he thought, they would take him. He had not a penny in his pocket, much less a passport, so no one would give the tramp lodging for the night; as he had often done before, he had to look for shelter that night, too, as best he could find it. In the darkness he noticed an open cellar window at the church; that should give him protection against the pouring rain. But as he tried to crouch down at the edge of the opening, he lost his footing and fell into the depths. But he has done himself no harm; he crawls into a corner and falls asleep. When he awoke in the morning, his first sight was of two heavy coffins standing in the middle of the desolate room; he had slept in a burial vault. Full of horror, he looks for a way out. But the oak door is firmly shut, the window through which he fell in is 8 feet high in the vertical wall, he is trapped.

In fear and distress he cries for help all day, but in vain; he spends the second night in the grave. The next morning he can no longer call out; weary from hunger and thirst, he crouches on the ground. Suddenly he hears footsteps in the church cellar; a key turns in the lock and a girl wants to enter. Joyfully he pulls himself together. But the maid jumps back with a loud cry, the door slams shut - again he is alone in the grave. But at last the girl comes back with her father, the old schoolteacher; he leads the lad to the village schoolmaster, and there lets him tell his story, and how he came to be in the grave. "Listen, boy," he said, "you may be a good-for-nothing now, but God surely has something in store for you. The window lies so that no man could hear thy cry; scarce a man passes by on Sunday." For years, he went on, he had not thought of cleaning the manorial grave. This morning it suddenly occurred to him, and he had to send his daughter there, although he had hesitated for a long time, because she would have had her hands full at home.

The boy did not go to the ships, but returned home to his parents. He did not endure in vain the fear and hardship into which he fell through his own fault. He died in Berlin in August 1865 as a respected businessman. All his life he could not stand it when anyone used the word "chance"; and when someone did not want to know anything about God's providence, he told him this story and asked: "Do you call that chance?" (Freimund.)

To the venerable Synod of Missouri, Ohio, &c. St.

for the hands of  
Mr. President Schwan.

In the Lord Christ honored and beloved brethren!

After a long time of wavering and hesitation, we once again dare to come before you with a heartfelt request, whose energetic love we have already experienced so often. We are driven to do so by necessity, for which we see no other remedy; but we have also been encouraged by some of you, to whom our need has become known. And we dare to hope that our request will not be in vain, but also that it will not be misinterpreted by you, because we know that you have not only come over to the same faith that we profess, but that this faith of yours has often proven itself active and continues to prove itself active in love.

The need that drives us to come to you is the following. As you may have heard, almost four years ago, due to the growth of our congregation and the attendance of our services by many strangers, we felt compelled to build a new spacious house of worship in place of the old church, which was made out of a barn and was unsuitable for any purposeful expansion. Even those of us who initially had reservations about such a large undertaking became convinced of the necessity of the matter even before construction began, and the fact that there are now usually more churchgoers in the new church on ordinary Sundays than the old church could have held, while on feast days the new church was already completely full, justifies the construction. Unfortunately, however, during the preparation of the plan and the conclusion of the contracts, the strengths of the congregation were overestimated in part, and in part sources of help were assumed to be certain, which were not. In addition, the actual contractor of the construction, our blessed Pastor Ruhland, died during the construction and his successor could not immediately have a clear judgement of the capacity of the community, as well as the fact that just during the construction, significant sums were demanded from us by the local authorities for the maintenance of the adjacent roads. Due to all these circumstances, which were partly not our fault, but partly, as we do not hesitate to admit, also our fault, it happened that in order to be able to satisfy the builder after completion of the construction, we had to raise a capital of 30,000 Marks and pay interest on it at 5 percent. In doing so, however, we have burdened ourselves with a load that must crush us in time, as you will easily recognize when you consider the following.

Our community consists of about 100 families, of which about 60 belong to the miners, the rest to the craftsmen or workers. A miner here earns an average of 12 marks a week, which is little enough given the high prices of the most essential things in this overpopulated district, and the earnings of the others are, with a few exceptions, even lower. These approximately 100 families have to raise from their small income 1800 Marks for the salary of the pastor, 1500 Marks for the salary of the teacher, 900 Marks for the pensions of a pastor's widow and a teacher's widow, in total 4200 Marks annually almost only through voluntary contributions, since the income from our real estate is currently low and is almost completely devoured by the high taxes. But if we were to raise another 1500 Marks in interest, we would never be able to pay off our debts. Therefore, right at the beginning, when we became aware of our situation, we were lent 6000 marks without interest by friends, so that we saved 300 marks in interest. But even that was not enough to put us in a position to overcome the oppressive

We want to gradually pay off the burden of debt, both interest-bearing and non-interest-bearing. Therefore, in the fall of last year, we decided to issue small non-interest-bearing bonds in order to possibly turn our interest-bearing debt into a non-interest-bearing one and finally be able to think about paying it off. We have paid off 5000 Marks in this way so far and hope to be able to pay off another 3000 Marks in the course of this year, so that the interest-bearing debt will soon be brought down to 15000 Marks. But we do not know where we are to borrow this last sum, since our sister congregations in Germany are partly in debt themselves, but all of them are unable to help us. And yet a redemption of these bonds, as well as a repayment of other non-interest-bearing loans, is not to be thought of until we are completely relieved of paying interest.

Therefore, we now turn to you with the heartfelt request that you also take a number of promissory notes from us and thus make it possible for us to soon pay off all debts. The sum, which we still have to raise, is not so large by American standards, since it does not reach 4000 dollars. The promissory notes are denominated in 50 or 25 Marks, which in American money amounts to about \$11.76 or \$5.88, rounded down to 12 or 6 Dollars. We will begin to redeem the promissory notes immediately after the interest payments have ceased, and we hope to be able to redeem at least 500 Marks annually. Until then, the loans are secured by the property and buildings of the community, which together are worth far more than twice the total debt. If some of you, to whom God has given some earthly goods and a heart full of love, would be willing to take over a number of such promissory notes, then perhaps the district treasurers would be kind enough to act as intermediaries. \*)

We do know that you are being called upon by the construction of the seminary and other buildings, as well as by many other things; but we do not doubt that your love has not yet grown tired of it, and we confidently hope that our request will be granted. God, however, will pay with abundant interest what you lend us without interest.

With warm fraternal greetings  
the separate Lutheran congregation of St. Johannis.

Niederplanitz, April 30, 1882.

The church council:  
O. Willkomm, Pastor. Ernst Moritz Potzger.  
Benjamin Gotthold Hunger. Friedrich  
Ludwig Hein. Wilhelm August Schneider.  
Karl Friedrich Cletus Siegel.

\*) Mr. J. Birkner, 1398tr ., New York, has kindly offered to send the bonds of the Niederplanitz parish, to receive the money for them, and to forward them.

Death notice.

On May 19, at 4 o'clock in the morning, Rev. Franz Lehmann, of Chicago, passed away blessed in the Lord.

Ordinations and introductions.

On Sunday Cantate, May 7, Mr. G. W. Behn- ken, Candidate of Theology, was ordained by the undersigned, assisted by Mr. P. E. H. Wischmeyer, and inducted into his ministry at St. John's Lutheran Parish, Little Cypress, Harris Co., Texas. T. Stiemte.

Address: Rev. 6th ^7th Lettnken,  
O^pr "88, llarrls Oc>., l'eras.

By order of the honorable President of the Westl. District, on Sunday Cantate, Mr. ? I. H. Tisza was introduced at Zions congregation z" Oakland, Cal. L. Wagner.

Address: Uev. Il. Ddelss,  
515 Mntk 8t., OsLlanä, Oal.

In accordance with commission received, on Ascension Day I installed Rev. A. Alexander in his new parish in Olive Township, Clinton Co., Iowa. I. Fackler.

Address: Rev.  
Onlnmus, OUntou 6o., lov".

**The Nebraska District**

of the Synod of Missouri, Ohio, &c., St., intends to hold its first meetings from June 28 to July 4 of this year, at the congregation of P. A. W. Bergt, at Hooper, DodgeCo. nebr.

Doctrinal Treatises: Theses on the Doctrine of Conversion.

Synod members and any guests should register with the local pastor 14 days in advance.

Concordia, Mo., May 20, 1882. F. I. Biltz.

**The Michigan District**

of the Lutheran Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions from June 21 to 27, at the congregation of the Rev. Jos. Schmidt, at Saginaw City, Mich.

The subject of the doctrinal discussions will be the continuation of the "Theses on the Holy Sacraments in general and on Holy Baptism in particular"; and "Propositions for the evaluation of the question whether a Christian can join one of the local secular workers' support associations with a clear conscience. (See "Lutherans," July 1, 1880.)

Each pastor shall file his parochial report.

All who intend to attend Synod are requested to report to Fr. I. Schmidt at least two weeks before the meetings begin. W. Burmester, Secretary.

**The Minnesota and Dakota District**

of the Synod of Missouri, Ohio, &c. St. holds, s. G. w., its first sessions from June 15 to 21 of this year, at St. Paul, Minn.

The lectures will be based on theses about the perfection and clarity of the holy scriptures. The pastors are asked to bring their parochial reports. - The pastors are asked to bring their parochial reports.

All who intend to attend the meetings of the Synod are requested to report to the local pastor, C. Rolf, 274 Lust 9tk 8tr. at least 14 days before the beginning of the same.

C. Penalties,  
President of the Northwestern District.  
\*\*

For the synodal journey to St. Paul one should not buy a "rounck trlp ticket"; whoever does not have kalk kurv permlt, should pay in full on the way here and have a certificate made out in St. Paul for the return journey by a fifth by Fr. Sievers.

**Conferenz - Display.**

The La Porte Specialconference will assemble, s. G. w., June 20 and 21, at Valparaiso, Ind.

W. I. B. Lange.

**Income i" the "äffe de- Illinois districts:**

For the synodical treasury: from W. Grote in Addison -5.00, Wittwe Heuer 2.00. L. Winter's congregation in Hampton 11.25. Easter coll. from L. Schmidt's congregation in Schaumburg 17.24. Confirmation feast - Collecte from L. Lochner's congreg. in Springfield 21.98. Easter coll. of L. Eirich's congreg. in New Minden 14.72. P. Ramelow's congreg. in Elk Grove 13.45. Part of a mission feast-collecte by L. Schrader in Ruma 2.00. (p. -87.59.)

For Building Fund: By Teacher Bathrooms in Addison 3.00.

To the new building in St. Louis: from Chicago: by k. Hölder 5.00; by P. Wunder from N. N. 50.00, L. Brauns 30.00, M. Becker 25.00; by P. Bartling from A. Stridde 10.00, Ludw. Müller 1.00; by P. Succop from Bro. I. Jentzen 15.00, Carl Turkow 10.00, Bro. Thiele 15.00. By L. Winter from sr. Gem. in Hampton 8.00, by the Gem. on the High Prairie 13.75. L. Gotsch's Gem. in York Centre 26.00. By Lebrer Täbel from the Gem. in Dundee 30.00. L. Heyer's Gem. in Crystal Lake 3.60. By L. Dorn in Pleasant Ridge from Bro. Schunke 20.00, Bro. Sepmeier 10.00. By L. Große in Hartem by Chr. Munstermann 1.00, G. Hänitsck 1.50. L. Schurichts Gem. in St. Paul 35.00. Theil of Misflonsfest- Coll, by L. Schröders Gem. in Ruma 4.00. (S. -313.85.)

For the English Mission: Through L. W. Bartling in Chicago by A. Baumann 1.00.

For inner mission: Through Fr. Succop in Chicago from R. Gahl 2.00, H. Hedder 6.00. Part of Mtissionsfest coll. from L. Schrader's congreg. in Ruma 2.00. (S. -10.00.)

For inner mission in the West: part of the Misflon Festival Coll. of Fr. Schrader's congregation in Ruma 1.00.

For Heathen Mission: Through Father Eissfeldt in South Chicago by Mrs. N. N. 1.00.

For the Negro Church in New Orleans: Bon E. H. W. Leeseberg and D. Dammeyer at Addison 3.00 each. By L. Achenbach at Venedy by Ch. Biermann 5.00. (S. -11.00.)

For Negro Mission: By L. Engelbrecht in Chicago from Anna Pabst 1.00. By L. Bartling there from A. Baumann .50. Part of a Mtissionsfest- Coll. from P. Schrader's Gem. in Ruma 5.00. (S.-6.50.)

On the emigrant mission: By L. Trautmann in Willow Springs from Wittwe Mihm 2 00. By L. Succop in Chicago from H. Hedder 4 00. (S. - 6 00.)

ZurEmigr. -Mission in New York: Part of a Mission- fest-Coll. by L. Schrader's Gem. in Ruma 1.00.

To the household in St. Louis: L. Heinemann's Gem. in Okawville 21.25.

For poor students in St. Louis: By L. Achenbach in Venedy by B. Hedemann 5.00.

To the household in Springfield: Bro. Heinemann's congregation in Okawville 21.25. Part of a mission festival coll. of Bro. Schrader's congregation in Ruma 2.00. (p. -23.25.)

For poor students in Springfield: Through Fr. Wunder in Chicago from Fräulein N. N. 1.00. Part of a missionary festival coll. from Fr. Schrader's congregation in Ruma 2.00. From Chicago: Through L. Succop from the Jüngltns-Verein for B. Mohr 15.00,

by L. Engelbrecht of the Women's - Association for O. Lugenheim 15.00. (p. -33.00.) (In No. 10. of the "Lutheraner" the item: -8.00 by L. Müller in Bremen for Drögemüller Bros. is to be deleted and read against it: For F. C. Drögemüller in Fort Wayne^)

For poor students in Fort Wayne: By L. Schuricht in St. Paul from the Women's Purge for Carl Albrecht 11.00.

To the household in Addison: By Kassirer Birkner in New York 4.20. Wedding coll. (half) by H. Rittmüller in Addison 12.51. (p. -16.71.)

For poor students in Addison: by Kasflrer Birkner in New York 10.84. Wedding coll. at Wm. Smith in Addison 12.00. By L. Wagner in Chicago from the Women's Association for R. Erdmann 20.00. By L. Müller in Ehester: for W. Bewie, wedding coll. (Part) at H. Decker, 2.25; for W. Mueller, part of wedding scoll. at H. Decker, 2.25, at F. Diefenbach 3.(0. Wedding scoll. at Fr. Bernhardt in P. Nuoffers Gem. at Eagle Lake 9.16 for M. Kirsch. (S. -59.50.)

For sick pastors and teachers: By Fr. Achenbach in Venedy by B. Hedemann 2.50.

To the widow's fund: Wittwe Heuer in Addison 2.00. By?. Dorn in Pleasant Ridge, wedding coll. at Bro. Wese- man's, 5.30. By Bro. Achenbach in Venedy from B. Hedemann 2.50. Part of a mission feast coll. from Bro. Schrader's congreg. in Ruma 2.00. (S.-11.50.)

For the deaf and dumb: Wittwe Heuer in Addison 2.00, Emma Bartling 1.00. L. Gotsch's Gem. in Uork Centre 3.30. By L. Bartling in Cbicago from W. Wolter .25. By L. Lußky in Sterling from Miss Louise Grossmann and C. F. Beh- rents 1.00 each, H. Grossmann and E. R. Folkerts .50 each, C. Bück .30, L. Lußky 2.00. L. Trautmann's Gem. in Willow Springs 4.35. By P. Wunder in Chicago from members of his. Gem. for Becker's Tractate 13.30. By P. Wagner there of N. N. .25. part of a missionary feast coll. of L. Schrader's Gem. in Ruma 2.00. By P. Achenbach in Venedy "proceeds of pamphlets" 7.00. half of wedding coll. at H. Rittmueller's in Addison 12.51. Teacher Paul's pupils in Chicago for Job. Nimmer 12.34. (p. -68.60.)

To the orphanage near St. Louis: part of a missionary festival coll. by L. Schrader's comm. in Ruma 3.00.

For the Progymnasium in Milwaukee: Easter Collecte of P. Wangerin's Gem. in Town Sumner 6.30.

For studying orphans from Addison: Wittwe Heuer in Addison 4.00.

For the congregation inPeoria: congregation members in Addison 35.00.

For South Chicago Gem. Ill: By Kasflrer Schmalzriedt at Detroit, Mich. 23.00. Subsequently by L. Ottmann's Gem. at Okawville .50. (S. -23.50.)

For the congregation in Logan, O.: Through Fr. Hölder in Chicago from Bro. Arndt 1.00.

For burned in Michigan: L. Mueller's Gem. in Ehester 17.25.

For G. A. Müller in Watertown, Wis: From Ehester: tbeil of wedding scoll. at H. Decker 2.25, at F. Diefenbach 3.00. (P. -5.25.)

Addison, Ill, May 15, 1882. h. bartling, cassirer.

**Income ia the coffee de- Eastern" Districts:**

To the synodical treasury: From the Olean congregation -5.06. Allegany congregation 4.00. St. Andrew's congregation in Buffalo 8.15. Wolcottsville congregation 6.65. Otto congregation 4.37. Wellsville congregation 14.72. Allen Centre congregation 5.12. Ash- ford congregation 4.60. St. John's congregation in Williamsburg 15.25. (Summa -67.92.)

To the Wittwenkasse: L. Kraft 4.00. L. Bernreuther 4.00. C. Scheiberle in Olean 4.98. (S. -12.98.)

To the orphanage near Boston: Confirmands P. Königs 6.50. Gem. Schröder at Detroit, Mich. 2.25. By P. Deck at Jacksonville, Ill. 1.80. By at Port Richmond 7.45. Wedding coll. at W. Wehrenberg 5.30. L. k. Frey at Albany from Mrs. L. 2.00, from Mr. I. Uhl 2.00, Stahl- berg Weidmann 1.40. N. N. at Farmersville 1.98. From the wives Harten, 1.00, from the Women's Misflon Society 10.00. By?. Franck at Steeles Tölle, Koch, Ratschki, Wiede- mann, Geuder at Olean 6.00. Gem. at Mills, Ill., 3.10. By Kassirer Schmalzriedt 4.00, from Frazer 6.05. By P. Haverstraw 6.00. (S. -34.63.)

For the deaf and dumb: Confirmands by L. Wambs- ganß 3.10. Gem. By H. Dierktng at Secor, Ill., 5.00. By the same from M. Aue 1.00, Geo. in Otto 8.84. Gem. in Port Richmond 3.89. By P. König 6.50. Gem. in Kuhlmann 5.00. By P. Bundenthal at Lanfing, Mich. and his branch at Ellicottsville e.OO. Congregation in Richmond 7.86. Congregation in Jonia, Mich. 6.75. By Bro. Brusch at Dubuque, Iowa, 2.10, by Dan. Somerville 3.96, by the singing choir 1.00. I. G. Franck by L. Frincke sr. Schnalz 1.00, by other members .75. by P. C. C. E. Brandt at North St. 1.10. N. N. in Farmersville 1.98. By the women Harten, Tölle, Koch, Louis 10.15. by Cassirer Bartling at Addison, Ill. 39.74. by E. H. N" at Ratschki, Wiede- mann, Geuder in Olean 6.00. Congregation in Vincennes, Ill. 2.00. by P. Frederking m Dwight, Ill. 1.20. By P. Brandt in Clarinda, Ill. by Heinr. Otte 5.00, Friedr. Baumgarten, Johann Gundermann each 1.00, Heinr. Wegner 5.00. By?. Brüggemann in William 1.00. Gem. in Cumberland 5.03, Jacob Mehl 5.00, Anna Scheidt .50. (S. -11.53.)

For poor students in Springfield: Gem. in Somerville for Her 3.70.

For poor students in Fort Wayne: wedding coll. at Johann Seefried's in Olean for Theo, and K. Engelder 3.38.

To the hospital at St. Louis: comm. at Allegany 2.92. comm. at Olean 6.31.

For P. Wyneken: N. R. by L. Beyer 5.00.

For Mrs. L. Vollquarts: From the charity fund of St. Matthäus-Gem. in New York 25.00.

For inner mission in West New York: congregation in Berzholz 5.65.

For the Negro mission: H. Hoyer through L.König 1.00. Gem. L. Lindemanns for the purchase of property in New Orleans 5.00.

To the orphanage at Mt. Vernon: Gem. in Port Richmond 5.21.

On the emigrant mission in Baltimore: By Kassirer Schmalzriedt 12.40.

Fürrnnere Mission: Wedding Coll. at F. Papel.79, Funeral Coll. at G. Papel .68, Grm. in Richmond 2.21. Mrs. N. Mütb by L. Frincke sr. 1.00. (S. -4.68.)

For those burned in Michigan: congregation in Carrick, Pa. by Fr. Wilhelm 7.00.

For the congregation in Logan, O.: M. SchlerfthroughL.Frinckesr. 5.00.

For the church in Fergus Falls, Minn.: Threefold congregation in Buffalo 22.00. L. Schutz's congregation in Schenectady 10.00.

For the comm. in Centreville, Mich.: comm. in Cohorton 4.77.

To college building in St. Louis: congreg. at Allegany, 1st Sdg., - 25.00. congreg. L. Heins at Pittsburg, 2nd Sdg., 35.00. Trinity congreg. at Buffalo, 10th Sdg., 42.00, 11th Sdg. 50.00. congreg. at Harlem, 2nd Sdg, 50.00. Cong. in Meriden 18.41, G. Gührtnng 1.00, of Misc. 12.00. Martini Cong. in Baltimore, 6th Sdg., 43.00. By P. Lindemann 5.00. Cong. in Cumberland 50.00. Cong. in Ashford 9.00. Chr. Becker in Boston 5.00. (S. -345.41.)

New York, May 6, 1882. I. Birkner, Kasflrer.

**'Incoming to the Kaffe de- Northwestern District:**

For students List in Fort Wayne: From the community of L. Wambsganß in Adell -21.50.

For Fr. Eißfeldt's congregation inSouthChtcago: Fr. Friedrich's congregation in Waconia 5.00. Immanuels congregation in Milwaukee 91.20.

For English Lutheran Mission: Chr. Schmidt 1.00. L. Friedrichs Gem. in Waconia 5.00.

For the deaf and dumb: C. Bennett in Negaunee 1.00. From St. Stephen's congregation in Milwaukee 1.50. L. Mueller's parish to Willow Creek 8.80, to Lake Crystal 1.50. By k. G. A. Feustel from a confirmand 1.00. By P. Hert- wig, proceeds from tracts sold, 6.00. L. Plehn's parish in Chippewa Falls 10.20, in Deutsch Settlement 1.65, Fr. Naher 50 Cts., Jac. Dallmann 1.00. Of etl. members of the Kreuz- gem. in Milwaukee 4.25, wedding coll. at Kurth 13.00. S. Börnecke's gem. in Danville 2.85. (Summa -53.25.)

On the household in Springfield: P. Börnecke's Gem. in Danville 2.82.

For synodal reports: From teacher A. Ehmann 2.00.

To the orphanage near St. Louis: From the piggy bank of A. G. 1.00. To the synodal treasury: l>. G. A. Feustels Gem. 4.50.

For Negro mission: P. Kretzschmars Gem. in Dryden for the building of a Negro church 5.00, Chr. Schmidt 2.00, from undersigned, "but not signed" 1.00.

For the widow's fund: Mrs. Anna Gude 1.00. Hoch- zeilscoll. at Emil Lüdtk 6.30. P. Börnecke's Gem. in Alma 3.33. (Summa -10.63.)

To the seminary building in St. Louis: Stephen's congreg. in Milwaukee 41.20. P. Wangerin's congreg. in Portage 80.00. (Summa - 71.20.)

For Inner Mission in the Northwest: Jmm.-Gem. tn Milwaukee 17.63, Frauenverein 20.00.?. Mueller's congreg. tn Jackson 10.00. Wedding coll. at H. Krüger's in Kirchhain 10.15. A friend of the mission 5.00. Mission hour coll. by k. Daib 5.81. P. Markworth's congreg. in Caledonia 3.25 and 2.46, at Wolf River 3.37, at Fremont Road 1.48, at Fremont .77, at Schroeder's Corner 3.33. Baptisml coll. bet A. Drews 1.03, wedding coll. at F. Heibke 2.75. p. C. Kollmorgen's Gem. 4.84. r. H. Veters Gem. 17.00. p. F. Siegers Gem. 3.50. by p. Ph. Wambsganß of Mrs. Capelle 2.00, Wittwe Ca- pelle 1.00. p. F. Johls Gem. 8.00. p. H. W. LeßmannS Gem. 4.00. p. Schumanns Gem. in Waterford 3.25. by k. C. H. Löber by Mrs. N. N. 3.00. P. Kretzschmars Gem. in Dryden 6.00. by undersigned, "but not signed," 1.00. wedding coll. at H. Notzke by P. F. Schneider 15.00.

Milwaukee, May 22, 1882. C. Eissfeldt, Cassirer.

**For the "deaf and dumb" institution ia RorriS, Mich.**

By P. Brandt in Clarinda, Ill., -6.20. By P. Sievers in Frankrnlust, Mich. .30. By Christ. Schäning tn Detroit, Mich. by P. Blanken at Buckley, Ill. by T. Lühren, Jr. 1.00, F. Klaun .25, N. .25. by Th. Weyel at St. Louis 3.00. by P. Weyel at Darmstadt, Ind. by I'. Fackler at Canton, Mo., 8.75.

To the orphanage near Boston: Confirmands P. Königs 6.50. Gem. Schröder at Detroit, Mich. 2.25. By P. Deck at Jacksonville, Ill. 1.80. By at Port Richmond 7.45. Wedding coll. at W. Wehrenberg 5.30. L. k. Frey at Albany from Mrs. L. 2.00, from Mr. I. Uhl 2.00, Stahl- berg Weidmann 1.40. N. N. at Farmersville 1.98. From the wives Harten, 1.00, from the Women's Misflon Society 10.00. By?. Franck at Steeles Tölle, Koch, Ratschki, Wiede- mann, Geuder at Olean 6.00. Gem. at Mills, Ill., 3.10. By Kassirer Schmalzriedt 4.00, from Frazer 6.05. By P. Haverstraw 6.00. (S. -34.63.)

For the deaf and dumb: Confirmands by L. Wambs- ganß 3.10. Gem. By H. Dierktng at Secor, Ill., 5.00. By the same from M. Aue 1.00, Geo. in Otto 8.84. Gem. in Port Richmond 3.89. By P. König 6.50. Gem. in Kuhlmann 5.00. By P. Bundenthal at Lanfing, Mich. and his branch at Ellicottsville e.OO. Congregation in Richmond 7.86. Congregation in Jonia, Mich. 6.75. By Bro. Brusch at Dubuque, Iowa, 2.10, by Dan. Somerville 3.96, by the singing choir 1.00. I. G. Franck by L. Frincke sr. Schnalz 1.00, by other members .75. by P. C. C. E. Brandt at North St. 1.10. N. N. in Farmersville 1.98. By the women Harten, Tölle, Koch, Louis 10.15. by Cassirer Bartling at Addison, Ill. 39.74. by E. H. N" at Ratschki, Wiede- mann, Geuder in Olean 6.00. Congregation in Vincennes, Ill. 2.00. by P. Frederking m Dwight, Ill. 1.20. By P. Brandt in Clarinda, Ill. by Heinr. Otte 5.00, Friedr. Baumgarten, Johann Gundermann each 1.00, Heinr. Wegner 5.00. By?. Brüggemann in Darmstadt, Ind. 4.25. By I?. Baumhöfener in Homestead, Iowa, Collecte sr. Parish, 10.00. By Cassirer Grahl at Fort Wayne, Ind. 50.00. By P. Baumhöfener at Grand Island, Nebr. 6.00. By P. Hieber at Sheboygan Falls, Wis. 5.00. By P. F. Bösch at Plato, Minn. 4.60. Prof. A. F. Hoppe at New Orleans, 5.00. by P. L. Gehrmann, 5.00, whose gem. is 7.80. by P. Grimm at Washington, Mo. 9.00. by P. Brakhage at Farmers Retreat, Ind. 9.00. by P. Fr. Brust at Dubuque, Iowa, from sr. Gem. 1.00. By Heinrich Maus in Detroit 18.45. By P. Fick in Boston, Mass. and deflen Gem. in Lake Ridge 2.00, various small contributions 2.04. By?. I. C. North in Ottawa, Ont., 4.35. By Kasflrer Schmalzriedt in Detroit 23.02. By P. Grie- bel in California, Mo., from sr. Gem. 4.35. By Kasflrer Renfer at Welsley, Ont. 20.00. By Fr. Hiller at Pomeroy, O., 9.50. By Fr. Große at Oak Park, Ill. 12.00. By.

Friedrich at Fall Creek, Wis. by Lonfirmattons Collecte 15.50. By Kassirer Birkner at New Bork 34.98. By?. Brust tn Dubuque, Iowa, by N. N. 1.00. I. A. Rufs at Grand Island, Nebr-, 1.00. By Messrs. P. and L. P. at Chicago 10.00. By E. Kundingier at Detroit by Persen and Bently 4.13. k. Grimm at Washington, Mo. 5.00. o. Kaiser 5.00. By k. Dubberstein at Wykoff, Minn. 4.25. Alex. Alden 1.50. k. Streckfuß at Davenport, Iowa, 5.00. by P. Müller tn Kankakre, Ill, 15.25. by P. Bethke of sr. Gem. at Reynolds, Ind, 0.36, by Mr. Godland 6.75, on Werner's high--.

time ges. 3.25. By Fr. Liese of sr. Gem. at Quincy, Ill, 8.15. By Gram at Tonawanda, N. A., by sr. Gem. 18.57. By Bro. List at Roseville, Mich. 7.25. By Bro. Pennekamp, coll. sr. Gem. at Hansen, 15.00. By k. Freie at Hanover, Kansas, Christmas coll. 3.00, Confirmation coll. 9.51, by Mr. Lose .35. By P. E. Flach at Blue Earth City, Minn. 3.50. By l>. Griebel at California, Mo. by Mrs. G. and Louise Hanser 1.00. By P. Dageförde at Minonk, Ill, 14.50. By P. P. H. Dicke at Shawano, WiS-, 7.35, by himself 1.00, Auguste Petzlaff 1.00, by various members 1.00. By P. W. Graf at Palatine, Ill, Easter coll. 6.50, by H. Humburg (Jmm.-Gem.) 5.00. By k. Baumgart in Darmstadt, Ill., Coll. sr. Gem., 7.50, by P. Schneider 2.00. By P. Leuthäuser at Norfolk, Nebr. 10.45. By P. Arnold at Calumet, Mich. 12.75. By Kassirer Eißfeldt at Milwaukee 38.79. By P. Ebert at Bonduel, Wts." 4.15. By Fr. Nachtigall at Wartburg, Ill. by sr. Gem. 5.00. by P. Döhler in Door Co. of Wis. 3.00. by 8th Knies in Golden, Ill. 8.50. by P. Hitzemann in Long Prairie, Minn. 8.00. by Kassirer Bartling in Addison 269.80. by P. Denntnger in Mount Hope, O., 9.00. By k. Zimmermann at Columbia City, Ind. by N. N. 2.00, gap 3.50, Schaper .25, for pamphlets .75. By P. Hudtloff at Wausau, Wis. 2.70. By P. I. G. Schaefer at Indian" 6.00. By?. Hassold at Huntington, Ind. 4.16. By k. H. P. Pröhl in Sau Clatre Co, Wis. 22.00. By k. Aulich in Ellisville, Wis. and by P. Pieper 10.75. By k. Demetro in Perryville, Mo. by sr. Gem. 12.00. By k. Guenther at Lole Camp, Mo., 10.00. By 8th Brandt at Clarinda, Iowa, from Heißelmann 1.00, for pamphlets 3.70. By 8th Huegli at Detroit from Huebner 8.15. By P. Pech- told at Bayonne City, N. I., By I. Baas 5.00, G. Schmidt 1.00, C. Reiners 1.00, C. Heneke .25. By Gerken at Clayton, Ill. 4.00. By P. G. Endres 3.75, s. Gem. 4.55. By k. Estel at Pierce, Nebr. 8.25. By Kassirer Schmalzriedt 39.55. By P. Löber at Niles, Ill. 12.00.?. Hantel at Hemlock, Mich. 5.00. by G. M. Schällmann at Prairie City, Mo. 5.15. by P. Krause at Ellinwood, Kansas, from the Gem. at Great Bend 1.85, at Clorence 2.00, at Cow Creek .90. by P. Ansorge at St Paso, Ill. 6.25. by P. R. Hüschen from sr. Gem. m Drake and s. Filial at Red Oak 13.00. By P. Pflug at Lake Creek, Mo. by sr. Cross comm. 5.45. By Bro. Hteber at Sheboygan Falls, Wis. by sr. Petrigem. 5.75. by Kassirer Bartling at Addison 133.14. by k. Dornseif at Denver, Col-, 4.75. by P. Gülker at Aurelia, Iowa, 3.15, by Dietr. Hohlbruch 1.00, Joh. Rosenbrook.15, C. Plagmann 25^Fr. Plagmann.25, Bergwardt.25. by Kretzschmar at Mountville, Minn, 13.50. by P. Große at Oak Park, Ill, 1.00. by 8. Hetntz at Salem, Ill, 8.50. k. Loeber at Niles, Ill, 1.00. by P. Thieme at Tuscumbia, Ala. 2.05. by k.Bruß at Egansville, Ont. 11.25. by k. G. Runkel cl. gifts 9.00, Busse family 4.00. by k. Hügli of N. N. 30.50. By P. Grupe at Etsleben, Mo., 4.60. By Kassirer Schmalzriedt 28.75. By P. Köhler at Berlin, Dakota, 3.10. By k. Kassirer Rademacher 31.00. By P. Holtermann at Lost Prairie, Ill, 8.00. By k. Proft at Stringtown, Mo., 9.00. By P. Ponitz at Sigel, Ill., 3.90. By V. Druckenmtler at Rogers City, Mich., 9.00. By l". Penalties at Watertown, Coll. sr. Comm. of, 48.01, by Gottl. Schulz, 5.00. By P. Böse at Defiance, O>, by the parish at South Ridge, 10.17. By P. Heumann at Fountain Bluff, Ill, 5.25. By?. Brueggemann at Ingle- steld, Ind, 2.10. By P. W. T. Strobel at Bauer, Ind. 10.00. By P. Barth at Sandusky, Wis. 3.30. By P. Zage! at Fort Wayne, Ind. 9.50. By P. Schöch at Port Hope 33.00. By l>. Wesemann at Grafton, Wis. by sr. Comm. 10.00.

Detroit, May 7, 1882, C. D. Strudel, Cassir. 207 ^süerson Lvo.

For the Seminary Household iu Addison, Ill.:  
(Echlu.)

E. H. W. Leeseberg 2 S. potatoes, widow Stünkel 1S. Potatoes, 1 p. corn, 1 p. Oats, H. Winkelmann 1 p. potatoes, 1 p. grain, Aug. Buchholz 2 p. potatoes, 2 p. oats, -L p. red beets, H. Matthews 1 ounce cornbladeS, W. Asche 3 ounces straw, Ch. Heidemann 2 p. potatoes, Ed. Firne 1 p. potatoes, 1 p. grain, 1 p. oats, Äm. Schaper 2 p. oats, 1 p. potatoes, Joach. Schumacher 2 p. corn, C. H. Kruke 2 p. potatoes, F. H. Fiene 1 p. potatoes, 1 p. corn, Lud. Hohmeier 1 p. oats, Wm. Buchholz 2 p. potatoes, 4 p. oats, H. Rosenwinkel 2 p. potatoes, 3 p. grain, 1 p. ha- fer, F. Leeseberg 2 p. potatoes, 2 p. grain, Aug. Wolken- hauer 3 p. potatoes, Lud. Rathje 3 p. corn, D. Dammever 8.00, B. Willen 1p. potatoes, H. Kröger 2 p. potatoes, 1 p. grain, F. Kruse 1 p. potatoes, H. Riemeyer 1 p. oats, P. H. Firne 2 p. potatoes, 1 p. oats, W. Neddermeyer S. potatoes, S. Heinberg 2 S. oats, F. Stuwe2 S. grain, H. Geils 1 S. oats, 1 S. grain, Wm. Fiene 3 p. Potato- 1 p. oats, Bro. Meyer 2 p. potatoes, 2 p. grain, 1 p. oats, D. Rosenwinkel 2 p. potatoes, 2 p. grain, 2 p. oats, Schlomann 2 p. grain, F. Rave 1 p. potatoes, I. H. Brakmann 2 pp. Potatoes 2 p. grain, 2 p. oats, L. Backhaus 2 p. potatoes, 2 p. grain, 2 p. oats, W. Mar- quardt 1 p. potatoes, 2 p. grain, 2 p. oats, John Hacker 2 p. oats, Wm. Rathje 1 p. oats, Herm. Marquardt 2 p. Oats, 2 S. Kom, F. Stünkel Sr. 2 S. Potatoes, H. Hach- merster 2 S. Oats, 1 S. Grain, 1 S. Potatoes, C. Schaper 1 S. Potatoes & 2.00, Ferd. Goltz 1 S. Potatoes, H. Mär- quardt 1 S. Oats, 1 S. Grain, 1 S. Potatoes, H. Helfer- 1 S. Grain, H. Bähthe 1 S. Potatoes, H. Mönch 2 S. Potatoes, 2 S. Grain, 2 S. Oats, W. Ohlrth 2.00, Louis Balge- mann N ^hl, W. Hahnebut .50, H. Runge 1 S. Car- ^ffles, H. Plagge 4 S. Potatoes, L. Mayers 1.00. From 8th Great s Gem. in Harlem, Ill: of F. Wünecke 1 S. Grain, Wm. Knüppel 2 p. corn, H. Drechsler 1 p. oats, D. Korn- haaß 1 l>. Potatoes, 1 p. grain, 1 p. Oats. From P. Gotsch's Gem. in York Centre, Ill: of E. Meier 2 p. grain, F. Meier S s. Potatoes, 2 S. Corn, F. Goltermann 3 S. Oats, F. "hrens 2 S. Potatoes, 1 S. Oats, F. Nordbruck 1 S.

Potatoes, W. Brinkmann 1 p. potatoes, I. Lohrs 1 p. potatoes, G. Kuhlmann 1 p. potatoes, 1 p. oats, F. Deike 1 p. potatoes. From P. Grupe's Gem. inRodenberg, Ill: by W. Thiemann 2 p. potatoes, H. Fras 2 p. potatoes, W. Kruse 1 p. oats, 1 p. grain, John Menschtng 4 p. oats, 2 p. grain, A. Maier 2 p. oats, 2 p. corn, H. Hitzemann 1 p. oats, F. Hinze 1 p. oats, 1 p. corn, A. Hafselmann 2 p. potatoes, H. Rücker 1 p. oats, 1 p. corn, 1 p. potatoes. From P. Strietrr's Gem. inProviso, Ill: by C. Degener 2 p. potatoes, 2 p. oats, H. Mesenbrink 2 p. potatoes, E. Mesenbrink 2 p. potatoes, 3 p. oats, 2 p. apples, W. Böger 2 p. oats, A. Heidorn 2 p. potatoes, 2 p. oats, A. Degener 1 p. potatoes, H. Degener 1 p. do, Wittwe L. Ahrens 1 p. potatoes, 2 p. Hc" r, 3 p. grain, Cb. Peter 2 p. oats, F. Szkulz 2 p. K"" Pf. bacon, Gottl. Puschek 2 p. potatoes, 2 p. Hä., <". ^Heller 1 p. potatoes," H. Beitzer 1 p. potatoes, John Hobermann 1 p. grain, Bro. Ahresid' k p. oats, 1 p. grain, P. Schröder" 1 p. oats, 2 p. grain, K. Balgemann 1 p. Potatoes, Wittwe Schult 1 p. Potatoes, S. Kolb 2 p. Grain, D. Kammeir 1 p. Grain, F. Schül 1 p. Oats, C. Dover 1 p. Potatoes, C. Ripke 2 p. Potatoes, C. Pusckeck 2 p. potatoes, 1 p. grain, H. Ratbe 2 p. potatoes, C. Seegers 1 p. potatoes & 1.50, Louis Seegers .50, F. Meinert 1 p. potatoes, A. Schwerin .50, Louis Meier 1 p. potatoes, 1 p. oats, C. Mandel 1 p. potatoes, 1 p. oats, E. Heidorn 1 p. oats, 1 p. potatoes, H. Sauk 1 p. oats, H. Volberding 2 p. oats. By Prof. C. A. T. Selle 2.00 and 10.00; by Dir. Krauß 26.33; by Kassirer H. Bartling 10.00, 4.00. 7.00, 58.83, 5.30 u. 5.00. - Many thanks to all dear 'rn. Addison, Ill, April 25, 1882. Valentine von Dellen.

For the St. Louie's Lutheran Orphanage, Mo.,

Received since April 11 of this year: From Father Bartels' congregation in St. Louis -10.35. Teacher Heise's school children in Staunton, Ills, 2.30, from Father Hahn's congregation 5.00. K. Wille's congregation in Concordia, Mo., 9.00. Through Teacher Hömann from members of the congregation at Bethlehem, Ills, 1 large box full of worn garments, 1 bed, 2 headresses and some woolen yarn. Bon members of the congreg. of P. C. Bock at Antonia, Mo., 18 aard of calico, 1 shirt, Ispiece of woolen yarn, and 2.15. Emilie Jung at Little Rock, Ark, .50. From d. God's box of school children of Teacher Fedder at Belleville, Ills, 1.50. From St. Louis: from the St. George Sewing Society in P. Hanser's parish, 11 sheets, 7 pr. underpants, 13 towels, 13 pr. stockings; from Reinhard Sauerwein, 2 women's shirts, 1 bedstead, 1 skirt, 1 vest, 3 hats and some remnants of stuff; from C. Wilhardt, 6 hats; from Penflen L Schwarz, 200 ab. Stuff in various remnants. From the Jmm. districts by Günther 9.80, by Huning 8.20. From the Dreieinigk. districts by Mustard 3.50, by Hänichen 5.00, by Brockmeier 2.70. From the Kreuz. districts by Schumann 5.25. Bon d. pupils of teacher Jung in Collinsville, ILLS., 10.00. By P. Lüker in Aroma, Ks. from his Gem. 6.75, C. Schacht .25, M. Kandk.25. Easter Collecte of k. Zimmermann's Gem. in Columbia City, Ind. 5.00. P. Obermeyer's Gem. in Little Rock, Ark. 23.45. M. Stergen by P. C. Vetter children's dresses. Mrs. I. H. Kaiser in St. Louis 5.00. W. Gusewell in Prarietown, Ills, 5.00. Wedding coll. at Aug. Wehking's by 8th Weseloh in Mayville, Mo., 5.15. I. F. T. in Vineennes, Ind, 5.00. Friend of the orphans from Bethlehem's comm. bet Champaign, Ills, by?. L. Frese 10.00. From Zion's congreg. in St. Louis by Goehmann 24.00. Justus and Katharina Häuser by P. Griebel in California City, Mo., 1.00. N. by?. Pennekamp in New Wells, Mo., 5.00. Wilh. Mohr in Jefferson City, Mo., 1.00, Mrs. Katb. Mohr.75. I. A. Schmidt at Cross Distr. in St. Louis 36 Pr. shoes. Mother Scheer at Washington, Mo., 1.00, Heinr. Sander at East St. Louis 3.00. Aus?. Brandt's Gem. in Lowell, St. Louis, ges. 16.00, Mrs. F. Huettmann .50. infant baptismal coll. bet Val. S. in8th Links Gem. in St. Louis 4.45. Infant baptismal coll. bet B. Bock in Paitzdorf, Mo. 1.15. wedding coll. bet Geo. Wolf in St. Louis 5.00. From etl. youngsters in Jmm. Distr. in St. Louis 5.00. From d. Dreieinigk. Distr. that. by Hänichen 4.00, by Brockmeyer 5.10. From Kreuz Distr. by Körner 2.50. From?. E. Lenks Gem. in St. Louis by Hörmann 7.25. Mrs. Sckeffler in St. Louis, 1 parthie of dresses, H. Staats 12 pairs of stockings; from the Young Men's Clubs in Dreieinig!. and Jmm.-Distr. 1 large flag. From the Young Women's Club in Dreieinigk.- Distr. 3 hanging lamps; A. Eggers 2 baskets; C. Ulrich 2 packets of cakes; from the Sewing Club in Zions-Distr. 15 children's dresses, 15 shirts, 4 watsts, 4 pr. stockings. C. H. Moritz 40 tops, 1 dozen plates, 2 vegetable dishes, 2 meat plates. From W. Koch in Des Peres, Mo. eggs and sausages. Mr. Eggers at Meramec, Mo. 4 sacks of flour. From Messrs. Buettner and Guenther in St. Louis, 10 rooms and halls in the orphanage whitewashed free of charge. Mr. Reff in Central, Mo. 2 gallons. Apple butter. Julius König in Lowell, St. Louis, plants and flowers. Heinr. Schäperkötter that. 10.00. Collecte at the annual feast on May 14 together with extra contributions and subsequent, gifts 488.24. Warmly thanking all benefactors in the name of the orphans and wishing them God's rich blessing St. Louis, May 20, 1882. I. M. Estel. cor. 36 L RutZer 8trsrts.

For the English Lutheran mission in the West received:

By Mr. Cassirer Roschke, from Mr. P. Nethin" in Lincoln, Benton Co, Mo, -2.00. By the same, from the congregation of Mr. P. Roschke at Pierce City, Mo, 4.75. By Mr. F. Rank in St. Paul, Minn, 1.00. By Mr.? B. Sievers at Cape Girardeau, Mo. a third of a collecte in a conference service 7.75. St. Louis, May 24, 1882. C. F. Lange, Cassirer. 509^V6 ., 8t. Douls, ölo.

Misprint in previous number.

On the first page, column 3, instead of "Danitz" read: Domtzt.

New printed matter.

First Synodal Report of the Southern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This Synodal Report, the first of this year, is leaving the press these days. As our readers already know, the dear Southern brethren, at their first meeting, discussed an exceedingly important doctrine, which now moves the minds of many, the doctrine of the utter inability of the natural man in spiritual things. The present report contains a thorough discussion of this matter. It is proved that in the Word of God it is clearly taught, and in our confession it is clearly testified, that in spiritual things man can by his own power neither do anything good, nor refrain from doing anything evil, by which he can contribute to his conversion and attainment of blessedness, or even cause God to convert him and make him blessed; that therefore conversion is entirely God's work, and that man is also not to be credited with the power to refrain from the so-called willful resistance to the inner grace of conversion out of natural forces. After the doctrine has been explained, the importance of it for the Christian life is further explained, namely, that only with this doctrine can it be firmly maintained that God justifies and saves by grace, and only in this way can all honor be given to him in the work of beatification; that furthermore only with this doctrine can a Christian be certain of God's grace and the attainment of blessedness, and only with it can he become capable of doing good works.

God grant that the report may find many readers, and that many may be convinced of the truth through it and be strengthened in it.

It contains 66 pages and costs 20 cents.

Man adressire: "Concordia Lutheran Publishing House" (M. C. Barthel, agent), St. Louis, Mo. [Pieper's convention essay.]

A New Image of Luther.

In the "Congregational Bulletin" of the Wisconsin Synod of April 15, Mr. Professor Gräbner, the editor of the paper, writes as follows:

"A few days ago we had the pleasure to take a look at a Luther painting in the studio of the local painter Wehle, which was completed except for a few brush strokes. The painting shows the great Doctor of the Holy Scriptures in life-size standing at a lectern. In front of him lies the Bible, namely the Epistle to the Romans, and one gets the impression that the Doctor has just finished one of his pithy sentences, then, the gaze of the man of strong faith, who is certain of his cause, directed at the listeners, paused for a moment and is now about to continue speaking. The artist intends to have his Luther picture lithographed, so that our Lutheran Christian people can purchase it as a decoration for the four hundredth anniversary of the birth of the Reformer, which we, God willing, will celebrate next year. Since more Luther pictures will probably come on the market in the near future, and indeed, besides some good ones, some bad ones are already on the market, we would like to advise our readers not to hurry with the purchase of a Luther picture until we can see what the next months will bring. We shall probably find occasion to go into this subject in more detail." -

So far Prof. Gräbner. By communicating this also to our esteemed readers for the time being we also intend to give more detailed information about said picture in short. W. [Walther]

Stories in Poems. Reading, Pa. Pilgrim Book plot.

This collection of beautiful poems is not a popular book, but still suitable for high schools and interesting for those who love beautiful poems and want a suitable selection. Twelve stories in poems from the millennia before the birth of Christ and thirty from the first century after the birth of Christ are included. To the individual poems valuable historical notes are added. Represented sink among the poets: Barth, Gerok, Göthe, Herder, Knapp, Rückert, Schiller u. A. Price: Bound 25 Cts.

Tempelklange. New collection of four-part chants: choruses, hymns, motets, psalms 2c. for church singing choirs. Collected by I. C. Haas. Published by Schäfer L Koradi. Philadelphia. Issue 4. Price 25 Cts.

Changed addresses:

Rov. Dlmotkeus ZtiemLe,  
9td 8tr. botvv. kreston L ^VuskinZton, Houston, Dexas.  
Rev. S. 6. cell noter.  
IVn^munsvllle, äärtuolomov Oo., Inckisv".  
Rsv. 8. 8emm "nn, Lox 236, Lluirstorvo, Sontoo Oo., lov".  
3^ v. l'r. Neier, Lox 845, Oskkosk, Issiseonsio.

The 'Lutheran' is published twice a month for the annual eudscry- tton-prei" of one dollar for the au "warti "en Unlerschretdrri who have theielda "orau "jube "adlen. Where the same is brought into'hau" by porters, the subscribers have to pay 25 Tent" Lrägerlehn rrttra".

Räch Germany, the 'Lutheran' will be sent by post, postage paid, fir tt.B "er- saudt.

Lntereä ut tdo kost OLcs "t 8t. Ixruis, No., us soeonä-oilLss wuttstr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mo. June 15, 1882,

No. 12.

### Pastor Johann Friedrich Bün- ger.

(Continued.)

So we have now accompanied our Bün-  
ger to the post where  
he served his Lord and Saviour faithfully for 35 years without  
interruption until his blessed death. Only during a very short  
time did his congregation provide him with assistance, since it  
was increasing from year to year and he had become president  
of the western district of our synod in 1863. In July 1865 he  
received an adjunct. When the same *Dom. III. p. Trin.* was  
ordained in his church, Bün-ger himself preached the ordination  
sermon on the basis of 1 Tim. 4, 11-16. "on the right conduct of  
one ordained to the office of preaching, 1. with regard to the  
doctrine which he should practice, 2. with regard to the conduct  
which he should lead, 3. with regard to the constancy which he  
should demonstrate therein, and 4. with regard to the purpose  
which he should have in mind." Unfortunately, however, his  
adjunct soon had to discontinue his ministry as a result of a  
sunstroke, whereupon Bün-ger again administered his  
pastorate at his Immanuel parish alone, and indeed to the end  
of his ministry. On the Saturday before the 2nd Sunday of  
Advent, December 9, 1865, he had to experience the great  
heartbreak that his dear beautiful Immanuel Church burned  
down while he lay ill at home with a catarrhal fever\*). In the so-  
called fire sermon he preached on the 3rd Sunday of Advent,  
he answered the question on the basis of Is. 60:10: "What does  
God the Lord want to tell us by burning our church?" Answer,  
"1. In my wrath I have smitten thee; 2. In my mercy I have mercy  
upon thee." Since the lower room of the church, which had  
hitherto been used solely for school, had remained untouched  
by the fire, it was quickly prepared for the purpose of worship  
meetings and was used for the first time on the Sunday after  
Christmas and thereafter until the dedication of the new  
Immanuel Church, which did not take place until Sunday  
Lätare, March 22, 1868.\*\*)

\*) A few days before, on December 3, 1865, the large new Trinity  
Church had been consecrated.

\*\*) This new Immanuel Church, erected in the Gothic style, at Morgan  
and 16th streets, is 137 feet long and 64 feet

Let us now follow with some brief notices of our Bün-  
ger first  
as pastor.

As far as the doctrine that he ever led as a pastor is  
concerned, it was none other than the pure and honest doctrine  
of our dear Evangelical Lutheran Church. It is true that in the  
first years after his revival, like almost all those with whom he  
had fellowship at that time, he had, apart from his purely  
scientific studies and from reading the Book of Concord,  
primarily, indeed almost exclusively, studied strictly Pietistic  
writings for his advancement in Christian knowledge; later it  
was mainly Luther's and Brenz's writings in which he sought  
growth in thorough theological knowledge as well as edification  
for his own soul. In general, the writings of those theologians  
who move more freely in form attracted him more than those  
who proceed strictly systematically, such as Gerhard,  
Quenstedt, etc. But he not only knew the pure doctrine very  
well, but also regarded it as a greater treasure than all the  
treasures of this world, was bound in his conscience not to  
depart from it even by a hair's breadth, and hated all false  
doctrine like the devil himself. It corresponded entirely to  
Bün-ger's meaning what was said at the end of the document  
that was laid down in the foundation stone of the first Immanuel  
Church; namely, the words: "May the Lord help that in this  
church his pure word be proclaimed to his glory and to the  
salvation and edification of many souls; yes, that even then,  
when this foundation stone is opened, faithful confessors of the  
pure doctrine, as it is contained in the public confessional  
writings of the Lutheran Church, may be found and read this for  
their encouragement. Before rationalism, enthusiasm, false  
Lutheranism should be preached in this church, the builders, of  
course, would rather that God would destroy this church by fire,  
storm, or earthquake." Had it not been

The tower has a height of 209 feet; 1500 people can sit comfortably in  
it, it therefore holds as many listeners as the old one. It cost the  
congregation, which at that time numbered only 160 voting members,  
105,537 dollars, including the square and a school building for 4 classes  
erected on it at the same time.

Bün-ger had experienced vividly, and to his great detriment, in  
his earlier years of severe distress at sea and struggles of the  
soul, how dangerous to the soul every false teaching was, even  
the one that seemed to have the least influence on the inner  
and outer Christian life. The more he was strengthened in the  
belief that the writings of the prophets and apostles were the  
word of the true living God Himself, the more anxious he  
became to remain unchanged, and the greater became his fear  
of the interference of vain human doctrine and of perverting the  
clear words of Scripture to please blind human reason and the  
perverse human heart. Evidently the words of the Lord, Isa.  
66:2, were deeply engraven in his soul: "I look upon him that is  
brokenhearted, and that feareth my word." As much as he was  
otherwise inclined to judge his neighbor mildly and to believe  
and hope all things according to love, and as benevolently as  
he met with members of false churches and with sect  
preachers, he testified against their departure from God's clear  
word. Above all, he was always filled with a true fiery zeal  
against the antichristian papacy. That winged word, which  
Luther once left as his testament to the assembled Lutherans  
in 1537, when he was taken from Schmalkalden in deathly  
illness: "May God fill you with hatred against the pope." \*) - our  
Bün-ger had also inherited this word from Luther, and it had  
penetrated deeply into his heart and conscience. When he was  
once reminded by a friend, in jest, of Luther's warning not to  
pierce with the bear that has believing children of God among  
them, \*\*) our Bün-ger answered, also in jest: "Oh, what? One  
must not spare the Roman bear, even if in doing so a fellow  
believer who is under him gets a little prick with it!" Bün-ger  
prepared for his sermons with great conscientiousness by  
meditating and rereading under fervent prayer to God. As a  
rule, he wrote them down word for word and memorized them.  
However, he was not a

\*) *Deus vos impleat odio papae.*

\*\*) S. Luther's letter of rebaptism. Tom. XVII, 2649.



He was an artistic orator, but he always observed a good logical order. Although all of his fine sermons were of an evangelical character, he did not lack the thunder of the law, but with great seriousness fearlessly punished rich and poor alike, all ungodly beings. Every one of his sermons was practical and highly popular, perfectly understandable even to the most simple-minded. Although nothing really offensive ever occurred, he could, however, bring things into the pulpit that another would hardly have dared to mention; but in a manner so appropriate to his whole personality, so naïve, that no one was offended by it, even if one could hardly suppress a smile at times. Not infrequently, of course, he became so loud in his fiery zeal that strong nerves were needed to follow him calmly. He was quite dissatisfied with himself in this respect, and resolved again and again to speak more quietly, but again and again his nature tempted him to let even such sentences sound in trombone tone, which, if he had delivered them more temperately, would have made a greater impression. But as a rule his sermons were rich in godly thoughts and touching the heart. We would almost call him, as to his sermons, to characterize him briefly, the American Lutheran Valerius Herberger.

As far as private pastoral care was concerned, he was very active in it, as much as the size of his parish allowed him. Not only did he hurry by day or by night to the beds of the sick and the dying, but he also made diligent house calls without being called, whenever he found out that a sheep of his flock needed spiritual or physical assistance. With true fatherly care he also took care of the confirmed youth, inquired about their conduct and behavior, sought out the young men and maidens when they had lost their way, spoke most kindly to their hearts, gave them advice and comfort, but also punished them sharply where it seemed necessary to him, and was therefore loved, shunned and revered by them like a father. He took great care to encourage and entice the confirmed youth to attend the catechism examinations held in the church every second Sunday afternoon and to make them as useful as possible. Holding in his hand the list of young men and young women who were obliged to attend, he called out each of them by name at every question and, if one of them was absent, made a black line, so that he could ask the absent person the reason for his absence at the time of confession or on another occasion. He did not go about when he catechized, but stopped in the allar place, to compel to answer aloud. The questions he asked were always easy; those who answered reasonably well were praised, those who answered incorrectly were corrected in a friendly manner. That those asked looked into their "Dietrich" before answering was not reprimanded. The exam was more a friendly conversation, spiced with all kinds of practical applications and stories, than an exam. For this reason, not only did most of those who were obliged to attend according to our congregation's rules come to this so-called "children's teaching" with hearty willingness, but also the adults usually participated in it quite fully. As much as time allowed him, he used the confessional registration most faithfully to work on the souls. It was by no means sufficient for him to keep those entrusted to him only in the congregation, but

it was his most zealous care to prove himself a faithful shepherd to every soul, to instruct the ignorant, to bring the unconverted to<sup>4</sup>repentance, to strengthen the weak, to comfort the afflicted and challenged, to warn those in danger, to bring back those who had gone astray, to restore the fallen, in a word, to be a faithful pastor and minister to all.

How he was minded in this respect is shown, among other things, by the prayers which he immediately inscribed on the first pages of his pastoral "Diary" and which he undoubtedly recited to God again and again. At least one of them may find place here. It reads as follows:

"O dear God, gracious Father, You have called me to be a preacher of Your salvific Word and know that I am not able to act worthily without Your divine help and assistance. Therefore I beseech Thee cordially. May You give me Your Holy Spirit to guide, lead, and govern me, so that I may think, speak, perform, and do nothing else in my calling than that which is pleasing to You, O Lord, for praise and honor and for the benefit and comfort of the souls entrusted to me. Protect me, O merciful God, from the father of lies, who is an enemy of the holy ministry of preaching, that I may teach nothing but Thy Word, which alone brings truth and life. Grant that I also may lead such a life, so that my dear Christians may not be vexed but rather improved, and that I may not be a cause that Your holy, gracious Word be blasphemed by unbelievers. But more particularly I beseech thee, my Lord and my God, that thou wouldst graciously fulfill and make true thy gracious, fatherly, and comforting promise, which thou didst cause to be proclaimed by thy servant Esaias, namely, that thy holy word, which proceedeth out of thy mouth, shall not come again void, but shall do that which is pleasing in thy sight, and shall prosper, whereunto thou sendest it, this day \*) in me thy servant, and likewise in them that shall hear it; So that my sermon may bring praise and thanksgiving to You, O Lord God, and to me and to all who hear it, the improvement of our lives, the consolation of our weak consciences, the strengthening of our faith, and finally the salvation and happiness of all our souls, through Jesus Christ, Your beloved Son, our Lord. Amen."

But the most glorious thing about his great faithfulness as a preacher and pastor was that our dear Büngr, in his sincere humility, considered himself the most unfaithful pastor of all, to which Schreiber, who was his confessor, to whom he regularly confessed privately in order to receive the private absolution so precious to him, can testify to God's glory.

(To be continued.)

(Submitted.)

**The urgent obligation which Christian parents have towards adolescent youth.**

Predigt, gehalten am Sonntag Quasimodogeniti und auf Beschluß seiner Gemeinde dem Druck überlassen von C. Groß.

**Deut. 6, 6. 7.10.12. and 15.**

In the Lord beloved listeners!

Easter is now over. A whole crowd of children left the school on Palm Sunday through confirmation and now, depending on the circum-

\*) This word was underlined by Büngr himself.

and the children are in the middle of this or that life's work. Yet another group of young children enters school that morning. This is a time, therefore, which must naturally call our attention to the young, to the young as they come to school, as they leave school, and above all, as they are received into the church. And since it is of the utmost importance that we should be pointed out and reminded of this once a year, let me take the liberty of observing this moment, and to call all your attention to the latter today. - When our children stand at the altar of confirmation, cheerfully professing their faith and taking the vow of fidelity, oh, what joy fills the hearts of us all! The parents, the teachers, the pastor and the whole congregation look with pleasure on the crowd of young Christians. But what of them afterwards, often after a short time? How many die off and are lost to the church! How many turn their backs on His Church almost from the day they publicly and solemnly pledged allegiance to their Saviour unto death, and henceforth walk no more after Him! Over whom tears of joy were wept when they stood at the altar of confirmation, over whom tears of sorrow often flow later, for they have departed.

Where does this have its reason? It must lie somewhere. I am well aware that Satan, as a cunning hunter, is most eagerly pursuing the young, and is laying gambits and nets everywhere to catch them unexpectedly; I am also well aware that the unbelieving world, alienated from God, tries to draw young Christians into its worldly nature, and that they, out of weakness to resist or out of shame to confess, are easily lured into the broad path of sin; I know, finally, that the youthful heart is itself evil, and carries within itself the tinder into which the spark of temptation need only fall, and the flame of worldliness begins to blaze up; but, my dears, the reason why so many young Christians draw back again soon after their confirmation may also lie in the fact that their parents do not watch over them enough, and are not mindful of the urgent duty which they have towards their growing children. So that our consciences may be sharpened in this regard, let me present to you today the following:

**The urgent obligation which Christian parents have towards adolescent youth.**

I show you here

1. the commitment itself; and

2. the urgency of the same.

**1.**

So, beloved, it is said at the beginning of our text, "And these words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children, and shalt speak of them when thou sittest in thine house, or walkest by the way, when thou liest down, or risest up." To whom, surely, is this emphatic exhortation addressed? We see this from the words just preceding, "Hear, O Israel." To the Old Testament Church, then, to the people of the covenant, Moses addresses himself, inviting them in the name of God to lend open ears to what he is about to say. And when he speaks of "sharpening the ears of the children," he is evidently speaking among the whole people of Israel in especial.



whose parents. But what does he have to say to them? "These They were not concerned about their physical well-being. If, What if they were to see the signs that their child had fallen ill in words, which I command thee this day, thou shalt take to heart." therefore, they are concerned about the welfare of their the soul and was gradually dying spiritually? O verily, it would Moses, after repeating the Ten Commandments, and then children, and eagerly desire that they remain faithful to their be sad for them if they were to see such things, and yet they repeating the summa of them in the words, "Thou shalt love the Saviour until death, according to their vows of confirmation, they could remain indifferent even for an hour!

Lord thy God with all thy heart, and with all thy soul, and with all must also consider themselves bound in their conscience But, my dears, you will, I hope, have sufficiently recognized thy might," says, "And these words shalt thou take to thine before God to diligently inculcate the wholesome doctrine in the obligation which Christian parents have towards the growing heart." The doctrine of the holy will of God, then, which he had them. And in this they must not be slothful and tardy, but must youth; let me now, secondly, present to you the urgency of the made known to his people in the law, was that which Israel was speak to their hearts again and again on every given occasion, same.

to take to heart and faithfully keep. But now Moses continues, whether in the morning or in the evening, whether at home or

"And thou shalt sharpen them unto thy children." Hereby he lays on the way.

## 2.

upon the conscience of the parents the duty of deeply When, therefore, they perceive that the children no longer Let us first look at our text. There we read further: "When impressing upon the hearts of their children the doctrine they go with pleasure to the house of God, but must be compelled - the Lord thy God shall bring thee into the land which he swore have received. As a sharp knife cuts into it, or a sharp spear or when they learn that, though they go to church at the unto thy fathers to give thee, take heed that thou forget not the drives into the body, so the doctrine received is to be sharpened appointed time, they do not come in, but hurry by and linger Lord. With these words, Moses directs the eyes of the people of to the children, i. e., stamped deep into the hearts. And when somewhere else till the service is over - or when they hear that, Israel out to the promised land of Canaan, a land flowing with Moses emphasizes the "speaking of it in the house, in the way, instead of listening attentively to the sermon, they waste the milk and honey, a rich fertile land where they would be gifted when laying down, and when standing up," he wants the responsible hour, in which God Himself wants to speak to them with earthly goods in abundance. But in reminding the people of inculcation to be repeated often and practiced on every through His servant, by talking and playing games - or when this, he cries out at the same time, as with uplifted finger they feel, Or if they feel that a reluctance to attend the Christian warning, "Beware lest thou forget the Lord." With this he

From this, then, beloved parents, know your duty to the lessons is developing in them, because they are ashamed to be evidently means to say this: When things will go well with you in growing youth. Hear, O Israel of the New Testament, O people asked, and cannot give the right answer, or even because they the body, and your earthly circumstances will be better and of the covenant, what the Lord your God has to say to you. Not consider themselves already too great and mature; or if they better, then, just then, there is great danger of forgetting the only the teaching of the law, but also the teaching of the gospel perceive that, though they like to read daily papers, entertaining Lord, i. e., of losing from memory and heart what the Lord has in its fullness and purity, has been made known to you; see that magazines, stories, novels, and the like, they do not take a liking done for you before, and of becoming earthly-minded; therefore you take this teaching to heart. And when thou hast taken it to church papers and good edifying books; or if they perceive I call out to you in advance: Beware lest you forget the Lord.

heart, and esteemed it the most precious treasure of thy soul, that, because by their merit they have already made some This, beloved, is also applicable to us. Most of us have see thou sharpen it also unto thy children. Oh, dear parents, inroads into their parents, their courage is growing, or if they attained to a state of prosperity in this great and rich land. God what a precious treasure your children have received in church discover in them an inclination to vanity, to visiting worldly has blessed them with temporal goods more and more every school and confirmation classes! They know the eternal love pleasure places, dance floors, gambling and drinking year, that they have gained houses, acres, money, and goods. and mercy of God toward them and all lost sinners; they know establishments - or if they see that it wants to become a habit When they compare their present earthly circumstances with their Savior, JEsum Christum, who purchased, acquired, and with them to stay out late into the night, or when they notice that those in which they were during the first years of their being won them, not with gold or silver, but with his holy costly blood, they are already thinking of the future organization of their here, they will have to say with Jacob, "We are too little of all and with his innocent suffering and death, that they should be domestic life, but do not seek the advice of their parents, but the mercy and faithfulness which thou hast done to thy his own, and live under him in his kingdom; they know the grace establish relations behind their backs, that their physical and servants." For when they came across the Ocean, they had but of the Holy Ghost, who hath called them through the gospel, mental slackness may indicate that in the end they have little left, and behold, now they see themselves in possession of enlightened them with his gifts, and sanctified them in the right committed a grave secret sin on their conscience - (but I believe a handsome possession. But, my dears, the more we attain to faith; they know how to believe rightly, live Christianly, and die I have given you herewith enough hints from which you can outward prosperity in this country, the greater is the danger of blessedly. Entrusted with this pound of salutary knowledge, they recognize, dear parents, that you really have an urgent forgetting the spiritual benefits with which the Lord has so go, and how, ye should not take heed lest they lose the same obligation towards your growing children) - in all these and other abundantly endowed us. It is true that the pure preaching of the again? It is a dangerous mistake to think that the teachers in perceptions you are to sharpen their consciences through the divine word resounds in our churches, it is true that our church school and the pastor in the confirmation class have taught the Word of God by means of presentation, warning, threat, schools flourish and prosper, but the good times bring with them children the necessary knowledge, and that they now help treaty, pleading, yes, if it is necessary, even with tears. the great danger that the word heard and learned will gradually themselves, that is their own affair. No, no, rather, just now the O you parents, remember that it is the souls of your own be considered less and less and practiced less and less. Our obligation against them falls doubly heavily on the conscience children that are at stake. What father or mother is not troubled children grow up and become aware of no special need. They of the parents. For now that the children are no longer under the when a physical illness befalls a child who has already grown enjoy the instruction of a well-ordered school. Afterwards they daily influence of the Christian school, nor do they come into up? Do they not think in their hearts: Oh, how hard it would be enter into jobs where they earn something, at first a little, but contact with their pastor as often as before, but go out from the if we should lose our child by death now, after we have already gradually more; they contribute their wages to their parents, or parental home to pursue their occupation and return from it to brought it so far? Do they not think themselves obliged to wait save some of it. This pleases them well. So then the devil strikes the parental home again, it is the parents who must watch the and nurse it day and night? And when the sickness becomes and bewitches their hearts by prefiguring the glory of the things children with a watchful eye, so that they may walk on the path distressing, do they not well fall down on their knees, and with of this world, and before one knows it, the youthful mind is of godliness shown to them and faithfully handle the pound of trembling voice and thundering eye, pray God for the recovery poisoned by the addiction to earthly pleasures. Souls, dear wholesome knowledge entrusted to them. Parents who fail to do of the child? - And how, Christian parents should remain souls, so near to us, Satan seeks to entangle in his nets, and this sin against their children a thousand times more than if they unconcerned, should not wait and nurse, should not plead with how, Christian parents should be able to look on unconcernedly had

an anxious heart to God, when an

without warning, exhorting, pleading, in short, without "sharpening the word"?

Soul lost, all lost. What good would it do a man if he gained the whole world and lost his soul? Or what can man give to redeem his soul? O parents, to whom are entrusted the immortal souls of children, purchased by Christ's blood and death, cleansed of sins in holy baptism, adorned with Christ's righteousness, endowed with the gifts of the Holy Spirit, and endowed with the wholesome knowledge, from your hands God will some day claim them. What will you say, then, if you have not done your duty to them, and they are lost through your complicity? How will you stand before the judgment seat of the accountable God? Your own children will then come out and say: You did not open your mouths against us when you saw our souls in danger, so now we must open our mouths against you and confirm your condemnation, woe! woe to you eternally for our sake!

But, my dear, am I perhaps not speaking too harshly with this? No, not at all. Hear the closing words of our text: "For the LORD your God is a jealous God among you; lest the wrath of the LORD your God come upon you, I will be angry with you." With this Moses points out to the people of Israel, and with this we are also pointed out to the seriousness and severity of God against our sins. God does not sleep, nor does he watch us indifferently, but with zeal and earnestness he watches our doings, and at last, if we do not repent and do righteous fruits of repentance, he burns his wrath upon us; but woe to him whom these flames seize! An example of God's severe judgment on a father who did not punish his children with the necessary severity is given in the Scriptures in the case of the priest Eli. (1 Sam. 2. 3. and 4.) Whose sons "kept themselves shamefully," and he "looked not even sourly on it" (chap. 3:13.). But what happened? When Israel had suffered a defeat in the battle against the Philistines, and thereupon had the ark of the covenant brought into the camp by the two sons of Eli, thinking that in the next battle victory must now fall on their side, it happened that the ark of the covenant was taken by the Philistines, the two sons of the priests were killed, and the whole people put to flight with great loss. And when Eli received tidings of this, he fell back from his chair, and broke his neck, and died. Thus by a sudden death in one day were father and sons carried off. And this was not by chance, but was the result of the wrath of God kindled against them, as is clear from the words of God's revelation to Samuel. For "the LORD said unto Samuel, Behold, I do a thing in Israel, that whosoever shall hear it, both his ears shall ring: in that day will I raise up against Eli that which I have spoken against fine house; I will begin it, and finish it." (chap. 3:11, 12.) It is not to be disregarded that Eli did not entirely overlook his sons' evil deeds, but expressed his displeasure with them in words, yet in an exceedingly mild manner: "Why do ye these things? For I hear your wickedness from all this people. Not, my children, this is not a good cry that I hear." (Chap. 2:23, 24.) If, nevertheless, God Himself passes judgment that Eli "saw not even sourly" to the shameful life of his sons, He thus testifies that He had by no means fulfilled His fatherly duty by those gentle words.

Well did Eli hear from all the people, as he himself confesses, the complaints of the wickedness of his children, and yet he has nothing more to say than, "Why do ye these things? Not, my children, this is not a good cry that I hear." Whereas he should have come out against them in holy zeal, and told them that henceforth they could not be called his children unless they repented of their evil ways, he left it at a few feeble words, and although his sons disobeyed him (chap. 2:25), and so continued to commit their former sins unscrupulously, yet he paid no attention to them until the measure of God's wrath against him was full. O, beloved, must not a shudder run through all our limbs at the consideration of this example of divine judgment, when we think of our parental obligation to our maturing youth? Ah, it is truly no joke. Parents can earn hell from their children. Dam up, let us not fail to do our part to save our souls and those of our children.

I know that it is God's grace alone that must do everything; if it does not sustain, preserve, and guide our children, and finally make them blessed, then all our efforts are in vain. But far from making us careless of this truth, it must rather spur us on to all the greater activity. For though it is certain that God's grace alone must do all things, it is also certain that it does not prove itself outside the word, but through the word. Parents, however, are the nearest instruments in God's hand to sharpen the word in their children. If, therefore, they are rusty, inactive instruments, the blame falls on them when their children depart from the way of godliness and fall away, and God must cast away such parents as instruments in the Zom, who would not let themselves be used.

Well then, my dears, today I have presented to you the obligation of Christian parents toward their adolescent youth, together with the urgency of the same, and now I conclude with the request: Take to heart what you have heard today. But God grant that we may all one day say before his throne: Lord, here am I, and they whom thou hast given me. Amen.

----- 1 M" , ----- '

The real point of contention.

In number 12 of the journal "Old and New" the editor finally admits the difference between his teaching and the teaching of the Missouri Synod. He writes, p. 184: "The real point of difference between us and the Missourians is this: Missouri maintains that the omission of wilful, stiff-necked resistance, as far as the act of conversion is concerned, is **grace**." So this is not what Mr. Editor and his followers believe! They rather believe that man can refrain from malicious or wanton and stiff-necked reluctance by his own natural powers. It is not to be wondered at, then, that these people have been so furious and raging against our doctrine of the election of grace. This is precisely because they are a kind of Pelagians, who maintain that man can and must do something for his conversion and salvation.

quite unreasonable doctrine. Praise be to God that he has now given our fierce enemies into our hands. For they could not have revealed more clearly that they are our enemies because they are enemies of the true Lutheran faith.

In 1520 Luther published 20 final discourses on the infused faith, in which Luther had already fought the same false doctrine against the papal theologians, which our opponents now present and defend as their own and indeed as the genuine Lutheran doctrine. Thus Luther writes in the ninth final address:

"Some say that it is enough for a man to have no bar, that is, that he has no intention of sinning, and that a man can do this of his own free will. Others make it still worse, when they say, that a man, though he may have an evil purpose, may remove the bar, and make it not there; or he may prepare a good purpose for himself, by the same freedom of his will. All this is ungodly and heretical. For, as St. Paul writes in Galatians 5, 'the flesh lusteth against the Spirit, that ye do not the things that ye would/ So then the Spirit is not able to restrain the flesh and the lusts of the flesh, much less a man who is without the Spirit and is overcome by evil lust. But because of error and ignorance, that apart from the faith of grace man is a liar and vain, and therefore, as long as he is in the sin of unbelief, has a bar and an evil purpose, they do not see this great bar, and meanwhile let themselves dream of another bar, namely, of the purpose to sin; that this is not a sinful purpose, if man does not believe God and make his word a lie. Just as it is not in man's power to believe God, so it is not in his power to put away the sin of unbelief, and so also to remove the bar of grace. But grace alone, as it gives faith, so it also removes the bar, for it prepares man and destroys sin." (XIX, 1733 f.) Woe to the hearers whom their preacher wants to make believe that they must and could remove the bar, that is, the malicious resistance themselves, for which they need no grace! W. [Walther]

The Lutheran Progymnasium of the South New Orleans, La.

Our local Progymnasium, which came into being on the first of October last year, has now already completed three quarters of its first school year. With praise and thanksgiving to God we must confess that he has given us far beyond our request and understanding and has helped us to this point without any special difficulties by making many hearts willing to support this enterprise abundantly. The number of pupils who were taught in our Progymnasium was much greater than we had expected. Instead of three to four, on which we had based our estimate, there were eleven pupils, including four from outside. Although two left the school last month because they did not want to serve the church, but rather to pursue another profession in life, there are still nine remaining, who must not only be provided with instruction, but also (the four foreign students) with physical sustenance.

The time of the new school year is not far off, for which we have already been informed that a significant number of new students will be entering. It will then be necessary to make our institution two-class, because the present pupils will move into Quinta. This will increase the present costs. We have, however, received a great deal of support from a number of churches in our southern district, which, as we know, is still young and weak, namely from the church in Mobile, Ala. and from two churches in Texas, namely the church of President Stiemke in Houston and the church of Pastor Kaspar in Giddings, Lee County. The main burden, however, has fallen upon the congregations here. Therefore, we feel compelled to rescind the provision which we published in the "Lutheraner" when we first advertised our institution, namely, that we wanted to keep the out-of-town students completely free in accommodation, board and tuition, at the end of this school year. For the foreigners who want to serve the church, we are willing to continue to provide instruction free of charge, but they have to take care of their own accommodation, food and the like.

For this reason we also ask our dear sister congregations to kindly take care of the pupils leaving our Progymnasium when they go from here to the other educational institutions of our synod; for it would become too difficult for us, in addition to what we already have to provide for here, and because our local congregations already maintain their own pupils in the various institutions themselves. Yes, it sometimes seems to us that the net we have cast for God's kingdom here is too heavy for us to pull alone, and therefore, perhaps according to our small faith, we are sometimes very inclined to call out to you, our dear companions, that you may come and help us to pull.

It is our firm conviction that no sacrifice should be spared to keep progymnasias alive. The Synod of Delegates at Fort Wayne has very urgently advocated and recommended the establishment of such institutions. Let us pray, therefore, that such divine work may prosper and be promoted, that God's kingdom may come, and the devil be fed. "For," says Luther, "if any harm is to come to him who bites rightly, it must come through the young people who grow up in the knowledge of God, and spread God's word and teach others.... If, however, it would be fair here to give one florin to fight against the Turks, even if they were on our neck, one would give a hundred florins here, even if one could only raise one boy to become a true Christian man; for a true Christian man is better and more useful than all the men on earth. (Luther's People's Library, Vol. 4. p. 71 f.)

Contributions should be sent either to the treasurer of the Progymnasium,  
Mr. 8. 8. Frantz, 155 North 8th St., Detroit, Mich. or to  
NontkAut 8trs."

or to  
Mr. 6. 38 8th St. Lockport, Ill.  
Cassirer of the Southern District Synod.  
Other correspondence should be addressed to Professor  
17. Hoppe, 115 1st St. New Orleans, La.

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## To the ecclesiastical chronicle.

### I. America.

The second issue of the new English Lutheran family magazine "*The Lutheran Witness*", whose publication was announced in the last issue of the "Lutheraner", has just come out. In it the editor, Mr. P. Frank, writes: "Gifts, subscriptions, and letters which we have received, permit us to make the opening that our '*Witness*' has been favorably received, and that the publication of it will be continued." While we never doubted for a moment that the paper would not only endure, but would in time acquire a large circle of readers, as it owes its origin neither to the excitement of writing, nor to the desire of gain, but merely to the duty of attending to the blasphemed truth; we hope, however, that our dear readers will receive with pleasure the news that the continuance of the "*Witness*" is already assured. May all now who understand a paper written in the English language avail themselves of the opportunity afforded them by the "*Witness*" to hear a "witness" for Lutheran truth, and against the miserable distortions of it, which are now found even in such English papers as have hypocritically written the name "Lutheran" on their foreheads.

W.  
**Our new Concordia Seminary building.** Certainly all our readers within our Synod were delighted with the picture of the new building which we brought six weeks ago. The beautiful plan, together with the excellent interior furnishings, is also admired outside our circles. Thus the "*Lutheran*" of May 18 writes: "In the last number of the 'Lutheran' we find on a special page a beautiful woodcut of the new Concordia Seminary in St. Louis, which the Missouri Synod is about to build. When finished, it will unquestionably be the finest, largest, and most comfortable building devoted to educational purposes that E. H. Scheips, I. C. Senecker, K. Walz, I. D. Warns, F. Wilhelm, I. Wilhelm, F. Zigel. Thus, then, the comparatively small Synod of Ohio has lost more pastors than the comparatively large Synod of Missouri." With the "*Witness*" we believe, after all, that theological seminary of the Missouri Synod at St. Louis will be the largest and finest Lutheran seminary in America." Similarly other papers. - No doubt our dear readers will not cease to beseech the pious God that he will cause the work to proceed happily. - On May 30, the demolition of the old building was begun.

**The Synodal Assembly of our Eastern District** was also attended by some pastors of the Synod of Pennsylvania. One of them comments in the "Pilgrim": "To a guest who had never before been present at such a Missourian meeting, many things about the proceedings, both before and after, could have been striking in a pleasant way. Some of the kind may be enumerated here. In the doctrinal discussions there was a holy seriousness that was appropriate to the holy cause. The speeches were so concise, clear, and conclusive that it was evident that the pastors had not come unprepared. The Word of God and the Confession were given such prominence that there was nothing to be hoped for in the way of witty ideas and beautiful opinions together. The desired number was soon gathered and he was floating in the air. In the actual business meetings, the parliamentary rules were less strictly observed than in some other church bodies, but for this deficiency an abundant substitute was offered in the equally noticeable lack of parliamentary artifice and wire-pulling, by which many a place of equity, and even of right and justice, could be violated.

Truth the way is barred. Finally, it may be mentioned, that at this Synod the delegates, as well as the pastors, took a much more general part in the proceedings, than is generally the case at some Synods." He says of these pastors: they "passed blessed days in the same, and from the bottom of their hearts wishing salvation to the Hon. Synod of Missouri, they will ever remember with joy the pleasant days spent at York." In another report of the "Pilgrim" it says: "In all that was spoken and done, one could see great earnestness and zeal for God's glory and the salvation of the church. That purity and unity of doctrine are insisted upon is only praiseworthy. It would be wrong, however, to think that free expression of opinion is frowned upon. That is by no means the case. In short, whoever is afflicted with a '*horror*' of the Missourians and would like to get rid of it, attend such a synod and he will thereupon 'feel easier.'"

**Ohio and Missouri.** Our new English paper, *Lutheran Witness*, reports the following: "The so-called opponents of the Missouri Synod have recently organized themselves as the Northwest District of the Ohio Synod." Sixteen pastors appear to belong to this new body. One of the last numbers of 'Old and New' says: 'Sixteen pastors, 3 churches, 3 teachers, all of whom were formerly Missourians, joined this synod.' This is somewhat exaggerated. We know that at least two of these sixteen were never Missourian pastors, namely, Pastors Dörmann, Jr. and Patzer. We have also learned that one of the three teachers formerly studied at Columbus, and until recently was a member of an Ohio congregation at Woodville, O. The Missouri synod numbers about 750 pastors. Of these, 14 have gone over to Ohio. The Ohio synod numbers about 200 pastors. Of these, 18 have left the same because of their false doctrine of election by grace. We enclose their names: Pastors G. Bachmann, P. Brandt, L. A. Detzer, C. Engelder, W. L. Fischer, C. Frank, F. W. Franke, H. Henkel, F. Kügele, E. Mahlberg, C. J. Öl-schläger, E. H. Scheips, I. C. Senecker, K. Walz, I. D. Warns, F. Wilhelm, I. Wilhelm, F. Zigel. Thus, then, the comparatively small Synod of Ohio has lost more pastors than the comparatively large Synod of Missouri." With the "*Witness*" we believe, after all, that the new Synod of Missouri will numbers do not matter in matters pertaining to conscience and truth, but we did not wish to deprive our readers of the news.

**Luther's Works,** about the new edition of Luther's Works appearing in our publishing house, Dr. Krauth of Philadelphia speaks as follows: "Under the circumstances, it is an amazing undertaking, and the happy completion of it will be one of the most wonderful events in the history of theological literature."

**A Jewish Christian congregation at New York.** The Rev. Jacob Freschman, son of Dr. Freschman, well known in the Methodist Church, came from Canada to New York about eight months ago, as reported by "The Friend of Israel," and began to preach Christ to the Jews. Dr. Freschman was a proselyte, and what the father failed to do, the son now desired to do. For three months he held regular special services for Jews, and lo and behold, more and more hearers and regularly attended. He announced in a service meeting that he wanted to organize a Jewish-Christian congregation if ten members could be found together. The desired number was soon gathered and he was able to organize on New Year's Day. Several English pastors from New York and Brooklyn, who had been invited, appeared. The meeting was opened with prayer and address; then Rev. Fr. read the Apostles' Creed, and the words of faith, which had been adopted by the place, and even of right and justice, could be violated.

These are quite hostile people, who think that a special art is, which others cannot do, that they first conceive something that is according to reason, and then confirm it with Scripture, which they falsely interpret. (Luther IV, 641.)

Evangelical Alliance as the confession of the Jewish-Christian congregation. - Would that the Jews were brought not only the doctrines accepted by the Unionist Alliance, but all the doctrines of the holy gospel, the full, entire truth!

There is still acrimony **between the Northern and Southern Methodists**. So in a Southern Methodist paper, "*Christian Advocate*," Dr. Summers writes: "Those who tell us that slavery was the cause of the separation of the Northern and Southern Methodist churches, and that now, on account of the abolition of slavery, said separation is to be abolished, are very much mistaken. Slavery was not the cause, but only the occasion of it. The real cause of the division still exists today. We wish our Northern brethren much success, one victory after another; but union with them, to be governed by them, that we do not want, that we do not desire." And Bishop Pierce writes in the same number, "The suggested union will not find official consideration either with us or in the General Conference of the Northern Methodist Church. Invitations from people without authority, opinions and wishes of sentimental brethren have no meaning and count for nothing. We shall know how to preserve our honor. Meanwhile, I deem that I give full expression to the truth when I assert that it **is** the general opinion of our church that organic union is neither practicable nor desirable."

**Methodist dishonesty**. When the "Lutheran" testifies against the false teaching of the Methodist communities that Christians can already attain perfection in this life, their leaders and seducers present it to the people as if he did not want to know anything at all about sanctification and practice in good works. Thus the "Christian (?) Messenger," the organ of the Albrecht Brothers. In No. 22 he tells his readers: "It seems to us, by the way, that it is not the best testimony when one puts down the definite and clear teaching of Scripture [he means his Methodist teaching] on sanctification as dangerous to the soul, takes every pains to defend sin, which we are after all to die to, and puts down good works as a quite superfluous thing." "If he so delights in sin, I am afraid we cannot help it." - Who does not think here of the blasphemy of the Papists, who cried out and wrote that the Lutherans forbid good works, because they teach that we are saved by grace alone through faith, without merit of works - Another example of dishonesty: the "Lutheran" calls the false prophets "Satan's helpers". Now what does the "Christian (?) Messenger" tell his readers? He says, "According to the 'Lutheran,' you and all members of the Evangelical Fellowship are 'Satan's abettors.'" - And such people "profess" to have attained perfect sanctification! The writer knows quite well that the "Lutheran," when he testifies against the false doctrine of the sects and attacks the false prophets, does not condemn all souls in these sects if they still retain essential pieces of the beatific truth, that the "Lutheran" also holds to what our confessors say in the preface to the Christian Book of Concord: "As for then the condemnations, suspensions, and rejections of false and impure doctrines.... our will and opinion is not that persons who err out of simple-mindedness and do not blaspheme the truth of the divine word, much less entire churches.... but that by this alone the false and seductive teachings and the same stiff-necked teachers and blasphemers ... are actually rejected, because they are contrary to the expressed Word of God, and next to such a Word.

that pious hearts may be warned against them, since we have no doubt at all that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not rightly understand the matter, and have no pleasure at all in the blasphemies against the holy supper, as it is held in our churches according to the foundation of Christ, and is unanimously taught in accordance with the words of his testament, and, when they are properly instructed in the doctrine, will, by the guidance of the Holy Spirit, go and turn to the infallible truth of the divine word with us and our churches and schools; As then it is incumbent upon the theologians and ministers of the church, that they also duly remind and warn from God's word those who err out of simplicity and ignorance, of the danger of their souls, lest one blind man be deceived by another." (Preface to the Christian Book of Concord, pp. 11. 12.)

**Presbyterians**. At the breaking out of the Civil War, the Presbyterians in the South separated from their Northern brethren. Last month both parts, the former at Atlanta, Ga. the latter at Springfield, Ill. held their general meetings, and greeted each other (by the telegraph) fraternally, and resolved to send delegates to each other next year.

**Dance Money**. A society in an American parish at Eagle Bridge, N. Y., held a ball for the benefit of the congregation, on whose church debts still weighed. Rightly did the preacher refuse to accept this sin money.

**The abuse of the pulpit** by sectarian preachers is again evidenced by a so-called "Reverend" E. E. Burles, formerly stationed at Landsdale. According to the Norristown Register, the same preached a sermon on April 26, at the Kulpville Methodist Church in Montgomery County, Pa. on "the merits of the Odd Brother Covenant." (*On the merits of Odd Fellowship*.) Now, this raving man will not have been at a loss for a text from the Bible either, but a manifest sin and disgrace it remains to hear the dear word of God maltreated by such blind leader of the blind in the church. "My house is a house of prayer, but ye have made it a den of murderers!" Luc. 19, 46.

(Pilgrim in Reading.)

**The Salvation Army in Philadelphia**. A few Sundays ago wutde displayed "A real Hallelujah Gathering," conducted by the "Exultant Anne of Baltimore; Captain Pilgrim Charlie, the Salvation Miracle; Captain Joseph, the Hallelujah Carpenter, and Gloria Will, the Hallelujah Tambour." Also displayed were "A Knee Exercise by the Blood and Fire Brigade" and "Shooting Exercises by the Soldiers of the Lord." (Sdb.)

**Pabst and Bible**. A girl who had not long immigrated from Ireland, and was serving in the house of a Presbyterian preacher at Rahway, N. I., was asked by a lady if she had no Bible. She shook her head and said, "Oh, no, ma'am, we are not permitted to have Bibles; we do what the priests and the church tell us; that is all we do." Again she shook her head, and said wistfully, "O no, we are not permitted to have a Bible."

**Pabsttum**. Recently in New York, on a Sunday morning, a man was attacked in the street near a Roman church (77th Street) by Romanists, beaten bloody, and thrown into the gutter. The women cried out, "Crucify him!" The cause of the rage was tracts which he had distributed and which did not please the Roman priest. The latter had been on the

Altar told his people to burn the tracts, adding that they would know how to treat the impostor. They knew. So reports the "*New York Observer*."

II. foreign countries.

**In Saxony**, a preacher named Panck from Berlin, from the Prussian Uniate Church, was recently called to the St. Nikolai Church in Leipzig in place of Pastor Ahlfeld. In former times it was the order in Saxony that foreigners, before they were appointed to an office in the Saxon regional church, had to pass a colloquium to investigate their orthodoxy. Even Dr. Harleß, when he had been called from Bavaria to Leipzig and had accepted the profession, had to submit to such a colloquium. Strangely enough, however, Panck, who had been called from the Uniate Church, was exempted from the colloquium. The "Pilgrim from Saxony" only published a short sentence about this, in which this procedure was declared conspicuous and which Pastor Willkomm had reprinted in his "Free Church". First of all, the editor of the "Pilgrim", although he is otherwise an all too faithful pastor of the regional church, received a letter in which he was seriously warned, under threat of punishment, never again to subject the doings of the consistory to discussion and criticism; then our pastor Willkomm was fined 100 Marks because of the inclusion of that little sentence in the "Free Church" and Pastor Hübener in Dresden was also threatened with punishment if he continued to allow himself to attack the consistory. Here one is reminded of that infamous passage in papal canon law in which it is forbidden to punish the pope, may he do what he will, "because he who himself is to judge all may not be judged by anyone. For the sake of this and similar passages, however, Luther, as is well known, burned the papal canon law as early as 1520.

W.

[Walthers]

**Papist-** As the "Pilgrim from Saxony" writes, Cardinal Manning has recently published a work in London under the title "The Catholic Church and Modern Society," in which he commemorates the time when England was still subject to the pope, and in which he expresses the ardent wish that this time, so glorious for the papacy, may return. In what this glory consisted, the clean cardinal himself indicates in his writing. In it he writes: "Civil discipline and church discipline were so closely connected that a heretic" (by which Manning means those who do not want to submit obediently to the pope in everything) "had to be avoided by all citizens, as by all Christians. He was not only deprived of his civil rights, but all intercourse of human society with Him was cut off. He was like the leper in Israel, whom no one was allowed to touch without becoming unclean himself. No one was allowed to give fire or water to the heretic." - Thus it was indeed in the times when the Pabst was not yet revealed as the Antichrist, and when he still ruled everything in Christendom, as if he were the god of this world. Then he looked upon all kings and emperors only as his beadles and drudges, who were to carry out his so-called "church discipline" obediently. And, unfortunately, many powerful rulers have really given themselves up to this shameful service and, after the pope had banished a witness of the truth as a heretic, have had him put in jail and declared outlawed, often also, like the holy martyr Huss, burned alive. The popes Leo X. and Hadrian VII. also tried Luther, but since God's hour had come that the Antichrist should be revealed (2 Thess. 2,8.),

God prevented these popes from carrying out their murderous, diabolical counsels against Luther to their bloody end. Let us thank God, then, that he has freed us not only from the pope's idolatry, but also from the pope's tyranny through the salvific work of the Reformation, in that the world powers no longer want to be the pope's henchmen and executioners, or, even if they would like to be here and there, can no longer be. May God only help that the last remnants of the papist amalgamation of the church with the state, which can still be found in so-called Protestant Christianity, may also be eliminated, namely, that the church may become free from the state everywhere and that the so-called spiritual authorities may no longer abuse the secular authorities to control the consciences, as unfortunately still happens.

W. [Walther]

**"By grace are ye saved through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast."**

Ephes. 2, 8. 9.

Luther writes in 1525 in his writing "That free will is nothing" Against the synergist Erasmus:

"I will confess this for myself: I would not that a free will should be left me, or that any thing should be left in my hand, that I might strive after salvation; not only because I should not know how to stand and abide in so many temptations, wicked wiles, and attempts of the devil, (for a devil is stronger than all men, and it is not possible for any man to be saved;) But if there were no danger, no temptation, no devils, yet all my work would be done uncertainly, as he that passeth into the air, and my conscience, though I lived and worked until the last day, would never be sure and certain how much it should do, that God should be satisfied. For no matter what work I did, there would still be a small knot in my conscience, whether it pleased God or whether he demanded something more; as experience proves in all saints of works, and as I have learned enough with my great harm within many years. But now that God has taken my salvation out of my free will and placed it in his free will, and has promised to keep me, not by my life or work, but by his grace and mercy, I am sure and certain that he is faithful and will not lie to me, and that he is strong and mighty enough that no devil or adversity can harm him or snatch me away from him. So now he says John 10:28, 29: 'No one will snatch them out of my hand. For the Father who gave them to me is greater than they all.' So it comes to pass, that, though they be not all, yet some and much shall be saved; so that by the power of free will none shall be saved, but all shall be damned in one heap. For this cause we are far more sure and certain that we please God, not by the merit of our works, but by the grace and favour of his goodness which he hath promised us; and whether we stumble, or do less than we ought, that he will fatherly pardon, and graciously punish. This is the glory of all Christians in God their Lord." (XVIII. 2474 f.)

Thus writes Luther, the holy man of God, who was adorned with so many good works and virtues as few men in the world. This doctrine, of course, is an abomination to all synergists and works-saint Pharisees. The papists blaspheme it; but those who want to be Lutherans, though they are synergists, abhor it.

They also shun this teaching, but in order not to betray that could obtain a high office, nor even admission into the they are enemies of Luther's teaching, they distort it in the most communion of the church, he cried out in great wrath to the pitiful way. But this is no wonder, for the true gospel is a elders of the church at Rome, "I will rend you your church, and foolishness and a nuisance to all unborn men. (1 Cor. 1, 23. 2, bring division into it for ever." But Epiphanius adds, "To be sure, 14.) Therefore the Lord once cried out to the blind Pharisees: he did no small division, but not by dividing the (true) Church, "Verily I say unto you, that the publicans and the harlots may but himself and those who allowed themselves to be persuaded as soon enter into the kingdom of heaven as ye." Matth. 21, 31. by him." (I, 2, 42.) W.

W. [Walther] [Walther]

(Submitted.)

Take about annoyance.

If we want to speak of a nuisance, we must consider the difference between a nuisance given and a nuisance taken.

For the given offense consists in saying or doing something by which someone is hindered or disturbed in the way of truth and pure doctrine.

The trouble taken, however, consists in this, that when the right pure doctrine, which after all must be presented, is so received not by the weak, but by the malicious, that they take occasion from it to alienate themselves more and more from godliness.

Even the pious in this life are not free from the danger of offense. For if the apostles had to fear trouble, how much more the rest of us.

From the confession and preaching of the gospel, from the worship of God, and other things commanded of God, we are not to be deterred for the sake of offence.

Our ancient church fathers, to whom we do not hold a candle in godliness and piety, say thus: All peace in the church or in a Lutheran congregation, made at the expense of truth, is of the devil. Even if a whole synod were to disintegrate into a hundred thousand atoms, one should not forgive the truth, nor deny it.

Story of a player.

Proverbs 1:24-31.

The pious pastor Ömler had such a passionate card player among his parishioners that even on his sickbed he tried to pass the time with the game, as he said. Ömler, who visited him, exhorted him to give up this miserable waste of time and finally turn to God from the heart. The gambler said: "Only let me play quietly today. Tomorrow you shall have your joy in me!" Ömler replied, "Do you know then whether you will live tomorrow?" The player replied, "At least I hope so." Afflicted, Ömler departed from the patient and called to him as he was leaving: "There is indeed still a rest for the people of God; but let us fear lest we miss the promise of entering that rest, and ours remain behind." - What happens? - Shortly after, the sick man is struck by the blow in the midst of the game, and instantly passes away. W. [Walther]

The sin of church schism.

When Marcion, in the second century of the Christian era, had been expelled from ecclesiastical communion by his own father, who was bishop at Sinope, he went to Rome, where he hoped to obtain a high position. But when, as the ancient Greek ecclesiastical writer Epiphanius relates in his writing "Against the Heretics," he found in Rome neither

Death notice.

Our dear teacher, I. D. Köhnke, after being ill for some time, passed away blessedly on May 10, at the age of 59 years, 10 months and 4 days, in faith in his Saviour. He leaves a widow and a daughter already married.

New Orleans, La. C. W. Sauer, teacher.

Ordination and Introductions.

By order of the Reverend Presidium, Candidate W. I. Kaiser was solemnly ordained by the undersigned on Sunday Cantate. The pastors L. Pfeiffer and Chr. Germeroth assisted. F. Dubpernell.

Address: Lsv. Lnwer, Issurtdurx, kerk Co., Ooturlo.

By order of the honorable President Western District, on Sunday Rogate, Rev. I. Kogler was installed in his congregation at Orange, Los Angeles Co, Lal. by the undersigned. I. M. Buhler.

In accordance with commission received, Rev. P. Heid was installed in the Lutheran congregation at South Bend, Ind. on Sunday Jubilate, assisted by Rev. W. L. Fischer. I. F. Niethammer.

On Whit Monday, Rev. I. G. Schäfer was installed by me in his new congregation at Waymansville, Bartholomew Co., Ind. by order of the Reverend Mr. Praeses Niemann, assisted by Messrs. Nützel, Eirich and Schmidt. H. Jüngel.

By order of the Most Reverend Mr. Praeses Crämer, the Rev. G. Haar was introduced to the congregation in Grant Township, Jda Co, Iowa, on Pentecost Monday, by the undersigned.

C. A. Bretscher.

Address: Uev. 6th Unur, off 427, Icha Orove, 16" Co, lo"ru.

Church dedications.

On the Feast of Trinity, the Lutheran Immanuel congregation at James Town, Moniteau Co., Mo. dedicated their newly built church to the service of the Triune God. Festive preachers were Rev. C. Vetter and undersigned. I. Griebel.

On Misericordias Sunday, Trinity Lutheran Church in Long Prairie, Minn. dedicated its newly built church to the service of the Triune God. It is a frame building (24X40). Festive sermons were preached by Rev. H. Better and undersigned. W. F. Hitzemann.

The Nebraska District

of the Synod of Missouri, Ohio, &c. St. intends to hold its first meetings from June 28 to July 4, Rev. A. W. Bngt's congregation at Hooper, Dodge Co., Rebr.

Doctrinal Negotiations: Theses practices the doctrine of conversion. Synod members and any guests should register with the local pastor 14 days in advance.

Concordia, Mo., May 20, 1882. F. I. Biltz.

Please.

When the undersigned, in the name of the local Lutheran congregation of St. Paul, dares to address a request for support to his dear fellow believers, he does not do so without the most urgent red. After the above-mentioned congregation had held its services in a hall for a long time, it finally decided to build its own little church. This was done and on the 4th Sunday of Advent last year we were able, with praise and thanksgiving to God, to consecrate it to the service of the Triune God. Thus we now have our own little church, in which we can hold our services undisturbed; but there is still a burden of debt resting on it, which weighs particularly heavily on the congregation, as

everything has already been done on the part of the municipality that is within its power.

SoM then our urgent request: Help us! Remember the words of the holy apostle, "But ye, brethren, be not weary in well doing." (I Thess. 8:18.) And, "Let us do good, and not be weary: for in his time we shall also reap without ceasing. Now therefore, as we have time, let us do good to every man, but most of all to the companions of faith." (Gal. 6, 9, 10.)

In the name of the Ev.-Luth. St. Paulus-Gemeinde zu St. Joseph, Mo-, M. Great, Pastor.

Any love offerings are requested at the address: Rev. N. Crosse, Corner 10tL aal 8eneea 8trs., 8t. ^osepd, No. \* \* \*

The undersigned would like to remark on the above request that the small congregation has not thrown itself headlong into debt, as is sometimes the case, but has undertaken the urgently needed construction on the advice of several parties elsewhere and only according to its present needs; - that furthermore, after we have been working there for more than 25 years with some interruptions, the building up of a congregation, partly as a result of this, faces no small difficulties. The present Neine congregation in St. Joseph, the third largest city in Missouri, has at last, with God's help, gained a firm footing, and therefore we should not hesitate to give it a helping hand.

F. I- Biltz, d. Z. President of the Western District.

Warning

before a certain Th rissen, said to be from Bremen, a decided liar and swindler. He is about 6 feet tall, with black hair and moustache, and unfortunately has an honest face. This is probably what prompted one of our brothers in office, P. L. in S., to give him a few lines of recommendation, albeit already quite "tattered". He is very eager for work and eager for the "Lutheran". Fort Wayne, May 26, 1882. W. Sihler.

Conference - Ads.

The Arkansas and Tennessee Preachers' and Teachers' Conference will meet, s. G. w., July 4 and 5, at Little Rock, 'rk. P. F. Hermann.

The Northwestern Lutheran Teachers' Conference will hold its meetings, s. G. w., July 18-20, at the church of Mr. k. H. F. Sprengeler at Milwaukee, Wis. E. Homann.

The annual conference of the teachers of St. Louis and vicinity will not begin on July 12, as erroneously indicated in the "School Journal," but on Uten in the afternoon. Departure from St. Louis at possibly reduced fares on July 11, 7 a.m. 5L Mir", in the morning. - Those intending to attend the conference are requested to contact Mr. Teacher 6th IV. Drettln, 8tautovt, Naoonpln Co, Ill, to register.

H. Erck.

Entered the caste of the Western District:-

To the synodical treasury: collection from Bro. Sievers' congregation at Cape Girardeau, Mo., -10.55. From the Triune Church District at St. Lvuiss 10.10. Jmm.-Dtstr. that. 24.90. From Bro. Roschke's congregation at Pierce City, Mo., 2.60. Coll. from Bro. Zimmermann's congregation at Columbia Bottom, Mo., 12.60. Coll. from Bro. Zscho- ches' congregation atAtchison, Kans, 10.20. P. Meyer's congreg. in New Bielefeld, Mo. 19.20. P. Schülke's congreg. in Palmyra, Mo., 6.65. P. Nützel's congreg. in West Ely, Mo., 7.25. P. Falle's congreg. in Glasgow, Mo., 4.66. P. Gräbner's congreg. in St. Charles, Mo., 20.85. Coll. 9.75. ForInnerMission: Two-thirds of a conference service coll. in Cape Girardeau, Mon., 3 p.m. From Jmm.-Dt. St. Louis 24.35. (S. -39.85.) For Negro Mission: P. Polack's Gem. in Marshall Co, Kans, 5.50. Louis Kunold, Sr. by P. Nothing in Lincoln, Mo, 1.00. For New Orleans: Fr. Matuschka's congregation in New Welle, Mo., 10.00. By Fr. Krämer's congreg. in Kath. Baden in In- dependence, Kans., 10.00. Mrs. Christine Mießner 1.00. (S. -27.50.) For the deaf and dumb: H. Eckhoff in Lincoln, Mo., 1.00, by Bro. Nothing 1.00. Bro. Krämer's congreg. in Humboldt, Kans., 7.70, whose Hofius in Fountain- ville, Nebr. from sr. comm. By P. Bente at Humber- congreg. in Independence, Kans., 6.00. k. Winkler's confirmands in St. stone, Ont. thank offering from a parishioner, 1.00. By F. Beh- rens at Louis Co, Mon. 2.15. Coll. of Fr. Matthias' congregation in Paola, Kans. Morris, 1.05. By Kassirer Eißfeldt, 53.25. By k. Zehn at Ban Wert, O., 6.30. (S. -24.15.) To the new building in St. Louis, by P. Polack's Gem. in Marshall Co, of the congregation, 7.60. By Bon Heke's children, 1.40. By Bon Christen Kans, 114.00. by P. Hofius' Gem. in Sheridan, Nebr, 14.00. subsequently children, 3.70. By P. Lenk in St. Louis, coll. of the congregation, 18.35. by Dr. Schade in St. Louis 9.00. k. Zschoche in Atchison 7.00, whose By P. Lenk in St. Louis, coll. of the congregation, 18.35. By P. Lenk in gem. tn, I.ZHlg., 45.00. By k. Schwartz in Huron Co, Mich, 14.50. P. St. Louis, coll. of the congregation, 18.35. Gem., 18.35. By k. Wahl in Meyer's gem. tn New Bielefeld, Mo, 100.00. P. Bremer's gem. in Pilot Knob,

Mo., 13.50, whose Gem. in Iron Mountatn, Mo., 9.50. Subsequently from Fr. Gräbner's Gem. in St. Charles, Mo., 6.00. Subsequently from Fr. Jben's Gem. in Farmington, Mo., 10.00. (S. -342.50.) Signed: P. Zschoche's Gem. inAtchison, Kans. p. -217.00. St. Louis, Mo. June 8, 1882, E. Roschke', cashier.

Incorporated into the Illinois District Caste:

To the new building in St. Louis: From Fr. Strieter's congregation tn Proviso -50.00. Through Fr. Wunder in Chicago from H.Meyer 25.00, N. Holmes u. F.W. Kirchhofs each 20.00, K. Mickow 15.00, I. Nütz 10.00, F. Schröder, I. Schwartz, A. Loitz, W. Loitz, C. Luhn, A. Kiene, F. Utteg, H. Brandt, C. Rrdieske 5.00 each, C. F. Grimm, W. Banck, H. Krüger 2.00 each, H. Hüsemeyer, W. Steffen 1.00 each. By P. Bartling there of E. H. Fischer, 2nd pay, 30.00, Herm. Schipplock, Heinr. Müller 10.00 each, Aug. Jakobs 5.00. By r. Succop there by Bro. I. Schulz and Franz Grundeis, 2nd t., each 10.00 Friedr. Bäcker 5.00. By Teacher W. Kammann by P. Steeges Gem. in Dundee 34.00. P. Kühn's Gem. in Belleville, 3rd t. g., 18.50. By P. Große in Hartem by Th. Harks 5.00. P. Krebs' Gem. in Aurora, 1st t., 100.00. P. Brauer's Gem. in Beecher, 4th Zhlg-, 56.00. P. Döderlein's Gem. in Homewood, 1st Zhlg-, 176.00. (S. -662.00.) For the building fund: from Addison: by teacher H. Clüver 45.00; by teacher H. B. 10.00. (S. -55.00.V To the synodical treasury, Bro. Krebs' congregation in Aurora 14.00. k. Brewer's Gem. in Brecher 7.51. Fr. Wonder's Gem. in Chicago 33.00. Half of Pentecostal Coll. by Fr. Great in Hartem 13.90. Fr. Great's Gem. in Addison, 1st Pentecostal Coll. 33.00. (P. -110.87.) For the English Mission: Mrs. Mangelsdorf in Rock Island 2.00. By Father Wagner in Chicago from N. N. 1.00. (S. -3.00.) For the Negro Mission: By Father Grüber in Bethlehem from Mrs. F. Wolf .50. By Father Wunder in Chicago from K. Splitt 1.00. By Father Wagner there from N. N. 2.00. (S. -3.50.) For the Negro Church in New Orleans: From the Missionary Society in Rock Island by Mrs. Mangelsdorf 10.00. By k. Miracles in Chicago by F. W. Kirchhofs 5.00, Mrs. N. N. 1.50. By Teacher Paul m Chicago by N. R. 1.00. k. Strikter- Gem. in Proviso 12.00 u. 18.09. Half of the Mission- festkoll. in Addison 100.50. (S. -148.00.) On the Emigr. -Mission in New Fork: Half of the Mission- Festkoll. in Addison 100.50. For Stud. Th. Kohn in St. Louis: By Fr. Bartling in Chicago from the Virgin Veretn 15.00. For poor students in Springfield: By Fr. Grüber in Bethlehem, wedding coll. at Huhnholz for Grüber Bros. 1.66 and at Siebert for Aug. Mundt 1.30. By Fr. Engelbrecht in Chicago, wedding coll. at Diedrtch, for Bendtn 3.25. (S. -6.21.) For W. Wrocklage in Fort Wayne: By P. Bartling tn Chicago from D. W. 16.00. To W. F. Schwachenwald in Addison: by Kassirer Rademacher in Boone, Iowa, 9.75. To the Widow's Fund: Fr. Krebs' Gem. in Aurora 14.00. For the deaf and dumb: By Fr. Wunder in Chicago from members of his. Gem. for Becker's pamphlet 5.25, by K. Mickow 5.00, H. Lemmerich, G. Thomas each .25. By P. L. Frese of I. L. at Champaign 5.00. H. Mesenbrink at Addison 5.00. k. Heyer's Gem. at Jefferson 3.68. By P. Reinke at Chicago for Becker's tracts 10.00. By P. Große at Hartem .23. P. Koch's Gem. at Wheaton 4.05. (P.-88.71.) For the orphanage near St. Louis: Fr. Kühn's parish in Belleville 8.20. For the comm. in Richford, Wis: P. Engelbrecht's comm. tn Chicago 23.75. For the Gem. inSouthChicago, Ill: P. Engelbrecht's Gem. in Chicago 23.75. 8L. For the new building in St. Louis were pledged: from k. Gruber's congregation in Bethlehem 380.00, k.Döderlein's congregation in Homewood 524.00. Addison, Ill, May 30, 1882. h. bartling, cassirer.

Received for the Deafirmmen's Institution at Norris, Mich: By Kassirer Schmalzriedt -9.60. By P. Fackler tn Canton, Mo., 1.00. By P. Althof in Zittau, Wis., 6.00. By P. Strikter in Proviso, Ill., 30.00. By k. Nothing at Lincoln, Mo., 4.15, Mr. Kreuzer 1.00, G. Enkhoff .85. By Kassirer Eißfeldt 136.00. by P. Ernst at South Euclid, O., 17.00. by k.Heintz at Crown Point, Ind, by s. Parish 4.00. By P. Gläß in Perham, Minn., 7.00. By H. Richter by P. Zürrer 1.00. By P. Gerken by H. F. Adams 1.00. By k.Sörgel in Rockwell 10.50. By Teacher Meyn in k.Herkimer, Kans., 15.85. By P. Süß in Schu- lenbura, Tex, 2.25. By Bro. Detzer at Evanston, 3.15. St. Spirit congreg. at Milwaukee, by Teacher 6.00, by Ch. Röhl 8.25. By I. G. Walther in Frankenmuth, Mich. for pamphlets 10.65. G. Graup .10. G. Michael 5.00. By P. Stephan in Waverly, Iowa, by s. Gem. 15.00. By P. Landgraf in Decatur, Ill, by sr. Gem. 5.25.By P. Spehr at Appleton City, Mo. from sr. Comm. 4.50.By Fr. Biltz of sr. Gem. 5.00, Mrs. Brakmann 5.00, for pamphlets 11.65. By P. Dicke from s. children .40, Wilh. Helnig 2.00, from their children .60. By k. Bangertner in Peoria, Ill. 13.25. By P. Hoyer in Spring Valley, Kans. 3.00. By P. Hofius in Fountain- ville, Nebr. from sr. comm. By P. Bente at Humber- 18.35. By k. Zehn at Ban Wert, O., 6.30. (S. -24.15.) By P. Heyner in Aeondovi, Wis. from a member of the congregation, 7.60. By Bon Heke's children, 1.40. By Bon Christen 18.35. Gem., 18.35. By k. Wahl in Mobile, Ala. by s. Gem. 10.65. by P. Purzner tn Wittenberg, Wis. 7.00. by P. Bernthal in Richville, Mich,

2.00. By P. Treß at Port Hudson, Mo., 17.15. Ludwig Zeller at Detroit 8.05. By P. Stute of s. Gem. at Tawas City 12.35, at Alpena 7.65. By P. Adam at West Point of f. Gem. Gem. 5.35. a. Lambrkcht 5.00. by Jacob Seidel, Pentecostal coll. of P. Bode's branch in Seward, Nebr. 3.00, R. R. 2.00. by P. Lothmann in Akron, O., of s. Gem. 9.3V. k. Riedel's confirmands at Bloomington, Ill. 11.35, hock- time coll. at Pulpaff 5.00, offerings single 21.35. Durck k. Burmester at Grand Haven by s. Gem. 7.00. by P. Kuehn at Vera, Ill. from Vandalia Gem. 2.50. by P. Oetjen at Rick- ford, Wis. 5.00. by P. Steeges Gem. at Dundee, Ill. 32.06. by P. Mennicke at Rock Island, Ill. by sr. Gem. 17.75. by G. Borne at Detroit, 1.00. by P. Senne at Alma, Kans. 16.75. by P. Wangerin at Vortage, Wis. by sr. Gem. 3.00. By P. Zahn in Waterville, Coll. sr. St. Peter's congreg. in Elysian, Minn., 8.50. By P. Fick in Boston, Mass. by s. Gem. in East Boston 1.50. By P. Mueller in Junction City, Ks, 9.30. By P. Besel at Guttenberg, Iowa, 15.50. By P. Schulte at Purcells, Ind., 5.15. By P. Roschke tn Pierce City, Mo. by s. Gem. 16.10. By P. Rosenwin- kel at Hoagland, Ind. by sr. Comm. 17.70. By Fr. Goß- weiler inDayton, Iowa, 7.44. By Fr. Stutz in Albany from the Woman's Club in s. Commun. 7.00. By c. Rademacddr in Boone, Iowa, 5.50. By Fr. Schroeder in Dashwood, Ont. at 12.00. By Fr. Poblmann in Louisville, Ky. from s. Gem. 8.50. By Fr. Ledebur in Mequon R ver from sr. Trin. - Gem. 5.65, Jobannis-Gem. 3.05. By Kassirer Schmalzriedt in Detroit 38.71. - In bonds outstanding was given: by Magdalene Schmidt 5.00, Karl Prange 10.00; in interest on bonds by Ludw. Zeller in Detroit 2.00. Detroit, June, 1882, C. D. Strudel, Cassirer. 207 ^ekkerson -4ve.

For the "deaf and dumb" institution at Norris, Mich. the

undersigned received: By Mr. P. Strassburger at Cedarburg, Wis. wedding coll. with Dietrich -9.50. By Louis Ktrchhoff at St. Louis wedding coll. with P. Pflantz, 13.00. By M. Fackler at New Bielefeld, Ind. .50. by the General Treasurer E. F. W. Meier in St. Louis, 557.95. by Teacher Lutz in Cleveland, proceeds for Becker's pamphlet, 9.50, from his pupils, 3.00, from Mr. Schüßler, 2.00. by P. Schwarz in Ruth, Mich. coll. for the pamphlets, 9.00. by P. Aulich in Ellisville, Wis. coll. with his parish, cost money for Nimmer 6. By I. W. Schmidt in Fort Wayne, Ind. of St. Paul's congregation, cost money for Wittrock, 30.00. By K. Schwankovsky in Norris, Easter coll. of Hadley congregation, 2.60. Coll. of Norris and Hadley congregations for the pamphlets, 6.50. In effects, etc.: From Mrs. Zopf in Detroit, 2 pr. wool. Stockings, I. Runge das. Blinds for 1 window and 1 Pr. shoes. By House Trustee Vogt in the comm. at Roseville, Mich. collected: 2.50, 3 Bush. Potatoes, 7)H Bush. Oats, 13 Bush. Grain. From Mr. Kundingar at Detroit 12H dozen plates, Mr. Reif 3 boards and stylus, from the Woman's Club 12 window curtains. By P. Sckwankovsky in Norris from Mrs. Benning in Hadley 3)H pounds of butter. By Messrs. Waltz and Monk ornamental trees and seedlings. Cordially thanking Norris, June 5, 1882. H. Uhltg. Received with thanks for the church building of the parish in Petersburg, Ill: From Fr. Otto -3.00. Fr. Blanken 2.00. Through Kassirer Bartling 12.76. Through Fr. Riede! in Bloomington from his parish 3.50. G. Egel sen. 10.00. By Fr. Piffel from his parish in Benson 6.00. By Fr. Löschen from sr. Congregation 6.00. By Fr. Traub in Peoria from his congregation. By Fr. Lochner's congregation at Springfield 22.27. By Fr. Sieving at Manito from his 2 congregations. 10.00. By Fr. Mennicke of his Missionary Society 5.00. By Fr. Gieseke of his congregation 10.00. By Fr. Gieseke of his church 10.00. By Fr. Kastens of his church 4.00. Congregation 4.00. By Fr. Bötticher of sr. Congregation 29.00. Lincoln, Ill, May 10, 1882. H. Meyer.

For poor Iowa students

Received until 1 June: From F. R. in St. Paul -1.00. Through Fr. v. Strohe from Mrs. E. Scherer 7.00. Through k. Stephan from Fr. Wolf 2.00, from Mrs. Mummelthei 1.00. From my parish 9.00. Through Fr. Grumm from his parish 6.25 (for Dörffler). By Fr. Händschke from his parish 4.00. By Fr. Zürrer, wedding collection at Heinr. Klünter 15.00. By Fr. Brömer from his parish 11.08. By Mr. Tiarks 10.00. By Fr. Grafelmann from his parish 8.70. (Sum.) Congregation 8.70. (Summa -75.03.) May the Lord be a rich reward to all dear givers and may He continue to open hearts and hands for this work of His. Waterloo, Iowa, June 8, 1882, G. Mezger, cashier.

For those burned down in Michigan:

By P. I. L. Hahn -75.24. By P. H. F. Jüngcl in Caledonia 7.25. Correction. In my last receipt read: -4.00 from P. I. L. Hahn instead of: by P. Hahn. W. Schwartz.

Received

for Stud. Speckhard by Fr. I. L. Hahn from Mr. Hertwig -1.00. Widow Kunisch .50, Fr. Gremel .25. for Stud. J. G. Keller 5.00 from Mr. Preflert in St. L. Günther.

Changed addresses:

Rev. Llexullaean, Oululum, Clinton Co, Iorva. No. 8. l'IrL^, Nonticsllo, Iorv", Treasurer of the Iowa- District of the Synod of Missouri, Ohio, &c. St.

The 'Lnthrnmmer' is published every month "wetmal for the annual cubsAd' tiontprei" of one dollar for the out-of-town signatures, which baden theiewa "orauSzu bezablen. Where the same is brought into the house by carriers, the subscribers have to pay 25 lent carrier's wages. Räch Germany, the 'Lutheran' will be sent by post, postage paid, for kl.25 sankt.

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No. 13.

### Pastor Johann Friedrich Bün-ger.

(Continued.)

As for the government of the church, it was of a truly evangelical character. His guiding star was the word of the Lord: "One is your Master, Christ," as well as the apostolic sayings: "Not that we are lords over your faith, but we are helpers of your joy; for you stand in faith. We preach not ourselves, but JESUS Christ, that he is the LORD; but we your servants for JESUS' sake. I do not say that I command anything. Not as ruling over the people, but become examples of the flock. Judge ye what I say. All is yours. You are the chosen generation, the royal priesthood, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light." Bün-ger, too, before he came to America, had once been in a false Romanizing theory of office; but after his eyes had been opened on this by God's grace, every pride of office and every priestly rule was abhorrent to him in the depths of his soul. He was therefore far from enforcing what he could not prove from God's word by means of an alleged authority of office, and from demanding obedience according to the fourth commandment in things neither commanded nor forbidden by God, that is, in so-called middle matters. But he by no means played the role of a puppet in the congregation. As little as he wanted to rule, so little did he want to be ruled. He did not allow himself to be made a servant of men and flattered no one. What he considered advisable, he advocated with all firmness; yes, sanguine temperament as he was, he sometimes did too much of a good thing in his zeal, but he was then easily appeased and, on receiving a reminder, was immediately ready to correct himself with all his heart. As little, therefore, as his occasional overzealousness caused offence to the "members of the congregation," for they knew that it came from a faithful heart; so little, as often as he retracted an utterance, did this weaken his reputation and the great confidence which he enjoyed both in his district congregation and in the congregation at large.

He administered the office of school inspector with great love. He was constantly striving to improve the school of the community in every respect. He often consulted with his teachers about this, drew up the lesson plan with them, and was immediately hurried there. Almost always he succeeded in mediating between preachers and congregations. While he was as serious as he was knowledgeable about organizing various school classes in such a way that one teacher always worked into the hands of the other. Thus, under his direction, the most marvellous successes were achieved by excellent teachers with whom he had an intimate Christian brotherly confidence in their synodal community. Even a coarse word could not be held against him by the congregations, a man in whose whole demeanor German prudery and Christian simplicity were expressed. Only spiritually proud people presented him. We will only give one example to show how excellently Bün-ger knew how to deal with all kinds of people with whom he came into contact on his presidential journeys and how to respond to their questions. When Bün-ger was in the circle of a farmer's family, a guest explained to him that he was indeed a Lutheran, but that he could not believe that even small children could believe as the Old Lutherans taught; nor could anyone prove this, since no one could remember having believed even as a small child. To this Bün-ger replied, "Nothing is easier to prove than this; and indeed you shall see this for yourself at once." With these words Bün-ger took the infant from the arms of the farmer's wife, who was standing by, and handed it over to the questioner, who, however, had scarcely taken the child in his arms when it became restless and cried piteously. "Now, dear friend," says Bün-ger, "give the child back to its mother." It is done, and behold! at once the child is quiet again. "Well, tell me, my dear sir, why it is that the child immediately became restless with you, but when it was returned to its mother's arms it immediately became calm again?" asks Bün-ger, and adds, "You see, my dear sir, it is because the child believes its mother, but not you. Will you now further deny that children can believe?" - From then on, the questioner is said to have firmly believed in the children's faith.

Just as Bün-ger was the founder of the local Young Men's and Young Women's Associations, he also cared for those in his district parish with great love, and he sought, as much as he could, to make these associations in our seductive metropolis excellently. Bün-ger knew how to deal with all kinds of people with whom he came into contact on his presidential journeys and how to respond to their questions. When Bün-ger was in the circle of a farmer's family, a guest explained to him that he was indeed a Lutheran, but that he could not believe that even small children could believe as the Old Lutherans taught; nor could anyone prove this, since no one could remember having believed even as a small child. To this Bün-ger replied, "Nothing is easier to prove than this; and indeed you shall see this for yourself at once." With these words Bün-ger took the infant from the arms of the farmer's wife, who was standing by, and handed it over to the questioner, who, however, had scarcely taken the child in his arms when it became restless and cried piteously. "Now, dear friend," says Bün-ger, "give the child back to its mother." It is done, and behold! at once the child is quiet again. "Well, tell me, my dear sir, why it is that the child immediately became restless with you, but when it was returned to its mother's arms it immediately became calm again?" asks Bün-ger, and adds, "You see, my dear sir, it is because the child believes its mother, but not you. Will you now further deny that children can believe?" - From then on, the questioner is said to have firmly believed in the children's faith.

In 1863 Bün-ger became president of the then largest district of the Missouri Synod 2c., the western, and remained so until the year 1874, in which year his ever increasing congregation lodged the most earnest protest with the Synod against his remaining in this time-consuming office. Our Bün-ger considered himself quite unfit for such an important, difficult and responsible office. As soon as he took it up, he set up a special "diary" in which he always noted down exactly in advance what he would have to do as President at certain times and recorded his presidential experiences. This diary begins as follows: "I. N. J. October 24, 1863, elected by compulsion as President of the Western District of the Lutheran Synod of Missouri 2c. at Fort Wayne." So, in fact, it was done. Resisting with all his might, he had really been "pressed" for the presidency. But the latter had been done justly.

Had Bün-ger already, before he became praeses, for the cause

Having lived and worked with all his soul in the so-called inner mission, he now used his presidency to carry out this mission all the more effectively. His presidential journeys were always missionary journeys at the same time, on which he sought out the settlements that lacked the preaching of the Word of God and the Lutherans who lived scattered to and fro, and when he had found such and had encouraged them to come together to form a congregation, he did not rest until he had provided the abandoned with the ministry of the Word. A great number of now flourishing churches owe their origin and supply to him. Guided by the insight that the enormous field of inner mission in our West and elsewhere could only be cultivated if our institutions were supplied with as many disciples as possible, he used every opportunity that presented itself to him, especially his travels, to win boys and young men for study. He seldom came home from a journey without having won over a group of them. However, he was not content with mere canvassing, but, if the recruited were too poor to be able to study at their own expense, he was tireless in persuading wealthy and liberal Christians, congregations and associations to support them, whereby, however, he himself was always the first among the supporters. As long as the "higher citizen school" had not yet been established here in St. Louis, in which the Latin language was also taught, Bün­ger himself taught a number of boys the elements of the Latin language, first for the purpose of testing their ability and ambition, and then preparing them for entry into the Gymnasium. - As for the inner, so of course our Bün­ger had a warmly beating heart for the outer, for the heathen mission. As long as our synod had an Indian mission, he promoted this work as much as he could. When it had to be abandoned for reasons not to be discussed here, surely no one mourned it more sincerely than our Bün­ger. He never gave up the idea that the work had to be resumed, if at all possible. When, toward the end of the sixties, he became acquainted with a missionary who had been a missionary in China for three years, but who, for certain reasons, had given it up again and was now farming in Missouri, Bün­ger, since the missionary proved to be a righteous Christian and faithful Lutheran, saw in this a divine hint to begin a mission, first of all among the heathen Chinese living in St. Louis, in God's name. In 1874 he brought this matter before the Synodal Conference, which, to his delight, also acted on this idea, appointed a committee for the operation of a Chinese mission in St. Louis, and our Bün­ger as its president. Although, however, he carried out this work with zeal, as he did everything he did in faith and love, and the missionary also found a promising reception among the local Chinese, the blessed death of the missionary put an end to his godly work. All the more eagerly Bün­ger took up the cause of the Negro mission, at the head of which he had also been placed and whose affairs he attended to with great loyalty as president of the respective commission until his death.

Even apart from the administration of his Synodal office, there has probably been no more lively member of our Synod than our Bün­ger was. He regarded all the purposes of the Synod as his own. Only physical impossibility could therefore be the cause in his case.

not to attend any synodal assembly or pastoral conference. He read the synodal periodicals with great interest and promoted their circulation as much as he could. Although he did not consider himself called to take part in the doctrinal struggles of the synod as a public combatant, he behaved nothing less than indifferent. Every new doctrinal struggle was an urgent invitation to him to undertake new doctrinal studies; and because he stood with the Synod on a foundation of faith, he always could not help but, after serious studies had been made on the subject which had just become controversial, always took the side of his Synod with full conviction, and then represented its doctrine against friend and foe, privately and publicly, with great firmness; which was the case, among other things, also in regard to the doctrine of the election of grace, which had now become controversial. From his diaries it can be clearly seen that Bün­ger, despite his enormous practical activity, still sought and found time to continue his theological studies. A still existing proof of this are the beautiful excerpts from various theological as well as devotional writings, which can be found in his diaries. (Also the study of the Latin language and the use of it he never completely gave up until his death. Schreiber this received almost regularly on his birthday or on other festive occasions a Latin congratulatory poem from him).

(Conclusion follows.)

The apostles James the Elder and James the Younger.

Two apostles of the Lord had the name James, Match. 10, 2. 3.

James the elder was the brother of the apostle John, a son of Zebedee. He belonged together with Peter and John to the most intimate disciples of the Lord, Match. 17, 1. 26, 37. Mark. 5, 37.

As his brother John lived the longest among the apostles, James completed his course first. He died as a martyr in Jerusalem already in the year 44, where he was especially commanded to lead the church, the mother church. Herod Agrippa, in order to make himself popular with the Jews, put his hands on some of the church and had James beheaded, Acts 12. 12 A strange incident is related by Clement of Alexandria: When the accuser of James saw that the same confessed his faith so steadfastly, he was moved, and confessed that he also was a Christian. So they were both led away. On the way he asked James for forgiveness, and the latter thought a little and said to him, "Peace be with you," and kissed him. And so they were both beheaded at the same time.

Apart from what we have been told, and apart from what the evangelists relate, we know nothing certain about St. James. The papists fable that he founded the famous place of pilgrimage San Jago de Compostella in Spain and that his body is buried in the cathedral there. Luther writes: "No more was said of St. James than that Herod had killed him with the sword; that is all, as Luke writes in the stories of the apostles. But how he came to Compostela in Hispania, where the great pilgrimage is, we have nothing certain. Some say that he is in France at Tholosa, but they are not sure of their own. Therefore let them lie as they lie, and do not run thither; for one

not knowing whether St. James, or a dead dog, or a dead horse, lieth there. And it serves them right who run away in this way. For because one neglects the good and righteous works which God gives, he falls and runs to St. James or to other pilgrimages, and before he gives or helps a poor man with ten guilders, he runs and consumes forty or a hundred guilders." (15, 419.)

James the younger was the son of Alphaeus or Cleophas. His mother was a sister of the mother of JEsu, Match. 27, 56. Mark. 6,3. 15,40. Joh. 19, 25. Therefore he was the cousin of the Lord, according to the Jewish way of speaking also called "brother", Gal. 1,19. After the death of James the Elder he took over the care of the church in Jerusalem and was considered next to Peter and John as a pillar of it, Gal. 2, 9. Because of his piety he received the name: "the righteous one." Hegesippus tells of him, among other things: "He was always found lying on his knees, and asking forgiveness for the people (in the temple); so that his knees, like the knees of a camel, were hardened with calluses, in that he continually bent them, and lay on them, worshipping God, and asking forgiveness for the people." His strict observance of the Jewish ceremonial law was also praised in him. For although these laws had reached their finality in Christ, yet the apostles, especially James, and other Jewish Christians, did not wish to use themselves until after the full liberty of the new covenant. They did not do this because they considered the observance of the Jewish ceremonial law necessary for salvation, for the apostles, especially James, clearly declared this at the apostolic council in Jerusalem; but they did it, as the church father Augustine beautifully says, "so that the synagogue (the Jewish church) might be buried with honor.

For a long time James was held in high esteem by some Jews. But when the hostile Jews of the apostle Paul had decided to destroy him and he was forcibly taken away from their revenge by the Roman centurion, Apost. 21, they, agitated by the cruel high priest Ananias, turned against James. They demanded that he deny Christ from the pinnacle of the temple; but the apostle did the opposite, and before the great multitude of the people who had come to the paschal feast, he bore strong testimony to Christ. Many joined in and sang: Hosanna to the Son of David. But the Pharisees and scribes were astonished and threw him down from the pinnacle of the temple. While he was still alive, they began to stone him. But he prayed, kneeling, "I pray thee, O Lord God the Father, forgive them, for they know not what they do." A tanner hurried over and killed him with a club.

\*H\*

Of the effectiveness of the other apostles we only have a few secure news. Andrew (Joh. 1, 40. 6, 8. 12, 22.) is said to have gone into northern Asia to the Scythians and other peoples, but then to Europe; Philip (Joh. 6, 5. 14, 8.) is said to have gone into Phrygia, Thomas (Joh. 11, 16. 14, 5. 20, 24. f.) into Parthia and India, Bartholomew (Nathanael, Joh. 1, 45. f. 21, 2.) in India, Matthew in Ethiopia and Africa, Judas (Joh. 14, 22.) in Syria, Arabia, Persia and Assyria, Simon in North Africa, Matthias, who was elected in the place of Judas Iscariot, also preached in Ethiopia. All of them are also said to have suffered martyrdom.

(Submitted.)

## Brief report on Iowa district negotiations.

On the basis of Mr. Mezger's excellent theses on the question: Summa (as Herr Direktor Krauß so wonderfully said in his "What should motivate us to establish and maintain Christian, school sermon): Instruct the children with all diligence in i.e. Lutheran, parochial schools among ourselves and to use arithmetic, but teach them also the heavenly arithmetic, that them faithfully for our children?" it was clearly and emphatically with all their' good works and virtues they cannot stand in the testified from God's Word, the Confessions, and especially from day of reckoning, but that there alone Christ's blood and Luther, what an important and God-pleasing work the righteousness are valid. Teach them to know all the mountains establishment and maintenance of Christian parochial schools of the earth, and lift up their eyes to the mountains from whence is. To such work we are to be moved 1) by the command of the cometh our help. Teach them to know all the cities of the world, Lord to all parents, to the congregations, to the called servants but above all, show them the eternal city, the heavenly of the church; 2) by love for our children, love for the church, Jerusalem, our eternal home. Impress upon their memory all and love for the fatherland. First, God commands parents to the principal rivers and streams, but show them above all things bring up their children in discipline and admonition to the Lord. the river of divine grace and mercy, revealed in Christ 2c. - Parents are by no means relieved of this duty by the parochial school, but are only strongly supported by a Christian school in the fulfillment of their parental duty. Most parents cannot give their children a complete Christian education without the help of the school. They lack time, skill, and experience, and in the case of the indifferent and unbelieving, they lack good will. Therefore, when a small group of Christians has formed a congregation and established the holy ministry among themselves, the next concern is to have a weekly Christian school for our children. But because the congregations in the beginning are usually small in number, poor in earthly goods, and weak in Christian knowledge, the pastor of the congregation will gladly take over the school, since the Lord has commanded his servants to feed not only his sheep, but also his lambs. And out of love for Jesus, for the congregation and for the children, the pastor will also teach the children diligently in subjects that do not actually belong to the office of the pastor, such as writing, arithmetic, geography and the like. But if the congregation has grown by God's grace, both inwardly and outwardly, it is its sacred duty to God, to its pastor, to itself, and to its children, to employ its own teacher, and not merely to employ him, but to employ him with joy, and to spare no sacrifice of earthly goods. We have, to Wednesday, June 7, with a heartfelt prayer of thanksgiving to be sure, our State schools everywhere, for the establishment and maintenance of which we must and do gladly pay taxes. God had graciously bestowed upon us during the 6 days of the But it would be quite a wrong conclusion to say: I have to pay meeting. for the state schools, so I want to benefit from them and send my children to them. We also contribute to the upkeep of the penitentiaries, but no one will say: Now I want to live for a while in the big house with the iron curtains. The state schools are indeed very necessary and useful, but a Christian is anxious to send his children to a Christian parochial school. For the government schools are religionless, the one thing that is needful, JEsus and his word - not a word must be said of it. The moral or moral teaching that is then practiced is therefore a purely heathen, unchristian teaching. The best and most glorious means of education, the Word of God, must not be used in it. The good seed that is scattered in the hearts of children in the homes of Christian parents, is destroyed by pagan education and

evil examples are usually even suffocated. Thus the children of nothing but that they were very instructive and edifying; but our dear Lutheran Church are often lost to heaven. And finally, when they had to break off, a number of deputies and many as far as the fatherland is concerned, it is certainly a thousand guests who had appeared from the neighboring congregations times better served by Christian farmers, Christian judges, were not at all satisfied that they could not and were not allowed Christian businessmen, etc., than by un-Christian ones. to hear more.

Damm, dear reader, buy the Synodal Report, which will soon be published, you will not regret it. It is precisely the teaching of the godly life of Christians that is so necessary and important for our time.

From the various business matters that were presented to the Synod, I want to emphasize only one point here. The Illinois District decided unanimously and with joy to accept the Progymnasium begun last year in Milwaukee as its institution and to continue to maintain it with God's help, but this on the condition that the Wisconsin and Minnesota Districts also join us in this enterprise, which is not subject to any doubt. The institution will now also have a quinta for the time being, but the establishment of a quarta for the third year is already included in the resolutions. For the time being, only a second professor is to be employed. Now, however, a separate building for the institution will be necessary, and this seemed to be the most questionable and difficult point. Our congregations are making a special effort to build the new building in St. Louis. But what is not possible when God guides and directs the hearts of His Christians! The necessity of building in Milwaukee at this time was so convincingly clear that even our dear deputies decided in a special meeting to vote for building and to work for it in their congregations. It was realized that renting buildings for classrooms is very expensive and that the money spent on them is basically almost wasted. In addition, it is neither possible nor advisable to accommodate a large number of students in private houses, since discipline and order among the students cannot be practiced and maintained as profitably as when they are together in one place under constant supervision. So the synod decided, trusting in the Lord:

The address of the present District Treasurer is:

Mr. H. Iiarlv8, NontiooIlo, ckon68 Oo., Iowa.

S.

(Submitted.)

## Report on the Synodical Convention of the Illinois District.

The Illinois District closed this year's meetings on Wednesday, June 7, with a heartfelt prayer of thanksgiving to God for the rich blessings and great refreshment that the faithful and maintenance of which we must and do gladly pay taxes. God had graciously bestowed upon us during the 6 days of the But it would be quite a wrong conclusion to say: I have to pay meeting.

The Synod members were especially pleased by the presence of our dear General Praeses, Pastor Schwan, whom God had restored to such an extent that he was not only able to take a lively part in the proceedings, but also to preach a powerful and delicious sermon at the opening service.

Although a large number of members were unfortunately absent this time (28 pastors, 40 teachers and 26 congregational deputies were missing), there was still a considerable number of people present; 141 pastors, 79 teachers and 76 deputies were present, a total of 296 people, among whom 7 congregations, 10 pastors and 18 teachers were newly admitted. The Illinois District now consists of 390 members.

As usual, the morning sessions, with one exception, were devoted to doctrinal discussions. The following two theses on sanctification in the strict sense or on regeneration were more high schools discussed at length:

Thesis 3. The nature of sanctification includes: 1. It is necessary, a. God's command, b. object of salvation, o. nature of faith; 2. it has its stages; 3. it remains imperfect in the world.

Thesis 4 Sanctification is indeed a work of God, especially of the Holy Spirit, but the born-again man cooperates, for his will is made free.

I want to tell you about the teaching negotiations more

1. to call a nicely situated tract of land 300 feet in front and 700 feet in depth for the sum of \$7,000.00 (and here it must not be forgotten that the dear congregations in Milwaukee have already covered over half of this sum by voluntary signatures up to the present time);

2. To erect a building which will comfortably accommodate about 60 students and a professorial family, and where possible not exceed the sum of \$10,000.00. Now do not be alarmed, ye dear churches of Illinois, when ye read this. You can indeed accomplish something by God's grace in your love for the kingdom of God; this has been clearly shown to us by the treasurer's report of the two Synodical years that have passed.

There is reported as income the handsome sum of \$42,441.09. Should you not be just as willing and cheerful for the work of the Lord in the future? For the harvest in the vineyard of the Lord is so great, and the labourers are so few. How many congregations have to send vocations to St. Louis or Springfield every year in vain. There is a lack of candidates for the preaching ministry. The high school at Fort Wayne alone cannot

educate and send to St. Louis for preparation for the sacred preaching office as many pupils as are needed. We must have more high schools

even if for the time being they are only secondary schools, and glorious testimonies were given that in the work of grace of Heiden. - Who have the Ohio people asked? Who among these must be located in the most diverse places of the United States, so that more boys will be won for the service of the church. For it is a fact that many gifted boys remain away from confession, and took their reason captive to the obedience of publicly suspended from our synodical fellowship? Has the their studies only because they and their parents are afraid of faith. Newly strengthened and with a joyful heart, the brothers record, perhaps, been requested concerning Hahn's case? - the great distance from their hometown; but if they have returned home on June 13.

institution nearby, then the obstacle is removed, and if only 3 or 4 years of study have been happily completed, then the desire neither depart from the Confession, nor be separated from the school in Fort Wayne. Therefore, go to work merrily and faithful God for this."

cheerfully. Soon collect some gifts for the building in Milwaukee. But don't forget the best: bring out your gifted boys and let them begin their studies in Milwaukee, this beautiful and healthy city. House" in St. Louis in a few weeks.

The advantage is on your side; the blessing which flows back to you is inexpressibly great. Or should not that be a great blessing, when a congregation knows where to get a righteous and pure teacher and preacher when it lacks? T. John Great.

K. Walz.  
(Submitted.)  
We think it unnecessary to say anything more about this. Every righteous man, whether he be a Christian or not, must call this act of the Ohio Synod of the Western District an ungodly one. - We are far from being grieved at losing said p. cock to Ohio; but rather console ourselves with the fact that this conduct of Ohio shows that that community asks nothing more of God's word, but is glad to increase the number of its members even by the most wicked characters. Logansport, Ind. J. H. Jox.

### Ohio Synod Western District.

(Submitted.)

#### The Concordia Synod.

On June 7, those pastors and delegates of the congregations who had been forced by conscience to withdraw from the Ohio Synod, because they wanted to remain in close faith and confessional fellowship with the confessional Lutheran Church of this country, gathered in the congregation of Pastor P. Brand in Pittsburgh, Pa. Oh, it was not an easy step to break away from a synod in which one had worked in blessing for years, towards a separate from brethren with whom one had hitherto carried on the work of the Lord hand in hand. But when the Word of God commands and conscience urges, even the most difficult step must be taken. The earnestness of those gathered showed that they had been through hard struggles and were well aware of the responsibility and justice of their cause.

The exceedingly clear and apt opening address of dear Pastor Brand resonated mightily in the hearts of the brethren. The congregation constituted itself into a synod by electing officers and adopting a constitution, which is to be called the "Concordia Synod". The pastors P. Brand, G. Bachmann, H. Henkel, C. Engelder, L. A. Detzer, I. Wilhelm, Fr. Wilhelm, F. W. Franke, C. Frank, W. L. Fischer, F. Kügele, E. Mahlberg, I. D. Warns, K. Walz, teacher I. Riebling and eight congregations belong to the synod. Elected as officers of the synod were: Past. Brand, Praeses; Past. Henkel, vice-president; Rev. Walz, secretary; Mr. H. Ruhe, treasurer. Elected as delegates to the Synodical Conference were Past. Brand and Mr. Stephan, of the congregation at Evansville, Ind. were chosen. The same are to present to the Hon. Conference a petition for recognition, rather admission, of the Concordia Synod. The "Lutheran" and "The Lutheran Witness" were declared to be organs of the Synod.

The theses on conversion presented to the Synod took up most of the time. The doctrinal discussions, which were held in a fraternal spirit, were extremely beneficial. It was evident that all were of the same mind, and that not even the smallest and most secret nook or cranny should be left to synergism.

#### To the ecclesiastical chronicle.

##### I. America.

**Our English Mission.** From our English mission field it should be reported in brief that our English missionary, Mr. Pastor A. Bäpler, has visited several American settlements in Perry and adjoining counties, preached there and found good reception. Everywhere he has preached there is great eagerness to hear him again. The clear, calm exposition of the doctrine of holy Scripture, according to the confession of our Lutheran Church - so fundamentally different from the way of preaching of the sect preachers - makes a tremendous impression on the people. In some places where it has become known among the Americans, many of whom are Lutheran by birth, that an English Lutheran missionary is employed in that part of the State - but which have not yet been visited - the people can scarcely wait the time until he has been visited there; as, for instance, in Perryville and vicinity, where is a hopeful field. Since in Perry County a standing preaching place has already been obtained, at which regular preaching takes place, and several more such are in prospect, it is desired to form a parish here, which would appoint its own preacher, who would then preach at the respective preaching places on alternate Sundays, and give the necessary school instruction during the week - in such a way that school would be held at each place for several months in succession during the year. Pastor Bäpler has also already visited the brethren from the English Conference in Wayne County. They are delighted that an English missionary has finally been employed by the Synod of Missouri to visit the scattered English brethren. They could not express enough their joy to the writer of these lines over the missionary's doctrinal, clear, thorough, simple, and appealing sermons. They cherish great hopes from this mission. On this occasion it may also be noted that two young men, members of the English Lutheran congregation in Wayne County, Mo. have been instructed for some years by Mr. Pastor Wagner, and now intend, God willing, to go to Springfield, Ills. next September, to prepare for the sacred preaching ministry at the seminary there. Returning from Wayne County, our missionary has made a long, arduous and costly journey.

started out. He has now set out to visit the brethren of the Among the English members these schools are even faithful pastor. May the Lord fill the dear man, who has served English Lutheran Conference in the West, and to visit the considered to be true models. Religious instruction is to be one of the most important congregations of the Ohio Synod and mission fields there. His journey is through central and given to the children in the little Sunday-school going. And what is now willing to sacrifice everything for the sake of the truth, southwestern Missouri, the eastern part of Kansas, and the about 203 'common' schools in the association of our synod? with the richest consolation of his Holy Spirit in his affliction and northern part of Arkansas. The routes through this large area They are quite an indictment for us. May we be surprised, then, give him the joy that those with whom he has stood so faithfully must be covered partly by rail, partly by wagon or on horseback, when Dr. Kurz's Church History (which is introduced in the are now also standing with him, namely, with the truth, which is and probably also on foot. The travel expenses are not little, as Philadelphia Seminary) speaks of the thin-skinned now in need. - The foregoing having already been written, we the dear readers can easily imagine. This is only preliminary Lutheranism of the Pennsylvania Synod? Should not this point found in a local secular newspaper a notice taken from the news, and a reminder that this young, hopeful mission needs of the Christian school be made No. 1 with us? From Columbus "Western Messenger," which shows how continued, strong support if it is to endure and its hopes are to conference to conference and from synod to synod, should not scandalously the heads of Ohio behaved on this occasion. It is be realized. May the faithful God accompany the missionary on Christian youth education be considered over and over again? reported, "A vexatious quarrel, which, it seems, had long been his arduous path with His blessing, open many doors for him, Some pastors have had the courage to abolish the 'community' smoldering under the ashes, has broken out among the and give him one victory after another through His Word. schools. But their number is very small. Yet recognition is due congregation of the Lutheran Church, corner of Third and C. J. to these brethren and their names should be mentioned in the Fulton streets. On Sunday, eight days ago, the preacher of the

**The honorable Wisconsin and Minnesota Synods** held a conventions so that others may be encouraged to follow. In this congregation, Rev. Herbst, made a declaration from the pulpit joint meeting in La Crosse on June 9 and the following days. field we need men who speak a powerful word at the right time. that he could no longer be a member of the Ohio Synod, as he Since several congregations requested that the Synod take a These give the Lord. Martin." Deplorable as the conditions did not agree with it concerning the 'election of grace.' Now, stand on the doctrine of election by grace, this doctrine was hereby described are, it is highly gratifying that there are men however, as we hear, the constitution of the church requires presented in detail by Prof. Hönecke, whereupon, as the in the "Pennsylvanian" Synod who so frankly reprove the that the preacher be a member of the Ohio Synod. Thereupon, "Germania" writes, both Synods, with a large majority, made existing harm, and that a paper appearing in the Synod opens congregation members F. R. Guhke, Hartmann, and others, the confession on election by grace their own on Saturday its columns to such reproof. God grant that this voice may be executed an order of restraint from Judge Bingham, restraining afternoon "after Prof. Hönecke's discussion in the Saturday heard! W. the Rev. Herbst from preaching in the church on Sunday. This

morning session. Since, as is well known, Prof. Hönecke most [Walther] order was delivered to the Rev. Herbst about 8 o'clock Saturday resolutely adheres to the "Scriptural" doctrine of the election by **"Herald and Magazine," June 10.** After this paper has evening by the sheriff. Pastor Herbst consulted Ex-Mayor grace as set forth in our confession, this result is of great reported to its readers how many pastors, according to our Heitmann for legal advice, and two Trustees late in the evening importance and God is to be warmly praised and glorified for it. report, have passed from Ohio to Missouri and vice versa (see: had the gate of the iron stockade fastened by a chain, the front May those who are now leading the Ohio Synod learn from this "Lutherans" p. 29 of the present volume), it hereupon makes door to the church itself locked, and the side door to the ground result that it will be difficult to fulfil their hope of gradually selling the remark: "How Missouri can come to fall upon the argument floor locked by a padlock. On Sunday morning, churchgoers their synergistic Pelagian doctrine of election by grace to all of numbers, which has otherwise scoffed at such incursions, is found the building locked. Several members of the other Lutheran Synods as the true Lutheran doctrine. The not intelligible to us." Harmless as this remark appears, it is congregation knew how to help themselves. They broke the members of other Synods are not all so ignorant as to be malicious and untrue. In the first place, it is a knowing falsehood lock of the side door with a few axe strokes and thus gained an persuaded by empty talkers and scribes that synergism is to assert in it that Missouri "fell for the argument of numbers," entrance through the schoolroom located under the church. Lutheranism, nor such bad frivolous Christians as to find since the writer knows quite well that it does not occur to The church filled rapidly. Professor Loy made a statement and Professor Stellhorn preached the morning sermon. Outside a comfort in an election of grace based, as the heads of the Ohio Missouri in a dream to take from it an "argument" for the truth large crowd awaited the things to come. All went very quietly, Synod teach, on the "conduct" or "behavior" of men. W. of his doctrine, that perhaps a few more persons fell to however, and at the first sound of the solemn ringing of the bells [Walther] Missouri, than to Ohio. On the other hand, it is an untruth for the crowd dispersed. The rumor that Pastor Herbst would

**The Lutheran Synod of Pennsylvania and the parochial schools.** In the "Pilgrim" of June 17, a member of the same, the "Lutheran" has only named those who have passed from preach from the steps of the stairs did not come true." - May under the heading "What No. 1 should be with us." writes the Missouri to Ohio, and given the approximate number of those from this also the dear congregations see this, how dangerous following: "Luther says: 'Let those who can help have help, and who have stood up within the Ohio Synod against the it is when they include in their constitution the provision that the let them have mercy on the poor youth.' He also tells the abominable heresies of the same, at the urgent request he congregation wishes to remain with a certain synod. Bad synods, which do not dare to keep the congregations with them princes, the councillors, and the citizens that they should received (and that because Ohio had done thickly with its by good doctrine, generally seek to bind them to themselves by provide for Christian schools. - We agree with this, as can be conquests in its organ). By the way, we are already legal means. Some congregations put up with this only read in Article VII of the Lutheran congregational order accustomed to the "Herald and Magazine," instead of waging because they are convinced of the correctness of the doctrine (adopted by the General Council): 'As the care of the young is an honest war against Missouri, bushwhacking, and now and because they are afraid that false prophets one of the most important duties of the congregation, provision then shooting poisonous arrows against Missouri from an might seize their church property. Alone, we are not to rely on should be made for the Christian education of the children of ambush. Finally, however, it is downright ridiculous to want to any man, and therefore we are not to be bound by any synod. the church, not only in the home, but also in good Christian bring us Missourians under the suspicion as if we were only The present Columbian scandal is a loud warning cry: "Do not schools, and church members should avoid all schools which striving to be our own right, after we have done everything in become servants of men" are under Roman Catholic, irreligious, or infidel influence and our power, as long as we exist, to keep those who are not of want to know nothing at all about religion, and join wherever our faith and spirit away from us. W. [Walther]

possible in the establishment of parochial schools.' But **Columbus, Ohio.** The following is what we have just read in the "Lutheran Witness" of June 21: "Rev. R. Herbst has **Iceland.** A synodal court in Iceland has removed a pastor unfortunately we have only a few German congregations which in the "Lutheran Witness" of June 21: "Rev. R. Herbst has from office for drunkenness. The wretched drunkard in a have a Christian congregational school. And even there a large resigned from the Ohio Synod. He did so because he stands in the priest's robe had gone so far that he had insisted on proportion of the parishioners do not send their children to the the great struggle for the truth so clearly set forth in the administering Holy Communion in a completely intoxicated parish school. In the English congregations there is no Christian Confession on the part of Missouri. How many members of his state, so that the congregation had to leave the church. In spite school at all. Only in Lancaster has Dr. Greenwald made a congregation will follow his good example we cannot yet state. of this, 35 members of the congregation petitioned the Supreme Court in Copenhagen (for Iceland is under Danish beginning. For our congregations the non-religious Public He is determined to continue his work in Columbus, even if the rule) to let them keep this pastor, since they were quite satisfied acquainted with Mr. Pastor Herbst, as an exceedingly with him and he had promised to improve. The Supreme conscientious man of deep Christian experience, and as a preacher as gifted as

## II. foreign countries.

However, the court confirmed the sentence of dismissal. Unfortunately, it is not uncommon for dead congregations to overlook the vice of drunkenness in their preacher. Then the leaders of the blind, together with those who lead them, stagger into the pit, that is, into hell; for God's Word clearly says: "Be not deceived; neither fornicators, ... nor drunkards... shall inherit the kingdom of God." 1 Cor. 6:9, 10. W. [Walther].

**France.** The French Chamber of Deputies has recently decided to abolish the religious oath, because of the spread of atheism in France. The formula now established is, when it is a question of something done, "I affirm on my honor," when it is a question of something future, "I promise on my honor." - That those should not be compelled to call God to witness who believe in no God is, no doubt, quite right; but that, because of this dregs of human society, the oath should be entirely abolished, that is appalling. When, of course, as happens here in America, the taking of an oath is demanded for every trifling matter, and is done so frivolously that the impression is created in the swearers that the oath is only an empty formality, then it is very questionable whether such swearing is preferable to the complete abolition of the oath. W. [Walther]

**Polynesia.** The chief of Apamama, one of the so-called Equator Islands, has recently converted to Christianity and dismissed all but one of his 30 wives, with whom he had himself married by a native missionary. On Butaritari, too, the natives have been won over to Christianity; they have pulled down their old dance halls and are now engaged in building several churches.

**Conversion by royal command.** In the "Pilgrim from Saxony" of May 28 we read the following: King John is the first ruler in many hundreds of years who has succeeded in uniting the fragmented countries and tribes of Abyssinia under one scepter. A German missionary in Shoa, belonging to the Basel Mission, reports that the King recently issued a decree ordering all his Muhamedan subjects to "convert" to the Christian faith! "Either you convert, or emigrate!" decreed the sovereign, and indeed all without exception preferred the former, and became a kind of Christians. The king further declared that from now on he would tolerate neither Catholic nor Protestant missionaries in Ethiopia; his subjects were already Christians by his command and had no further need of missionaries.

Agreeing with false teachers is by no means a laudable thing.

When the famous Lutheran doctor Matthäus Ratzeberger, Luther's sincere friend, was accused of being an enemy of unity because he did not want to keep company with the apostate theologians at Wittenberg, he replied: "If I am not one in doctrine and faith with all men, I am not to blame; neither will God count it sin against me. For I ought not to have diversities of mind with all manner of men in the world, but to have one mind with the church of Christ, as the third article teacheth me in the faith. I have not kept it with any of the errors, nor do I keep it today with any of them, which arose next to and after the Augsburg Confession, which was handed over to the emperor and the whole German empire by the Protestant electors and princes in 1530"

Justus Jonas,

The first superintendent in Halle, Luther's loyal friend and assistant, received a Spanish captain in his quarters during the Schmalkaldic War, which was led by Emperor Charles V to suppress Lutheranism. The latter was hired by the Papists to kill him secretly. Jonas received him kindly and treated him lovingly. Touched by this, the captain said after some time: "Doctor, I cannot conceal from you that I have orders to kill you; but I see that you are such an honest pious man that I cannot possibly do you any harm. But hide yourself, lest another should kill you as you go." Jonas had to flee from the fury of the papists.

A request.

By God's miraculous providence, in 1874, a Missourian congregation was successfully planted in Toledo, Ohio, where the name "Missourian Synod" was, and still is, so detested. And the faithful God has visibly helped her above all entreaty and supplication. It has gone from 15 voting members to 74, the school numbers over 100 children, and the little church (24 X 40), which also serves as a schoolhouse, is much too small. There would be enough room for the congregation alone, but many other people have grown fond of it, so that, so to speak, every inch of it is occupied during the public services, namely, apart from the two sides, not only the aisle, but on feast days even the vestibule, the **pulpit stairs** and the **sacristy** standing in the little church, yes, many have to listen outside at the windows, or go home again, because no place can be assigned to them. And this has been the case for five years. The reason why we did not enlarge our church long ago was first of all because we were burdened with heavy debts. When we had barely paid for half of our property, we built a parish apartment, and then it was urgently necessary to hire a school teacher, whom we have been paying out of our own money for several years (in the first year we received support from the Middle District of our Synod). But another reason why our church was not enlarged was because in a few months there would have been the same overcrowding, which would have made preaching far more difficult, as the church is only 12 feet high. In addition, an addition would have made it almost unusable for holding school. The building of a new church is therefore, as every one will admit, an **absolute necessity**. And we have already decided, since our debts will soon be paid, in God's name, to begin the same. But we will not be able to complete it if the faithful God does not awaken many willing hearts in our dear sister congregations far and wide to help us with a small gift. But how? some will think, there is such a great people flocking to the preaching, and this is not even able to build a church for itself? So it is, alas! For first of all, as far as the members of the congregation are concerned, almost all of them belong to the working class. And the others, the so-called guests of the congregation (there are more than 100 families), are, with few exceptions, new immigrants, among whom there are many, as was shown when collecting for the new church, who can hardly contribute a dollar. Our church is located - is that good or bad luck? - in an entirely German, still fairly new settlement, where fresh immigrants settle almost daily. And whoever has the opportunity to see this area must immediately recognize its poverty. We want to build a simple but spacious frame church. But building material is very expensive just now. In addition, the old church, which has been almost completely ruined by years of schooling, will have to be moved to the other corner of our property and then thoroughly repaired in order to put it back into a usable condition for the school. Our total expenses will therefore, as has been accurately calculated, amount to nearly 6000 dollars. But we are really not able to spend more than 2000 dollars until the completion of the building, about the month of October.

...to raise the money to pay for it. And our poor circumstances absolutely forbid us to run up a debt of several thousand dollars. Such a large debt would also be a great hindrance to the further growth of the community. We therefore address to you, beloved brethren in the Lord, the heartfelt and imploring request: Help us, for God's sake, help us! We wanted to present our request to the Synod of Delegates held last year, but the deputies and pastor, as well as our honorable district president, lost the joy to do so after the building of the new theological seminary had been decided. Since then, however, the stream of immigrants and churchgoers has again swelled considerably; since people are flocking to our unsightly, narrow and low church, where almost one person has to sit on top of the other, while other large and beautiful so-called Lutheran churches are also within their reach, and in some cases even more easily: This is certainly a sign from God that we must not wait any longer with our new building; a proof that by God's great grace, among the many sects and false Lutherans here, the Missouri congregation will grow, flourish and become stronger and stronger; a proof that the gifts of love from our congregations will, by all human standards, bring great blessings. Where is help more needed than here? Here, as in many other places, there is no need to seek out people, to invite and coerce them. No! The word that gives life and blessedness has already driven them together and kept them together for years. But there is no room, and they do not have the means to create room. In conclusion, therefore, let us call attention to the following passage in the fifteenth Synodal Law of our General Synod, page 62: "Our principle is: each congregation shall take care of itself. A congregation in need of a church and school may build one. From the principle of not supporting a congregation for its church building and the like, we yield only when a congregation must build a church not merely for itself, but also for a large people." So that we may command the Lord, the faithful God, who is our cause. He will reward us abundantly in time and eternity for all the good our fellow believers do for us. Amen. On behalf of Trinity Lutheran Church in Toledo, Ohio, H. W. Querl, Pastor. \* \* \* Postscript. I take the liberty of adding a few words to this request. First, I testify that the case in Toledo is exactly as described. I have convinced myself on the spot of the reality of what has been said. There is no exaggeration here; on the contrary, the distress is not even made as great as it actually is. In my opinion, the harm done to health by such overcrowding in such a narrow and low church should not be disregarded. By the grace of God, I am not one of those who are badly affected by any irregularity; but in the service at Toledo, in spite of the fact that it was held in the evening of a day that was not warm, my head became very confused and my heart was oppressed. How might the poor people, and especially the pastor, feel in the summer heat? And what will be the result of it in the end? On the other hand, I testify that one does not intend to construct a grandiose building (as the summa also shows), no, one wants nothing other than a church that offers the necessary space and yet also corresponds to its purpose, that is: spacious, simple and ecclesiastical. Since this is the case, I also sincerely ask all our dear Synod members to help that this need be removed and that the blessing which the Lord has bestowed on us in this city not be spilled. We pray daily, "Thy kingdom come." Here the Lord has begun to answer our petition abundantly. If, on the other hand, we were to be indifferent and think, "What is Toledo to me?" we would be hindering the kingdom of God as much as is in us. Could we be serious about our second request? - It is true: begging at church buildings has become fashionable in our time. Unfortunately! it is also missing in our



There are not enough circles of people who think that if one wants to build a church, it is quite all right to ask help from other congregations. And because the love of the brethren has been abused in this way more than once, it is of course necessary to look carefully at the matter that approaches one. But when we have convinced ourselves that this is no ordinary begging, that here is the greatest need, that here is simply the choice between enduring or building the kingdom of Christ, then we should confidently take hold and help as best we can. To do this should not be a burden, but a joy. And why a joy? Because we are thereby made worthy to help build the kingdom of God! In this last afflicted time, the good Lord once more lets his sun of grace shine in full splendor. We are among the fortunate ones who, according to the good pleasure of His divine will, may sit under these heavenly rays. Yes, not only do we sit under this blessed radiance of light, but the Lord has blessed us so abundantly that he also wants to let his sun of grace continue to shine through us; we are to be the transmitters of his divine blessing. What a grace! And we wanted to be cold? We cannot possibly do that.

In addition to this, the Lord also gives us the promise: "Truly I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me. Matth. 25. So we are building a house for the Lord JEsu in Toledo! Who would shirk this honor, and not also help? -

Now to the faithful God be also this matter of his kingdom commanded. Because it is a matter of the glorification of his great name and the salvation of many immortal souls, he will do everything well. Yes, he will bring all things to pass gloriously. This is certainly true! Amen.  
J. H. Jox, d. Z. Visitor of the Northwest part of the Middle District of the Missourï Synod.

I too know the circumstances and support the request. H. C. Schwan.

Death notice.

Again we have to mourn the loss of a faithful worker in the vineyard of the Lord. On June 18, after a brief indisposition, John Jacob Rauschert, pastor of Dalton, Cook Co., Ill, passed away. He was 54 years old, and served his Lord faithfully in church and school for over 30 years.  
Chicago, Ill, June 20, 1882. h. wonder.

Ordination and Introductions.

On June 11, 1882, being the first Sunday after Trinity, Candidate H. Speckhard of the Seminary at St. Louis, having accepted the call made to him by the Lutheran congregation at Hillsdale, Michigan, with the request to be allowed to assist for a few months in the Immanuel congregation of L. H. Partenfelder at Bay City, Mich, during his absence, was ordained by the undersigned in the midst of the latter congregation, assisted by P. F. Sievers, Jr. by order of the Reverend President of the Michigan District.

Address: Rev. H. Specklrmü, e. o. kvv. U. kurtkukolder, Lnz' 6lt^, Nick.  
On behalf of the Pres. Western District, June 12, L. C. F. W. Scholz was inducted by the undersigned, assisted by Messrs. LL. Bro. Rohlfing and H. C. Rohlfing, were inducted at Norborne, Mo. F. G. Walther.  
Address: kvv. O. L. IV. 8ekolr, Aorborne, Onrroll Oo., Llo.

By order of Mr. President of the Western District, on the first Sunday after Trin. L. H. C. Rohlfing inducted by the undersigned, assisted by Mr. L. C. F. W. Scholz, at Car- rollton, Mo- Bro. Rohlfing.  
Address: R "v. U. 6. Loliltltns, Lox 13, Oarrollton, OurroU Oo., 5lo.

On behalf of Hockw. Praeses Crämer, on the 2nd Sunday after Trin. Mr. L. T h. Bräuer was introduced to his congregations in Denison and Charter Oak Township.  
Address: Lov. 1k. Lraouer, C. A. Bretscher. Lox 1415, Onvisoll, lonn.

Candidate Election - Ad.

Notice is hereby given to the municipalities of the Illinois, Wisconsin and Minnesota Districts that the following candidates have been nominated by the Electoral College of Concordia High School, Milwaukee, for the office of second high school teacher:  
1. Professor Theodor Brohm in Addison;  
2. Mr. Pastor E. Hamann in Indian";  
3. Professor G. Kröning in Springfield.  
Should any congregation of the above-mentioned Synodal Districts be able to raise a protest against one of the nominated candidates - on the grounds of proven erroneous doctrine, or of proven annoying life - such a protest would have to be sent to the undersigned before July 18. Milwaukee, June 23, 1882, Ch. H. Loeber, d. Z. Chairman of the Electoral College.

Serious emergency.

The undersigned committee takes the liberty of pointing out a need of which many of our brethren have probably been little aware, but which they will certainly remove at once by their vigorous aid. A not inconsiderable number of sick pastors and teachers are suffering oppressive want. Six severely afflicted ministers and their families need our support, and some of them are almost exclusively dependent on it. We fear that others, out of too much modesty and self-denial, conceal their need from us. It is true that the helping brotherly love has so far provided us with about 900 dollars annually; but of course this sum is hardly half enough. Our treasury at the beginning of this year possessed 250 dollars, and now it is entirely exhausted. We should not only give our sick brethren scanty bread, we should protect them from all want, we should also put into their hands the means that, so far as God gives grace, they may regain by doctor and medicine their precious health which they have lost, so that at the same time their gifts to the church may be preserved. It is hard to be sick and naughty, doubly hard for a worker in the vineyard of the Lord, but even harder to have to suffer external hardship with his own. Blessed are we who, by God's grace, are able to preside over our holy profession with all our strength in the gruelling work of the ministry and the offensive climate of this country. What we do not need for our own sickness, let us give to our sick brethren! It is difficult for congregations whose pastors or schoolteachers have become incapacitated by age or illness to watch them suffer and live in want, while they, pressed by their own lack, can do little to relieve this need. Certainly, therefore, other congregations, which are pastured by physically fit shepherds in church and school, will help to alleviate the grief of their poor sister congregations. But to him who says, "And whosoever shall give one of these little ones a cup of cold water to drink in the name of a disciple, verily I say unto you, it shall not be unrewarded him" (Matt. 10:42), the physician of the physically as well as the spiritually sick, let this cause of his church also be commanded.

The Committee for the Relief of Aged and Sick Pastors and School Teachers:  
E. F. W. Meier, General Treasurer.  
E. Lenk, k.

Conference - Ads.

The Buffalo District Conference will meet at St. John'sburg, July 18 and 19. On the 17th in the evening at 7 o'clock the pastors will be expected at Sawyers Creek.  
The Quincy Pastoral and Teaching Conference will meet, s. G. w., July 11-13, at Canton, Mo.

The Northwest Lutheran Teachers' Conference will hold, s. G. w., its meetings July 18-20, at the church of Mr. L. H. F. Sprengler, Milwaukee, Wis. E. Homann. \* \* \*  
Goodrich's steamers will carry conference members from Chicago to Milwaukee and back for -3.00. The ships will make 2 trips daily between named places. A corresponding discount will be allowed by the Society from other places on the return trip. Timely registration is requested bet 6th lteuder, 317 8td 8tr, LHUVuuLee, 1V!s.

Proceeds to the Illinois district treasury:-

For new construction in St. Louis: By L. Erdmann at Red Bud from Bro. Hitzemann and Karl Eggerking -5.00 each, teacher Karl Stedingk 10.00. From L. Wolbrcht's congregation in Okawville, 3rd Flg, 75.00. P. Hartmann's parish in Woodworth 110.00. P. Burfeind's parish in Rich 45.00, teacher W. Klünder 5.00. L. Schmidt's parish in Schaumburg: by W. Sporleder 100.00, by Joh. Fasse 52.00. By L. Dorn in Pleasant

Ridge by H. Witte 3.00, C. Witte, Bro. Wille and R. Gerling each 10.00. L. Achenbach's Gem. in Venedy 81.00. By L. Schroeder in South Litchfield by Bro. Niemann 50.00, Widow Wetthaus 30.00, A. Heien, W. Dieckmann, Widow Niemann each 10.00, Wm. Niemann, B. Schneidewind, Wm. Schür, C. Robbe 5.00 each, I. Schäfer and Bro. Montke 3.00 each, H. Stelter and Bro. Drewel 2.00 each, Aug. Rogosch, Wm. Klekamp, F. Bir- kenkamp, H. Tiemann each 1.00. By L. Succop in Chicago from Chr. Künn and Joh. Wesemann each 10.00, Karl Eggerstedt 5.00. By L. Buszin in Meredosia: from Heinr. Meyer, Ch. Löwekamp and L. Buszin 5.00 each, Fr. Bös 3.00, Heinr. Büscher 2.00. By L. Mertner in New Berlin by M. Ade, H. Kloppe and N. N. 5.00 each, L. Bachmann 4.00, L. Bachmann .50. By P. Holls at Millstadt 35.00. By the churches of the Lk.: Norden at Hinckley 29.60, Carstens at Burton 32.50, Bergen at Prairie Town 39.00, Mennicke at Rock Island 65.00, Flaxbeard at Dorsey 57.00, Brewer in Brecher 15.00, Döderlein in Homewood 72.00, Winter in Hampton 10.00 and on "High Prairie" 5.00. By L. Große in Hartem by Bro. Bindemann 10.00. (Summa -1099.60.)  
For the synod treasury: Pentecost collections from the congregations of LL: Grüber in Bethlehem 5.60 (part), Schmidt in Scaumburg 25.25, Schröder in South tzitchfield 10.00, Detzer in Niles Centre 9.65, Schieferdecker in New Gehlenbeck 9.25, Frese in Champaign 4.70, Ramelow at Elk Grove 11.70, Nuoffer at Eagle Lake 10.40, Döderlein at Homewood 13.85. Of the gem. of LL.: Katthain at Hoyleton 5.00, Muller at Echester 7.00, Erdmann at Horse Prairie near Red Bud 25.00, Wolbrecht at Okawville 12.20VOsterkoll.) and 10.80 (Pfingstkoll.), Burfeind at Rich 7.00, Wagner at Chicago 36.00, Riedel at Bloomington 16.60, Hahn at Staunton 9.10, Buszin at Meredosia 8.22, Löschen at Geneseo 8.00, Frederking at Dwight 7.25, Roeder at Arlington Heights 20.28, Jung at Mascoutah 7.45, Hansen at Worden 4.15, Trautmann at Lyonsville 6.00, Brauer at Crete 11.00, Baumgart at Darmstadt 6.00, Flachsbart at Dorsey (Communion Coll.) 11.15, Rauschert at Dalton 13.00. By Bro. Witte at Pekin, Pentecost Coll. 21.00, by Mrs. E. 1.00. Pentecost coll. by P. Müller's congregation in Bremen 4.00. L. Meyer's congregation in Osnabrück "for the kingdom of God" 3.00. Contributions by the LL.: H. Schmidt, E. Röder, G. G. W. Brüggemann, W. Bartling and I. Nuoffer 2.00 each; from the teachers: H. G. L. Paul, I. P. Johnson and A. Albers 2.00 each, I. Brakmann 8.00, ". Rose 4.00. (P. -388.60.)  
For inner mission: L. Erdmann's congregation in Horse Prairie near Red Bud 45.00. From the collection bag of P. Schmidt's congregation in Schaumburg 10.00. Pentecost coll. from L. Succop's congregation in Chicago 54.55. Through L. Holls in Millstadt from sr. Kreuzgem. 3.60. L. Heinemann's congregation in Okawville 7.52. By L. Döderlein in Homewood from Dietr. Niethfeld 2.00, Heinr. Rathe 3.00. (P. -125.67.)  
For inner mission in the West: Through L. Hansen in Worden from P. 2.00.  
For the English mission: F. A. Besser in Champaign 1.00.  
For Heathen Mission: Fr. Erdmann's Gem. in Horse Prairie at Red Bud 40.00.  
For the Negro Church in New Orleans: part of the Pentecost collection from L. Hartmann's congregation in Woodworth 10.00. By L. Burfeind in Rich, wedding collection at F. Dettmerring, 28.00. H. Pentecost in Schaumburg 1.00. By P. Schröder in South Litchfield from N. N. 10.00 and N. N. 2.00: Durck L. Witte in Pekin: from the mission treasury 19.00, by Miss B. and Mr. L. 1.00 each. Pentecost coll. by L. Kniefs Gem. in Golden 11.85. Infant baptism coll. by P. Heumann in Fountain Bluffs 2.45. By k. Frederking at Dwight by L. Hahn 2.50, A. Burk 2.00, P. F. .50. Durck L. Drogemueller at Arenzville by s. pupils 2.50, N. N. and R. N. each .50. By L. Hansen at Worden by his pupils 4.40, E. 1.00, P. 2.00. School children at New Gehlenbeck: by 12 yr. old. Lüker 1.00, Bro. Lüker and Wm. Sievers each .25, Heinr. Lüker, Lina Wolf and Sophie Steinmann each .10, E. and L. Fieke .15. L. Hartmann at Woodworth 1.00. H. C. Zutrmeister at Chicago 2.00. F. Militzer at Arlington Heights 1.00. (P. -107.65.)  
For the Negro School in New Orleans: By Fr. Bötti- cher in Mount Pulaski by I. Baumann 1.00, H. Henn 2.00 and collection 3.75. (S. -6.75.)  
For Negro Mission: Through Teacher Jung in Collinsville by Dr. Brendemühl.1.00. Through L. Döderlein inHomewood by H. Bensemann 2.00. Through L. Wagner in Chicago by Mrs. A. Beduhn 1.00. (S. -4.00.)  
For emigrant mission in Baltimore: L. Beck's Jacksonville congregation 3.00.  
For emigrant mission in New York: L. Beck's parish in Jacksonville 3.35. Pentecost coll. of L. Goesswein's parish in Altamont 4.40. (p. -.7.75)  
For Emigr. mission: P. Erdmann's Gem. at Horse Prairie near Red Bud 10.00. By L. Hansen at Worden by P. 1.00. (S. -11.00.)  
For poor students in St. Louis: By L. Mertner in New Berlin by F. Kamholz 2.00.  
To the household in St. Louis: By L. Heinemann in Okawville from Rcnnegarbe, Sr. .50. Communion coll. from L. Döderlein's congreg. in Homewood 7.11. (p. -7.61.)  
For" Stud. Bend in in Springfield: By P. Engelbrecht in Chicago from the Young Friars' Association 10.00, from the Young Men's Association 5.00. (S. -15.00.)  
To the household at Springfield: F. A. Beisser at Cham- paign 1.00. Coll. at Ernst Leeseberg's wedding at Addison 20.25. By L. Heinemann at Okawville by Rennegarbe, Sr. .50. L. Kollmorgen's congreg. at Rashville 3.55. Communion coll. by L. Döderlein's congreg. at Homewood 7.^9. (Summa -32.99.)  
For poor students in Fort Wayne: By L. Müller in Bremen from the Women's Association for the Drögemüller brothers .60. By L. Hölter in Chicago from the Young Fr. Association for E. Tappenbeck 10.00, for E. Arndt 5.00. By L. Wunder there from the Young Fr. Association for I. H. Meyer 6.00, C. Köbel 6.00. (p. -27.60.)  
To the household in Addison, L. Bergen's Grm. in Prairie Town 9.45. For poor students in Addison: By TeacherAlbers at

Saale Lake by Sophie Ohlendorf for M. Kirsch .50. by k. Willner in Qutncy, ges. at wedding at O. Linz for Martin Groß, 5.00. (p. -5.50.)

For the widow/s fund: part of the coll. at Ernst Bartlina's wedding in Rich 13.50. Contributions from the kk.: H. Schmidt and P. Graf 5.00 each, H. C. Witte, Th. Gotsch, I. A. F. W. Müller, E. A. Brauer, C. A. Mennicke 4.00 each; from the teachers: Ph. Müller, John Brase, A. Albers 4.00 each, I. L. Backhaus 3.00. (P. -58.50.)

For the deaf and dumb: Fr. Müller's congregation in Ehester 21.25. Fr. Erdmann's congregation in Horse Prairie near Red Bud 11.25. Fr. Zahn's congregation in Nokomis 25.00. Fr. Steffen's congregation in Genoa 5.55. From the collection bag of Fr. Schmidt's congregation in Schaumburg 10.00, of Heinr. Pfingsten there 1.00. I". Achenbach in Venedy 1.00, L. Biermann das. 3.00. Coll. on the 2nd day of Pentecost from P. Schröder's congreg. in South Litchfield 20.00. k. Luecke's Gem. in Bethalto 10.00. by P. Drögemueller in Arenzville from N. N. 3.00. by P. Hansen in Worden from P. 1.00. by P. Holls in Millstadt for tracts 12.90. by P. Schieferdecker in Neu-Geblenbeck for tracts sold 5.10, from the Gem. 11.00. P. Larsten's Gem. in Burton 2.85. coll. at John Graves wedding in Crete 12.10. By Fr. B. Mießler in Carlinville from school children 6.15. Fr. Flachsbart's Gem. in Dorsey 2.45. By Fr. I. Bötticher in Mount Pulaski for tracts 7.75. By Fr. Meyer in Osnabruck .85. k. Sippels Gem. in La Rose 7.50. By Stud. Rummsch by Mrs. I. Heinz in Argenta 2.00. By 1'. Bartling in Chicago by W. Giese and A. Stridde .50 each. (S. -183.70.)

To the orphanage near St. Louis: collection at Jul. Nce- mann's baptism of a child in South Litchfield 3.00. By Fr. Drögemüller in Arenzville from N. N. 1.00. By Fr. Bötticher m Mount Pulaski, s. at Schoenauer's wedding, 5.55. (Summa -9.55.)

For the Progymnasium in Milwaukee: part of the Pentecost coll. by Fr. Hartmann's Gem. in Woodworth 8.80. Coll. by k. A. Brauer's Gem. in Brecher 14.66. by Fr. Große in Hartem from Bro. Bindemann 5.00. I". Bangerters Gem. in Peoria 5.00. P. Hartmann in Woodworth 8.00. By k. Döderlein in Homewood by Heinr. Rathe 2.00. (p. -38.46.)

For the South Chicago congregation: Through Treasurer Chr. Schmalzriedt in Detroit, Mich. 15.70. From the collection bag of Fr. H. Schmidt's congregation in Schaumburg 10.00. Through k. Engelbrecht in Chicago from Bro. Zimmermann .50, Mrs. Koritz 2.00. (S. -28.20.)

For the comm. in Richford, Wis: By I". Engelbrecht in Chicago by Bro. Zimmerman .50, Mrs. Koritz 2.00. (S. -2.50.)

For the congregation in Davenport, Iowa: From the collection bag of 1". Schmidt's congregation in Schaumburg 10.00. Members of Fr. Hoelt's congregation in Chicago 7.85. (p. -17.85.)

For the parish of Fergus Falls, Minn.: By P. Höl- ter in Chicago of some members in sr. Gem. 7.50. By k. Sieving m Mantto of H. Schnelle .75. (p. -8.25.)

For the comm. in Planitz, Saxony: By?. Bartling in Chicago by K. Kemnitz 1.00.

"S. Von P. Bergen" Congreg. in Prairie Town were subscribed for the new building in St. Louis 150.00, of which 39.00 is paid in cash. New deposits from various parishes 638.85. (S. -788.85.)

Correction.

In my receipt ("Luth." No. 12) read under "New building in St. Louis" as total not -662.00, but -662.50, and under "Synodal treasury": Vonk. Great Gem. inAddison instead of "-33.00." -42.46.

Addison, Ill, June 15, 1882, H. Bartling, cashier.

**Income to the Michigan district treasury:**

To the synodical treasury: receipt of the congregation at Frankenmuth -27.00. congregation at Monroe 11.08. congregation at Frankenlust 15.94 and 14.10. congregation at Port Hope 9.16. congregation at Petersburg 5.90. congregation at Richville 7.60. (Summa -90.78.)

For the deaf and dumb: At Zehender's infant baptism in Frankenmuth ges. 2.00. comm. in Wyandotte2.10, Chr. Stützer .50. comm. in Monroe 23.84, M. Gottfried 5.00, Mrs. Ohrsen 1.00. comm. in Adrian 1.50. comm. at Frankenlust 4.15. comm. at Sebewaing 24.22, Bro. Auch 3.00, Mrs. Strikter 1.00. comm. at Unionville 3.54. comm. at Kilmanagh 1.30. comm. at Big Rapids9.35. comm. at Reed City 7.65. (S. -90.15.)

To the Widow's Fund: Congregation in Town Moltke 5.00. Congregation in Belknap 4.50. Congregation in Rogers City 3.50. Fr. Hattstädt 4.00. Fr. G. Bernthal 3.00. Fr. K. L. Moll's Congregation in Detroit, Pentecost Coll, 11.43. By Bro. Bundenthal, thank offering for special gracious answer to prayer, by N. N. 15.00. Congregation in Lansing 3.14. Congregation in Frankentrost 1.50. (S. -51.07.)

For Negro Mission: Mrs. Schuster in Monroe .50, G. Finzel Sr. .25, Mrs. Katz 1.00, Mrs. L. Eichbauer 1.00. Mission Fund in Adrian 15.00. Cong. in Ruth 7.77. Cong. in Monitor 3.25. (S. -28.77.)

For the Negro Church in New Orleans: H. Klinger in Detroit 1.00, from the savings bank sr. Kinder 1.37, Auguste Riemke 1.00, Ernst Teschke 1.00, Joh. Schönfeld .50, Karoline Haak 3.00. Fr. Zill in Frankenlust .50, Fr. Auch in Sebewaing 5.00. (S. -13.37.)

For sick pastors and teachers: At I. H. Sturm's body in Frankenlust 2.33. At Frau Himmler's body 3.67. At G. Kronbach's wedding in Monroe ges. 3.48. (p. -9.48.)

For Heathen Mission: Mrs. Lenski in Jackson 1.00.

On the emigrant mission: From the women's treasury in Adrian 10.00. Mrs. Katz in Monroe 1.00. (S. -11.00.)

For inner mission: Joh. Kriewalt sen., C. Kriewalt u. Ed. Schwartz in Port Hope each 1.00. Women's club in Jackson 5.00. Mr. and Mrs. Sander each 3.00. Buchfink, Becker and Franke each .50, Appel, Schwer, Wellmer and Sabrofski each.25. I. Wolf in Detroit 1.00. On C. Klemm's infant baptism at Frankenlust s. 3.50. On H. Hecht's body 5.32. Bro. also at Sebewaing 5.00. By Bro. Bundenthal thanksgiving offering for special gracious answer to prayer, ven N. N. 10.00. Congregation at Fräser 12.00. Congregation at Ludington 4.92. (S. -58.24.)

To the seminary building: congregation at Port Hope, 3rd inst., 4.00. Etl. members of congregation at Monroe 36.25. congregation at Frankenlust, 2nd inst., 56.00. congregation at Frankenmuth, 2nd inst., 200.00.

Sebewaing congregation, 1st trimester, 80.00. Monitor congregation, 3.75. Mrs. Spengler in Braver, 1.00. Frankentrost congregation, 5th trimester, 11.00. (S. -392.00.)

To the household in Springfield: Fr. Also in Sebewaing 3.00.

For poor students in Fort Wayne: On Chr. Döscher's baptism of children in Lake Ridge for the Drögemüller brothers ges. 3.15.

To the orphanage at St. Louis: Fri. also 3.00. Comm. in Jonia 1.30.

To the orphanage near Boston: Fr. Also 3.00. Gem. in Jonia 1.25.

To the orphanage in Addison: Fr. Also in Sebewaing 3.00. Comm. in Jonia 1.25. Comm. in Frankcnlust 5.50. (S. -9.75.)

For the South Chicago congregation: Frankenlust congregation 15.70.

For the congregation in South Bend: congregation in Frankenlust 16.00.

For the parish in Centreville: parish in Frankenlust 11.78.

For the parish in Fergus Falls: parish in Frankenlust 10.00.

For poor students from Michigan: comm. in Frankcnlust 20.02. comm. in Frankentrost 8.50. (p. -28.52.)

Correction.

In my receipt of May 1, instead of "For Negro Mission" read: For the Negro Church in New Orleans.

Detroit, June 17, 1882, Chr. Schmalzriedt, cashier.

For the preachers' and teachers' widows' and orphans' fund (of the Iowa District)

|                                                                                                                                                                                                                                                                                                                                                                          |             |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| have been received:                                                                                                                                                                                                                                                                                                                                                      |             |
| 1st contributions: -63.50; 2. gifts: -52.05.                                                                                                                                                                                                                                                                                                                             |             |
| Lucerne, June 6, 1882.                                                                                                                                                                                                                                                                                                                                                   | P h. Studt. |
| (Delayed.)                                                                                                                                                                                                                                                                                                                                                               |             |
| Vonk. Brömers Gemeinde in Cincinnati -43.52 to have received for my support, hereby certifies with a grateful heart<br>Los Angeles, Cal. 15 June 1882, M. L. Wyneken.                                                                                                                                                                                                    |             |
| For poor students received with heartfelt thanks through Mr. P. Hochstetter, collected at the wedding of Mr. Gustav Heßler and Julie Cronmüller in Humberstone, Can., -5.00. From the congregation of Mr. P. Gräbners in St. Charles, Mo., and from himself 42.25. C. F. W. Walt her.                                                                                    |             |
| Received                                                                                                                                                                                                                                                                                                                                                                 |             |
| for C. Schlorff by Mr. P. Niethammer from his parish -26.45: for Biedermann by Mr. P. Hügli from the Frauenverein sr. Gem. 10.00; for W. Dau by Mr. P. Hügli from Mr. E. Kündinger 5.00 and from the women's association of the Gem. 10.00; for "the poorest students who want to become pastors" from Mrs. ". S. 7.00 and 1.00.<br>Thank you very much. R. A. Bischofs. |             |
| For those who burned down, the following were received subsequently: By P. E. Strube in Wisconsin 17.20. By Treasurer Bartling 17.25; by the same for the building of the schoolhouse 4.10.<br>May the LORD be a rich recompense to the dear givers. Th. Schöch.                                                                                                         |             |
| Correction.                                                                                                                                                                                                                                                                                                                                                              |             |
| Ju my last receipt in the "Lutheran" read: By k. Sieving in Manito of s. 2 parishes instead of "-10.00" - -14.75. H. Meyer.                                                                                                                                                                                                                                              |             |

**The most beautiful Luther picture** we have ever seen came to us a few days ago. We therefore hasten to inform our dear readers herewith most dutifully. -

It is true that Luther's face has such peculiar features that probably few faces are so easy to match as Luther's, so that everyone, after having seen some Luther pictures, at the sight of any one, however botched, immediately notices: That is Luther or that is supposed to be Luther. Consequently, many are satisfied with any Luther picture; if they find only certain basic features of Luther's face in it, and now underneath it is written: "After Lukas Cranach," then they think they have a thoroughly faithful image of the great man, although often the portrait contains partly quite alien features, partly lacks just those features that represent the true Luther, as he lived and lived. Many also think that it is quite futile to argue about which Luther image is the most accurate. After all, there is no one alive who has seen Luther face to face. Who could therefore say which image of Luther was the most faithful? But one is mistaken. For not only do we still have pictures of Luther painted during his lifetime, among which, as is well known, Cranach's are indisputably the best; for the great painter Cranach was not only Luther's contemporary, but also his co-religionist and intimate friend; we also have exact descriptions of Luther's outward appearance by contemporaries of Luther, according to which even the best pictures from the time of Luther's life are capable of perfection. Thus, for example, Dr. Erasmus Alberus, who, as a student, saw Luther daily in his lectures for years, and also later had much intercourse with him, described Luther as follows: "He had a fine, clear, brave face and hawk eyes, and was of limbs a beautiful person." F. S. Keyl, who in 1764 published an excellent work on "Luther's Strange Circumstances," adds: "Of these 'hawk's eyes' (Luther's) it is strange that they have been passed on to his children, grandchildren, and children's children. All accurate pictures show such eyes. Whoever has seen such a portrait will also perceive such eyes in all Lutheran children. And to whom these portraits are known, and sees a Lutheran child, even if he does not know it, he will say: that is a Lutheran face." Keil also makes the remark that all portraits of Luther, which are to be found in distinguished courts, in cabinets, and in large public libraries, are

Luther had a somewhat blunt nose, upturned lips and short frizzy hair. The famous physician Dr. Ratzeberger, Luther's godfather, remarks in his description of Luther's life that he "had a long-haired mane like a lion on his forehead". The well-known highly learned theologian Valentin Ernst Löscher, who had one of the largest private libraries and collections of portraits of Lutheran theologians, says of Luther: "The blessed man was of a healthy and firm constitution, which was not soon weakened even by his almost unbearable work. The stocky stature, the complete (full) face, together with the vivid color indicated it." When in 1746 the second secular celebration of Luther's death was celebrated in many places in Germany, a commemorative publication by the Wittenberg professor Karl Gottlob Hoffmann was published in Latin, in which he reports, among other things, the following: "Next to Luther's grave, on the southern wall of the church, there is a picture of Luther mounted on a wooden panel by Lukas Cranach the Younger, the world-famous painter from Wittenberg, painted life-size, exactly in the form and physique the great man had in life, as Menz assures. The countenance is heroic, the eyes sparkling, the whole face betrays a peculiar bravery of spirit and majesty which can hardly be described in words and which inspires the highest awe in all beholders. Therefore, what Melchior Adami recalled in his biography is confirmed: 'He was of a lion-like vivacity of eye, so that not all could bear the look of it.' The habit is the same as that used by church servants in Saxony at that time, namely, a black and wrinkled skirt hanging down to the ankles." -

We have taken the liberty of informing our readers of this, partly in order to draw their attention to the fact that God has really already stamped the outward appearance of his great amour Luther with the mark of a miracle man, and partly because it is therefore foolish to be satisfied with any picture of Luther, even if it is still such a miserable distorted picture, or even if it is beautiful to look at, it is such a picture which does not at all reflect Luther's true impressive figure and therefore also creates a completely false idea of it.

It therefore gives us great pleasure to be able to report to our readers that the picture of Luther just published by our dear F. W. Wehle in Milwaukee really has all the characteristics of a true picture of Luther, which all reliable descriptions and still existing old faithful pictures of Luther demand. Mr. Wehle has designed it not only on the basis of years of study, but also with a devotion to his subject, such as can only be found in a Lutheran who is it out of the liveliest conviction and with all his heart. This painting is by no means about pecuniary gain. Mr. Wehle did not want the work to praise him, the master, but to praise Luther, the original. In our opinion, this picture surpasses all its predecessors and contemporaries. This judgment does not give us blind partial love for our painter, but compels us to love Luther, of whom we wish that he be presented to the Lutherans of our time, even in his outward appearance, not like a fine diplomat, or like an emotional theologian, or like a coarse unpolished dull man, but just as he was, as God the Lord created and formed him.

The picture of Wehle, a lithograph, shows Luther on a sheet in large folio format in full stature and in his best years, standing at a desk in the room of a castle, stepping with one foot on a torn indulgence slip, pointing with the index finger of his right hand to a place of the open Bible lying in front of him and looking around him with an expression that expresses his faith resting on God's Word, as on an unshakable rock. One cannot get enough of the picture. The original is a large oil painting, which the painter intends to dedicate to the projected new Concordia Seminary.

The price of a copy is set as low as it could be, namely at one dollar. May this beautiful picture soon adorn all the homes of our Lutherans! It can be obtained from our Concordia Publishing House, as well as from the painter himself. Don the latter at the address: Mr. F. W. Wehe, 107 Wisconsin St., Milwaukee, Wis. W. [Walther]

**The church song before Dr. Martin Luther.** Song stories with 3 pictures. Reading, Pa. Pilgrim Bookhandlvg. 1882.

With this booklet (20 pages) begins a new series of the well-known "Song Stories", which have already been published by the above publisher. It contains two sections: 1. the church song in the Old Confederation, 2. in the old church. Then "Luther and the Church Song" with an appendix that lists Luther's songs in the chronological order of their origin. In a small space, this booklet presents in a stimulating and popular manner many interesting and interesting facts, through which the love of the hymns of the Evangelical Lutheran Church can be consecrated and cultivated. May the new series beginning with this number enjoy as favorable a reception as the earlier booklets of this kind.

G. S.

**Changed address":**

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 38. St. Louis, Mon., July 15, 1882. No. 14

Pastor Johann Friedrich Bunger.

(Conclusion.)

Our Bunger was the first within our synod who had the idea of founding a Lutheran hospital and a Lutheran orphanage.

As far as the hospital is concerned, it was quietly opened by him in God's name in St. Louis on December 1, 1858. After one year of its existence he himself gave the following report in the "Lutheran":

"Several Lutherans in St. Louis have often felt a lively need to have their own hospital, in which especially sick fellow believers and other sick people whom the Lord brings to us can be immediately admitted and cared for physically and spiritually. Repeatedly it had happened that single sick Lutherans, who had only been admitted here, or who had come here for some time from other places in order to earn money, could hardly find a home in private houses and families. And just in their sickness, when they most needed and desired brotherly fellowship and soul care, they had to be brought to hospitals, where their fellow believers could only rarely visit them, much less wait and care for them.

"But a hospital, however small it is to be started, is not so easily brought about. One only wanted to rent a few rooms or a whole small house. Neither a few rooms nor a small house could be obtained. Everybody objected to the fact that his house was to be used for a hospital. As long as it stands, it will be called a hospital, they said, and it will be very difficult to sell it later. Nor will the neighborhood suffer it. It was equally difficult to get suitable persons to be orderlies. Not every person who would be willing to do so is also suitable. It is especially important for such a hospital as ours to have a doctor who enjoys general confidence and who is also heartily attached to an institution that is under the supervision of the church. From the raising of the

There is no need to talk about the need for funds, because Christians, in particular, are happy to raise money for such a worthy cause. The good Lord helped us over all these and other difficulties. A member of the congregation offered to give two rooms of a house he had found suitable for the hospital free of charge, and to rent the other two rooms cheaply for the same purpose, if they were needed. This, of course, aroused courage and joy to attack the work. And in addition to this, there was the other main impulse, that just now there is a capable doctor within the community, who enjoys great trust and who has grasped the hospital matter with all his love and has promised and rendered his services in the most unselfish way.

"Already a sick man, and a strange one, a former Mormon, had been taken into one of the makeshift parlors; and there was as yet no actual nurse. But just now the good Lord brought us a family who, in Christian love, would give themselves to this office, and who were generally considered suitable, and so far have proved to be so. We must confess aloud to the glory of God: The Lord has been kind to us and has promoted the work of our hands.

"Because it was considered a good idea not to pursue the hospital matter as an actual municipal matter, a temporary administrative board met to take charge of the establishment of the house, the collection of funds and, in short, all the affairs of this institution. Both the Young Men's Association and the Young Women's Association were invited to participate, with special reference to the fact that single people would make the most use of this institution. Both associations also participated honestly. Then the Board of Directors chose some collectors from among themselves, who were to collect a monthly contribution from certain circles of the congregation and only from those who adhered to the Lutheran Church, and collect it from each individual. These did the labor of love faithfully. The respectable women's associations and other members of the community also offered abundant gifts for the furnishing of the house. In this way, the hospital project has been completed to this point.

already over a year, has been conducted under God's blessing, as the attached reports from the doctor and treasurer further prove.

"Before hand we have three rooms, one for the family that waits on the sick, one for sick male persons, and one for sick female persons. This is sufficient for the time being. But it is the wish of the board of directors and many friends of the institution that we expand the institution even further and build our own house. A hospital must have special rooms for those who are afflicted with contagious diseases, rooms for the convalescents, bathrooms and the like. It would also be very desirable to be able to take in not only curable sick people, but also incurable, limping, old, poor fellow believers, and to care for them until the end of their lives. To this end, we have also received in particular a considerable bequest from our dear confrere, who recently passed away blessedly, because. Ferdinand Rudloffs, gave us courage. If several living and dying people would do the same, if the Lutheran congregations near St. Louis would also kindly accept the hospital, some of which have their young people in St. Louis and would also like to bring many a sick person to this house, because they often cannot have a good doctor in their vicinity, then this project of building a house of our own on a suitable site to be kindly left by the local congregation would soon come about. The Lord build it!" (See "Lutherans XVI, p. 101 f.) And behold! the Lord built it; yes, he had already built it. In 1864, Bunger, trusting in God's help, bought for 6,500 dollars two two-story houses on Seventh Street near the Arsenal, which had been built only four years before, were elegantly furnished and excellently suited for hospital purposes, and are still today the blessed refuge of such sick people who desire not only conscientious medical treatment, but also loving maintenance and Christian care of their souls. The houses are of such a nature that they seem to have been intended as a hospital by their builders, while they were originally and actually built for completely different purposes.

were. They contain in all (except cellar and ground) 10 rooms and chambers, with the inclusion of two large lofty halls and a bathroom, so that besides the family of the steward, 30 to 40 persons can be accommodated therein and find sufficient room. They stand back a few feet from the street. The front yard is enclosed by an iron stacket. Towards the courtyard, which is planted with trees and shrubs, the houses also have two porches. At the end of the first year of the hospital, Bün­ger had concluded his report with the sigh, "The Lord build it!" with regard to the need for a house of our own, as already noted, but now, four years later (1864), he wrote with regard to the building just described: "The Lord Jesus has obviously given us this house. To Him be praise and thanksgiving from the bottom of our hearts. He will also graciously and kindly see to it that the purchase price is raised by his Christians, who willingly contribute their taxes." And Bün­ger was not put to shame with this hope. Already in the year 1869 the last debt of 1,060 dollars, which was still burdening the hospital, could be paid off, whereupon Bün­ger immediately started the construction of a back building for such sick people who were suffering from infectious diseases. Thus the beautiful work of faith and love increased from year to year. Whereas in the first year 15 sick people had gradually found accommodation, in 1869 the number had risen to 152. Among others, it was the local students who had enjoyed this great benefit.

How Bün­ger was moved to lay the foundation of a Lutheran hospital, not by busyness, but by the need he saw before his eyes, and how he, starting very small, left himself to God's guidance, but also experienced how God visibly promoted his work, begun in Christian simplicity, and crowned it with ever greater blessings from year to year, was quite similar with regard to the orphanage "zum Kindlein JEsu", which, next to God, also owes its origin to our Bün­ger. He himself tells how he came to make the beginning of an orphanage in 1865, as follows: "A sick soldier, who lay in a local military hospital, asked for the care of his ten-year-old son, who had no home after the death of his mother and would like to be well cared for until he could care for him himself again. The request was granted and the boy was immediately accepted as he walked and stood. The boy could not be admitted to the hospital because he needed special care. He was turned over to a Lutheran teacher in a suburb of St. Louis with the promise that we would pay ten dollars a month for his board and lodging. Clothes were also to be purchased. No one at a distance knew of this. It was known even in the town to but a few persons. And behold, as soon as the boy was taken in, the ten dollars came in from feme with the express provision 'for a poor orphan boy', and for the orphanage. The first five dollars were sent by someone over 200 miles away with the specific instruction to 'give Christmas joy to a soldier's orphan\*. And just before Christmas, that boy was taken in. The other five dollars someone gave to his pastor with the instruction 'for the orphanage in St. Louis'.

When the pastor explained that they did not yet have an orphanage and that he would like to donate it to the hospital, he stood by his opinion. Why did these people have to think of the orphanage at that time? They did not know that the beginning of the orphanage had been made quietly, but the Lord knew it and wanted to encourage us to confidently go ahead with the establishment of the orphanage. Although orphans can still be well accommodated in Christian families, as we have hitherto done in caring for orphans, we have nevertheless convinced ourselves that a Lutheran orphanage is also necessary here, in order to be able to take in orphaned children of all ages immediately, and in order not to drive the orphans of Lutheran parents into orphanages of false-believing communities." (See "Lutherans", Vol. XXI, p. 119 f.) God also gave his blessing to this work, as I said, through petition and understanding, so that already in 1867 a complex of 40 acres of excellent land next to the church there could be purchased for \$4000.00 within St. Paul's Parish on the Manchester Road in St. Louis County, 15 miles west of the city, for the purpose of building an orphanage on it, the dedication of which already took place on October 11, 1868. In the year February 1, 1881 until 1882, 114 children were in care there for a longer or shorter period of time, namely 20 orphans, 81 half-orphans and 13 children of unfortunate parents. According to nationality, 100 were of German descent, 5 of English, 4 of Norwegian, 3 of Dutch, 1 of Irish and 1 of Italian descent; 16 from Illinois, 3 from "Indian", 2 from Iowa, 75 from Missouri, 1 from Nebraska, 1 from Ohio, 3 from Tennessee, 2 from Texas and 1 from Virginia (the origin of 10 children could not be determined). In addition, at the close of the last orphanage year, there were 8 persons in the so-called "asylum" connected with the orphanage for the aged and otherwise infirm who can no longer earn their living by their own labor. The two-class orphanage school was attended by 73 children during this period. - We are far from wanting to give credit for these great successes to our dear Bün­ger; this is due only to the one who alone can make our planting and watering flourish; and without the rich gifts of charitable people and without the faithful cooperation of fellow believers driven by the love of Christ, our Bün­ger would not have been able to carry out this wonderful work at all: He alone who has had some experience in such undertakings, either as a co-worker or as an attentive observer, will be able to appreciate to some extent what a rare measure of faith, love, and patience is required, not only to begin such works confidently and joyfully, but also, after he has put his hand to the plough, not to look back, neither to tire nor to despair, but to persevere and be faithful even unto death, in spite of all opposing obstacles. And this grace God gave to our dear Bün­ger.

Bün­ger was often asked to admit not only the feeble-minded and stupid, but even the completely insane to the "asylum" he had set up. In some cases he granted the request to admit the former, but as far as the latter were concerned, especially the insane, he could not decide to do so for the sake of his conscience, both for the sake of the insane themselves, for whom the "Asylum" did not have the necessary facilities, and for the sake of the insane.

for the sake of other "asylum people", who would be exposed to great danger by raving lunatics. This matter, however, deeply moved the heart of our Bün­ger, which is why shortly before his death he entertained the thought of also founding a Lutheran insane asylum. At the same time, the plan to found a Lutheran Foundling Home also matured in him, since he saw to his great sorrow that, at least here in St. Louis, foundlings were mostly handed over to nuns and thus offered as sacrifices to the Roman Antichrist. Bün­ger was still occupied with this on his last sickbed.

That all this, as I have said, was not the fruit of dishonest busyness, but the fruit of his faith working through love, was shown by his private life. His generosity knew no bounds. Whoever approached him for a gift of love or a service of love never did so, if it was in his power, without success. There was seldom a time when his house did not accommodate a homeless person, or even whole families, for weeks or months, and when he did not take them to his table. His generosity and good-naturedness was so well known in the city and the country that not only fellow believers, but also foreign believers, even unbelievers, not only Germans, but also people of other nationalities sought help from him in their need and, whenever possible, found it with him. He also did not wait until people sought him out; he sought out those in need of advice and help himself, and was often embarrassed himself by his great charity. Even enemies of Christianity have said that even though many preachers do not believe what they preach to others, they are convinced that Bün­ger believes what he preaches from the heart. However, his good-naturedness and guilelessness sometimes degenerated into a certain weakness. Not only did he often allow himself to be deceived by completely depraved subjects, partly through their pious speeches, partly through a false idea of the great need in which they found themselves, and wasted his benefactions on them, but he also often allowed himself to be tempted to recommend persons to others, both verbally and in writing, who were by no means worthy of such a recommendation and often abused it shamefully. But if, as a result, a recommendation issued by our Bün­ger gradually lost weight with many, he himself, in spite of the experience so often made that his love and trust had been betrayed, did not tire of advising and helping wherever he could. He would rather be deceived in ten cases than close his heart and hand in one case to a suppliant who might really be in need of help and worthy of it. -

(End of conclusion follows.)

**The Wisconsin and Minnesota Synods' doctrine of election by grace.**

The "Congregational Gazette" of the Wisconsin Synod, July 1, having communicated something more particular and detailed concerning the proceedings which the Wisconsin and Minnesota Synods have held in joint meeting on the subject of conversion and election to grace, it will, we hope, be desirable to our readers if we also submit to them what has been communicated. It is this:

The subject of the doctrinal negotiations was

Theses on Conversion. The treatment of this doctrine was most important and timely, because in our day many who claim to be the defenders of the Lutheran doctrine, while we Synods of these things in regard to this doctrine. These are the same people who, in the doctrine of the eternal election of the children of God, said: 'Keep away from Christ; thou hast no part in him; election to protect those who are serious about their Lutheranism from follow the false light of human reason, walk in the wrong way, is no concern of thine?' No; but rather Christ died for all; his blood makes all clean; fornicators and publicans are more likely to enter the kingdom of heaven than Pharisees. In Christ, whose God is evidently leading His Church in America now, as He heresy. That our synods, on the one hand, do not want to know anything about the Calvinist heresies, and on the other hand, do to all sinners. Though it be said: Many are called, but few are chosen, God's choice is in accord with his mercy, which is over all. Believe that thou also art chosen.

The election was made in Christ. For as all the gospel, so also was a "neo-Missourian" heresy which all true Lutherans important and timely, because in our day many who claim to be this part of it is comforting to us. Look at Jesus Christ. There you abhorred. This weapon of lies is now taken out of the hands of the defenders of the Lutheran doctrine, while we Synods of these see your election. Speculate not on the secret counsel, but hold these miserable apostates of Lutheran truth. O may the Lord Synodal Conference have fallen away from the doctrine of our to Christ and to the gospel, which speaks so comfortingly of the open the eyes of more and more honest Lutheran Christians to church, are endeavoring to introduce false and dangerous general will of grace and the mercy of God in Christ. Suppose recognize the truth! In this way, this elective doctrinal things in regard to this doctrine. These are the same people thou hast been a gross sinner, a drunkard, a fornicator: is it now controversy, which so many are now lamenting, will only serve who, in the doctrine of the eternal election of the children of God, said: 'Keep away from Christ; thou hast no part in him; election to protect those who are serious about their Lutheranism from follow the false light of human reason, walk in the wrong way, is no concern of thine?' No; but rather Christ died for all; his an invading sham Lutheranism, and to purify our orthodox and accuse the faithful Lutherans, who in the obedience of blood makes all clean; fornicators and publicans are more likely American Lutheran Church more and more from false spirits. simple faith submit to God's Word, of apostasy to the Calvinistic to enter the kingdom of heaven than Pharisees. In Christ, whose God is evidently leading His Church in America now, as He heresy. That our synods, on the one hand, do not want to know blood continually cries out: Mercy! Mercy! A wide gate is opened once led the Church of the Reformation four and a half hundred anything about the Calvinist heresies, and on the other hand, do to all sinners. Though it be said: Many are called, but few are years ago. For as many at that time were aware of the manifest not want to know anything about the common sense of election chosen, God's choice is in accord with his mercy, which is over apostasy of the. Zwinglians from the Church of the Reformation, in regard to faith, may be attested to by the following passage all. Believe that thou also art chosen.

"So let one redm of election and take the word of scripture as it reads."

"God, in infinite mercy on lost mankind, has from eternity decreed to redeem all the world through Christ. We therefore reject as an accursed doctrine the teaching of the Calvinists that God sent his dear Son only for the elect, that God made the decree of election without any regard to Christ and his merit. Only the good pleasure of his will and Christ and his sacrifice, which was to be offered for all, determined him also in the special counsel of election.

"The Bible further teaches that God had mercy on all, that Christ came for all, and that He wants all men to be helped, and we call it an accursed doctrine which says that Christ shed His blood only for the elect.

"Likewise the Scripture teacheth that God for Christ's sake, and according to the good pleasure of his will, hath from everlasting chosen certain men unto salvation, in whom he worketh for this cause their calling, conversion, and all other things that are necessary unto their salvation; who therefore shall surely be saved: and because the Scripture saith it, therefore we believe it.

"Now someone asks, 'Can you make this rhyme? What then? Well: God wants to make all blessed, and again: He has chosen only a few who alone will be blessed. No, I can't rhyme that. But hath God revealed his truth unto us, that we should rhyme it? No. But we are to believe it as he has revealed it to us.

"Further, the Scriptures teach that God earnestly wills to call all men to salvation in Christ; that this calling is earnestly and sincerely meant, and that the means by which this calling is effected are always powerful and effectual. Therefore the doctrine of the Calvinists is an accursed doctrine, that there is a twofold calling, one earnest for the elect, and one for mere appearance for those who are not elect. We know but one calling, which God faithfully means in all. By this calling he calls innumerable men who are not saved because of their hardness of heart. By the same calling he also calls his elect, and adds nothing special. His calling is the same for all.

"This is the Scripture's doctrine of election. 'But,' some one may say, 'is it not at bottom a frightful thing about this doctrine of election?' No, we answer, if we only remain simple-minded about what the Scriptures say of it, and do not forget that

To this exposition of the doctrine of eternal election, both Synods, one after the other, confessed by standing aloof, after it had been expressly declared that the "election in respect of faith" was thereby rejected. First, on being asked whether it recognized this exposition of doctrine as its own, the Wisconsin Synod rose, and overwhelming was the impression when the great assembly stood up in silence and full of holy earnestness. Then, when such as did not agree with the doctrine set forth were called upon to stand, two pastors and a school teacher rose, besides the delegate from the congregation of one of the two pastors; a third pastor had previously declared that he was not yet fully in the clear, and would therefore abstain from standing. The poignant process was repeated when, through the acting president of the Minnesota Synod, the questions were put to them as well. Again, there were only two pastors who rose as such who did not agree with the doctrine presented. All four of the pastors\*) declared their resignation from the association of their synods while the synodical meeting was still in progress.

We do not need to prove that such an open and frank stand for the truth on the part of our Synods was especially necessary under the present circumstances. If we were to and wanted to continue to walk together as brethren, we had to become clear whether we were really still one among ourselves in faith and doctrine, whether we really all belonged together, firmly founded on the old teaching of the Word of God and faithfully adhering to the old good confession of our fathers. This we have done, and rejoice that it is done.

So much for the Wisconsin Municipal Gazette report.

To God be eternal praise and thanksgiving that these two venerable Synods belonging to the Synodical Conference have borne witness to the truth, without turning back whether they are honored or disgraced, praised or reviled for it. True, the truth would remain truth, if the same were known even by the detested Missouri Synod; but were this to happen, it would be all the easier for the deplorable Ohioans to persuade even honest simple-minded souls that the pure doctrine of the election of grace is only

\*) They are the pastors Klindworth, Althof, Bollmar and Siegrist.

this was but the way that the true Lutheran Church was preserved in its purity. Damm be confident, dear Lutheran reader! Remember, we are no better than our fathers. Our lot, too, is hot struggle. But if we only fight faithfully, the end of our struggle will be only a glorious victory. This help us JESUS Christ, the Duke of our blessedness, highly praised in time and eternity. Amen! W. [Walther]

(Submitted.)

## Michigan District Synodical Convention.

The above district of our Synod held its sessions this year at the congregation of the Rev. Jos. Schmidt at Saginaw City, Mich. from June 21 to 27. About 42 pastors, 32 teachers, and about 40 congregational delegates had assembled. At the opening service on Wednesday morning, 10 o'clock, the Vice-President, Rev. O. Hanser, preached as deputy to the Most Reverend General Pres. H. C. Schwan\*) on the words of 1 Cor. 2:12. "We have not received the spirit of the world, but the Spirit from God, that we may know the things which are given us of God." By resolution of the Synod the same shall shortly appear in this paper. - The Synod held ten sessions from Wednesday afternoon to Tuesday evening. On Wednesday, the day after the synodal sessions closed, pastoral and teachers' conferences were still held. The faithful and gracious God allowed us to spend wonderful and blessed hours and days. While in the past years we were often forced, for the sake of the true peace and welfare of the Church, to conduct and settle disagreeable disputes in our Synodal meetings, and thus often to wield the sword, this time we were graciously granted the opportunity to build ourselves up, to strengthen ourselves and to found ourselves in the word and in the faith of truth in the most beautiful harmony. Of course, even this time the sword of battle could not rest completely. For the Church of God never rests as long as it dwells in the land of the enemy. This time, however, our struggle was directed more against enemies from without than against those who threaten the church with destruction from within. In particular, it was necessary to show one enemy to the dear Christians, especially of the local congregations, and to warn them of it. Here in our state the so-called "General Workers' Federation of Michigan" is developing a not insignificant activity. According to its last annual report, it is already in existence.

\*) The latter, being obliged to attend the meetings of the new districts of Minnesota and Nebraska, could not be present.



108 from 41 associations with 3452 members. This association loudly praises its "merits" 2c., also presents itself to the Christians as completely harmless and claims, in order to trick them, to have nothing at all to do with religious things, much less to work against the church. He has only the bodily welfare of his members in view, and only from bodily distress does he seek to protect them and their own in cases of sickness and death. Many dear Christians are also deceived and persuaded that the activity of this association is even "quite beneficial," \*) and join it. But if one examines the statutes of the League, as well as the various constitutions of its associations and their practice, in the light of the divine Word, it is only too evident that this League and all its associations (which also like to call themselves mutual workers' support associations) are such that no Christian can join them with a good conscience, nor remain in them. That this is so was irrefutably proven from God's Word, based on a written work by Pastor Hügli of Detroit. This contained "Sentences for the evaluation of the question: Whether a Christian can join one of the local secular workers' support associations with a good conscience or not?" There were 11 sentences in all, with a prefatory note that read: "That no judgment is to be passed here on the private life or on the civil character and good name of individual members of these associations goes without saying. Here we are only to deal with the question whether a Christian, according to the **word of God**, can in good conscience join such an association, as such, or not." Eight of these propositions were thoroughly discussed in the morning sessions, and some in an afternoon session. Unfortunately, there was not enough time to elaborate on the last 3 theses. The question, however, whether a Christian with a good conscience can join such an association or not, will be thoroughly and completely answered in the Synodal Report which will appear in print next. The last 3 sentences still show what a Christian who comes to the realization that it was wrong to join such an association, as well as what a Christian congregation owes to those of its members who belong to such associations, according to God's Word. - The further discussion of the theses of Pastor K. L. Moll on the doctrine of the holy sacraments, which had already been presented in earlier sessions of the Synod, had to be omitted for this time.

Among the business matters that were presented to the Synod, the following may be mentioned in particular. There was a very pleasant report about the work of our traveling preacher Feddersen in Petoskey and the surrounding area. In order to further enable and promote this beneficial work of the inner mission, the Synod set the salary of the traveling preacher at 400 dollars per year and decided to purchase a vehicle for him. - On the part of the Honorable General Vice-President, Pastor O. Hanser, the physical need and distress of our Saxon brethren in the faith in Germany (see "Lutherans" No. 11, current year, p. 86), as well as of the Wyneken family, especially of the sick Pastor Martin Wyneken, was brought to the attention of the Synod members, and the Synod decided, in order to alleviate or rather, to provide for the needs of our brethren in Germany (see "Lutherans" No. 11, current year, p. 86).

\*) S. Milwaukee. "Germania" No. 3 ongoing. Jahrgang.

The need for a change in the mode of election for the appointment of professors and teachers at our institutions was recognized. 2c. - The necessity of changing the mode of election for the appointment of professors and teachers at our institutions was recognized, and the Synod, after careful consideration of the principles which the Honorable General Praeses Schwan had submitted concerning the unification of the Presidium and Directorate of our institutions, unanimously approved them. To the great sorrow of all the Synod members, the Honorable General Vice-President was already called home by telegraph on Friday evening because of the serious illness of his beloved wife, and he left during the night.

The new election of officers finally held resulted in the following: President: Mr. Pastor Jos. Schmidt; Vice-President: Mr. Pastor H. Partenfelder; Visitor for northern and western Michigan: Mr. Pastor H. Lemke, for southern and eastern Michigan: Mr. Pastor A. Ch. Bauer; Secretary: Mr. Pastor Burmester; Treasurer: Mr. Teacher Ch. Schmalzriedt.

The departing, highly deserving President O. Fürbringer, who declared that he was no longer able to accept the office of President due to his advanced age, was thanked most sincerely for his many years of faithful service to the Synod. -

This is a brief excerpt from the proceedings of our richly blessed Synodal Assembly this year. May God grant that the blessing so abundantly received may not be lost, but may also be abundantly poured out upon our dear congregations and create much fruit for eternal life. In particular, may the Archpastor of the Church, our most blessed Saviour Jesus Christ, bestow his Spirit and divine wisdom upon the newly elected officials, and may he bestow his rich blessing upon all their official duties, which they perform in his name, for the praise of his name and the salvation of his Church.

J. F. Müller.

(Submitted.)

Minnesota and Dakota District Synodical Convention.

From June 15 to 21, the newly formed Minnesota and Dakota District met in St. Paul. There were present at this meeting 47 pastors, 13 teachers, and 20 congregational delegates. After the Synod had been opened by the glorious opening sermon of the Reverend General Praeses and the Synodal address of Mr. Praeses Strasen, the usual order of business was proceeded with, and action was taken in five morning sessions and one afternoon session on doctrine, and in four afternoon sessions on business. The subject of teaching was the doctrine of the perfection and clarity of the Holy Scriptures. Professor Pieper was kind enough to lecture on this subject on the basis of theses he had presented, and to make clear to us from Scripture and confession this so important doctrine. Everyone who was present at these discussions will have been convinced anew that the Holy Scriptures contain everything that we poor fallen human beings need to know in order that we may one day go not to hell but to heaven. And that which is necessary to know for our blessedness is not dark, but so bright and clear that a child can understand it. So we do not need the traditions or an infallible magisterium of the pope to attain blessedness, nor do we need the so-called inner

We do not need the light and the revelations of the enthusiasts, nor the rational additions of the rationalists. We have enough of our dear holy Scriptures, but we must read, hear, and contemplate them diligently if the Holy Spirit is to enlighten us through them and lead us to eternal life. Of the resolutions passed, the following is the most important: that we also want to participate in the establishment of a high school in Milwaukee. Mr. Pastor Kühle and Mr. Semmann from Milwaukee were elected members of the supervisory board for our district, and the venerable president of our district was elected a member of the electoral college. Furthermore, several resolutions were also passed with regard to inner mission. It was urged upon the hearts of the Synod members to be diligent in this most important work; reference was made to the great grace of God which He has shown us in the spiritual realm; to the love for our fellow believers which should drive us to help them, and to the great danger and need in which they find themselves. God has also given us a wonderful opportunity to do this work, for whole flocks of German immigrants are coming to our country. As the Synodal Report, s. G. w., will appear shortly and will bring in detail what I have only been able to give summarily, I refer the dear reader to the same, with the assurance that he will not read it without benefit. Elected as officers were: Mr. P. O. Clöter, Praeses; Mr.?. F. Sievers, vice-president; Mr.?. C. Roß, secretary; Mr. Theodor Menk, treasurer. G. E. Ahner.

(Submitted.)

Summary Report of the Wisconsin District Synodical Convention.

The Wisconsin District held its first meeting from June 7 to 13 in the Immanuel Church of Pastor Kühle in Milwaukee. At the opening service, a delicious and timely sermon on the importance of salvation for sanctification was preached by the Reverend Schwan, General Praeses, based on Eph. 2:19, 20. The Synodal Assembly was attended by: voting pastors 41, advisory 28, teachers 38 and 44 deputies from Synodal congregations (all were represented !), Summa: 151. Absent only 3 pastors and 2 teachers. Newly admitted were 5 pastors and 4 teachers. Accordingly, the Wisconsin District numbers 72 pastors, 40 teachers, and 44 parishes; Summa: 156. The number of parishes not belonging to the Synod, but served by pastors of the same, is 30.

The subject of the doctrinal discussions in all the morning sessions was the tenth of a series of theses on the question: "What are the characteristics of a well-grounded truly Lutheran congregation, after which, therefore, Lutheran preachers are to strive with their congregations as their goal?" namely: "They" (the congregation) "regard all false teaching contrary to God's Word as a dangerous poison of the soul." - How beneficial and timely were the discussions, which were conducted by the speaker, Mr. Pastor Löber, Sr. in a light, lucid manner, is evident from the following submission: I. So it should be according to God's Word, for 1) the same declares false doctrine a. to be sin, b. to be a seed of the enemy, c. to be leaven and a cancer; 2) Christ, the prophets, and the apostles continue to fight against false doctrine, as something most dangerous to the soul.



3) all preachers are charged not only to present right doctrine, but also to punish false doctrine; 4) all Christians are made to flee false prophets. II. Thus it has been from the beginning in our Lutheran Church. This shows 1) its origin, 2) its confession (the Thesis has there always also its Antithesis), 3) its doctrinal discipline, 4) its polemics, 5) its history even after Luther's death. III. Thus, by the grace of God, it has hitherto been in our Synod, which has rightly and most decidedly combated the false doctrines of 1) the church, 2) the ministry, 3) ordination, 4) excommunication, 5) Sunday, 6) chiliasm, 7) election by grace, which are here declared to be Lutheran doctrine. - Whoever is now eager for the exceedingly instructive execution, let him buy and study the Synodal Report.

Of the practical items, number one was: the Progymnasium in Milwaukee. The "Appeal to the Congregations of the Wisconsin, Illinois and Minnesota Districts" in this issue gives more details. Messrs. Löber Sr. and Sprengeler and Messrs. Koch and Eißfeldt were elected to the Board of Supervisors (at the same time also the Building Committee) from this district, and Mr. Praeses Strafen was elected as a member of the Electoral College. - The report of the Committee for Inner Mission could only be discussed kuH, the reports of the traveling preachers could not be communicated at all because of lack of time. The Negro Mission, the newly published volumes of Luther's works, especially the just completed Church Postilla, the new English *Lutheran* family magazine "*The Lutheran Witness*" and the "Evang.-Luth. Freikirche" were recommended for strong support and subscribers for both magazines were immediately collected. Furthermore, the Synod adopted a provision according to which the admission or employment of such preachers, candidates for the office of preacher or school teachers, who had not been members of the Synodal Conference or of a Synod recognized by us as orthodox, should not take place until four weeks after the publication of the names of the applicants concerned in the "Lutheran". The final result of the elections was: Pastor C. Strafen, President; Pastor Ch. Löber, Vice-President; Pastor Rohrlack, Secretary; Mr. C. Eißfeldt, Treasurer. It was a richly blessed meeting. All honor and thanks to the Lord for the rich blessing bestowed by grace! Let us therefore be mindful of Luther's words of admonition: "God Almighty has indeed graciously sought us Germans out at home and raised up a golden year. Need God's grace and word, because it is there ... for ingratitude and contempt will not let him remain. Therefore take hold and hold who can grasp and hold; lazy hands must have an evil year. "

H.

## To the ecclesiastical chronicle.

### I. America.

**Pennsylvanian Synod.** On June 1 and following days this synod held its 135th annual meeting. Pastor Seiß was again elected president, although it is known that he is not a faithful Lutheran. In its name: "German Lutheran Ministry (?) of Pennsylvania and elsewhere" the Synod deleted the word "German", although the German language is to retain equal rights with the English. They also want to build a new seminary, if possible, which will have room for 100 students.

**From the so-called Lutheran General Synod.** Rev. Magee, a member of the Synod of New York and New Jersey, has gone over to the Presbyterians, because they offered him a position which was easier than a previous one. The editor of the organ of the General Synod, the "*Observer*," while regretting the loss, sees nothing wrong in the conversion to the Calvinistic Presbyterians, and wishes the pastor God's blessing in this step! - Pastor Butler, once president of the General Synod, recently took part in laying the corner-stone of the new church of the Campbellites in Washington. This Anabaptist sect is known to be blasphemous than on this day, and especially with the rationalistic, rejecting, among other things, the pure doctrine of processions, which should be stopped above all things. For then one does all dishonor and dishonor to the holy sacrament, that one carries it around only as a spectacle and practices vain idolatry with it." (15, 341.)

Of Religious Men finally become honest and stop calling itself Lutheran?

**Methodism.** -The "Happy Messenger", an organ of the Methodist "Purified Brethren", complains about the preachers of his community as follows: "The addiction to comfort is becoming more and more widespread. Many who have to preach twice on 18-2, there is an article with the above heading and the Sundays think how hard it is and hardly bearable, and whether they have nothing to do during the week but make a few visits, which is more of a physical and spiritual rest than a burden. And the Lutheran Church. In the same it is asserted that there are many also complain that they are almost always at home during the week, and seldom visit their limbs. Who will want to say that such preachers are completely consecrated to God! Of course there are exceptions ... ..but, alas, there is cause enough and above enough to complain. It is time that these things should be improved and ameliorated in earnest."

**Methodism.** As is well known, the world claims that the rhyme: "He who does not love wine, women and song, remains a fool his whole life long" comes from Luther. But this is not true, as the dear reader has read in the previous volume of the "Lutheraner" No. 9. But what does the reader say to this, that even Methodists who want to be perfectly holy publicly declare that it is a sentence set up by Luther in his writings and accepted by the Lutheran Church: He who does not love wine is a fool? For so it is written in the *Daily Christian Advocate*, published during the session of the General Conference of Southern Methodists, "The Lutherans have gained a firm foothold during the last two decades, have become fully organized, and are showing much zeal. Their preaching ministry is continually increased by men who have been educated in German universities. These men appear against us as bitter enemies. Their journals call us gushers and defenders of darkness. Luther, in his translation of the Bible, knows no Sabbath day, but only a holiday. This same reformer in his writings established the proposition that the man who does not love wine is a fool. A church with such principles will grow rapidly. The holiday and wine is what the unregenerate desire." - What does the reader say to such Methodist lies?

**A "Benevolent Society" of infidels** (*Supreme Secular Benevolent Association*) has lately organized and incorporated at Port Jervis, N. Y. Besides socialistic purposes, it has in view, among other things, "the abolition of chaplaincies in the various departments of the government (in the army, Congress, legislatures, prisons, 2c.), the abolition of all religious worship in government institutions, the removal of the Bible from schools, and of church holidays, judicial oaths, Sundays, and in general of all religious expression in public life under the protection of the laws."

### II. foreign countries.

**Conversion after death.** In the "Hermannsburger Missionsblatt" of the month of June Pastor Harms writes the following: In the Brecklumer Sonntagsblatt No. 16. of April 16, there is an article with the above heading and the signature "According to the Kirchliches Wochenblatt." This article does not agree with Scripture and with the confession of the Lutheran Church. In the same it is asserted that there are three divisions of the world of the dead; first, Paradise, as the place of blessed rest and peace, wherein are the saints and righteous, who have their sins blotted out by Christ's blood, and have properly walked before him; secondly, prison, wherein are those who have not heard the gospel on earth, and for that have yet to hear, in order to come to a decision for or against Christ; thirdly, the place of eternal torment, hell, wherein are those who have heard JEsum, but have not turned to him, have rejected his blood. This distinction of prison and hell is not found in the Scripture, nor in the Confession of the Church, see Concord 9. Of the descent into hell, but is purely invented. Scripture and the Confession know only two places, paradise and hell, the place of the blessed and the place of the damned. That hell in the second article is not the place of the damned, but a special place of judgment who could not make up their minds here on earth, is a man's fancy, not taken from God's Word, but from thin air. - In 1 Peter 3:19 and 20 the apostle Peter does not speak of Lord preaching the gospel to the spirits in prison, but only says that he preached it to them. Christ preached judgment in hell to the damned, and not the gospel and grace. - The article does us the very worst service to the mission, for, it will be justly said, if conversion is still possible to the heathen after death, nay, as the article says, "since the preaching of the Lord can then go forward still more quickly in its effect," then the mission to the heathen is a rather indifferent thing, and the expense of the Brecklum Missionary Institution might have been saved.

**Call to the congregations of the Wisconsin, Illinois, and Minuesotas Districts of the Synod of Missouri, Ohio, &c. St.**

Beloved brothers!

"May the LORD our God be kind to us, and promote the work of our hands among us; yea, the work of our hands may he promote, and also here prepare for himself a nursery of his kingdom, to the praise of his name, and for the edification of his church, for JEsu's sake, Amen." These were the concluding words of an article in the "Luthe".

raner" of July 1, 1881. By the "planting school" there mentioned was meant the grammar school to be erected in Milwaukee. On the occasion of our Synod of Delegates held in the same year, the delegates of the Illinois and then Northwestern Districts had seriously considered the establishment of a grammar school in Milwaukee and, encouraged by the entire Synod of Delegates, had decided to establish such a school at that place.

Our synod has long since had a flourishing high school in Fort Wayne, which year in and year out sends a not inconsiderable number of students to our seminary in St. Louis, so that they can be instructed in sacred theology and further prepared for the service of the church, just as we also have a seminary in Springfield; but the harvest is also very large and is becoming ever larger with the mass immigration. But can we send out a sufficient number of laborers? Unfortunately not! Of the 80 petitions for preachers received last year, not even half could be considered, and again this year a whole number of congregations have called in vain: Come and help us! Who should not be moved by such a need? And when we hear that many of our fellow believers, because we have not been able to supply them with preachers in time, are becoming the prey of false prophets, should we not be all the more anxious that the lack of preachers should be remedied? We can remedy this lack by founding more grammar schools. For surely many parents would gladly let their sons study if they could hand them over at least for a few years to an institution nearer to them.

Well, the Lord our God has been kind to us and has given to the wanting the accomplishing. As in the East and South, so also here in the Northwest, namely in Milwaukee, a grammar school was founded and opened on September 1 of last year with 11 students. The professor at this institution is Mr. Karl Huth; in order not to burden him with too much work, the supervisory authority assigned the teaching of the German language to Pastor Strafen Jr. and the teaching of catechism to the undersigned. The parish of the undersigned gave a smoking room in their school building to the teaching hall, and individual families took in the pupils who had come from out of town. In the course of the year the number of pupils increased to 19. We must confess with gratitude to God that everything has gone well so far. Encouraged by this, the supervisory authority thought of ways and means to continue the work that had been started, and soon came to the conclusion that we should purchase a piece of land suitable for smoking, construct the necessary buildings and set up our own household. As far as the purchase of a suitable property was concerned, this matter was turned over to a committee consisting of members of the local communities, whose efforts succeeded in acquiring a very puffing, beautifully situated property with a pretty brick house on it and the well-preserved and therefore usable remains of a brewery building for the price of 7,000 dollars and securing it for the institution. This property contains about four\*) acres; in all, about five acres were offered for sale, but the remaining part could be bought at any time for the price of 2000 dollars.

In the meantime, however, signatures had also been diligently collected privately in three of the local communities. The sums signed up to now amount to nearly 4000 dollars.

Now, as you know, the Illinois, Wisconsin, and Minnesota Districts of our Synod have held their meetings this month, and your representatives have probably already told you what has been decided concerning our young institution. I take the liberty, however, of reciting these resolutions to you:

- 1. we take over the high school at Milwaukee as an institution of our three districts.
- 2. a second cloister, a quinta, shall be established and a second professor appointed.
- 3. a separate budget is to be established.

- 4. a supervisory authority should be appointed.

This Board of Supervisors includes Mr. Wunder, President, and Mr. Zuttermeister from the Illinois District, Mr. Eh. Vice-President. Löber, Pastor Sprengler and Messrs. Koch and Eißfeldt from the Wisconsin District, the Minnesota District has elected Mr. Pastor Küchle and Mr. Semmann here.

- 5. an electoral college shall be appointed.

This Electoral College shall consist of the members of the Board of Supervisors and one member from each of the districts named. The Rev. F. Lochner has been elected from the Illinois District, the President Strafen from the Wisconsin District, and the President Elöter from the Minnesota District.

- (6) The supervisory authority is granted the power to continue the establishment in the third year.

- 7) We accept the offer to purchase the property in question, in its entirety, for the sum of 9,000 dollars, and therefore further resolve that the erection of an institution building containing three classrooms, living quarters and dormitories for approximately 60 pupils, together with common rooms, be commenced immediately; but it is desired that the cost should not exceed 10,000 dollars.

These were the unanimous and unanimous decisions.

And now, you dear congregations, open your mild hand and offer gifts of love, so that the property of the institution together with the buildings to be erected will be paid for as soon as possible and that there will be no lack of funds for its maintenance. It is true. Your love has been called upon a great deal lately, for you have all contributed to the great seminary building in St. Louis. But be assured, and your deputies will also be able to testify to it, that it was well thought of whether one might also dare to pass the above resolutions, whether your love might not perhaps be put to too hard a test. But nothing but the need of the church, nothing but the great lack of preachers has moved us and been able to move us to call a new teaching institution into being. We would gladly have spared yours. And you can also be sure that only the most necessary things will happen. We do not want to appear great before the world and men, we do not seek earthly things here at all, we only want to build your and our Jesu's kingdom. And he has opened a great door for us. Well then, now again give willingly of your temporal things; the Lord will bless you for it; you shall one day receive again a hundredfold what you have lent him.

But also look around for pious and gifted young men, and encourage them that they, despising the world and its lust, consecrate themselves to the service of the holy Christian church, vividly present to them the great need of the church and also the glory of the evangelical preaching ministry along with its glorious reward of grace, and if they would have the desire but not the necessary means to study, then gladly promise them your support, help them with church goods, with collections, and so on. Dr. Luther writes: "If the father is poor, help him with church goods. Here the rich should give their wills, as then those have done who have donated some donations; that would be right to the churches your money modestly. Here you do not deliver the souls of the dead from purgatory, but by preserving the divine offices of the heathen you help the living and the future, who have not yet been born, so that they do not enter purgatory, yes, so that they are delivered from hell and go to heaven, and the living so that they have peace and a chamber. This would be a praiseworthy Christian testament, in which God would delight and be pleased, and would again bless and honor thee, that thou also mightest delight and be pleased in it." (X, 532. 533.) And shall I remind you parents in particular of another very serious word of the dear man of God? He writes: "My dear fellow, if you have a child sent to be taught, you are not at liberty to dress him as you please, nor are you at liberty to do with him as you please, but you must see that you owe it to God to promote his two regiments and to serve him in them; God needs a pastor, a preacher, a schoolmaster in his spiritual kingdom, and you can give him the same, and do not: behold, thou robest not one coat from the poor, but many thousands of souls from the kingdom of God, and castest them into hell, as much as is in thee, because thou takest away the person that would be able to help such souls. Again, thou shalt breed thy child, who is to be a pastor.

You do not give a skirt, nor endow a monastery or churches, but you do something greater: you give a savior and a minister who can help many thousands of souls to heaven. What is the matter that they do not all come to pass? Yet some do. What knowest thou whether it will be thy Son?" (XIV, 262.) - Heed these words, dear parents! If you have a pious son, capable of study, entrust him to our institution, give him to the Lord for the service of his house.

One more thing. Help now also to pray and ask further, "The Lord our God be kind unto us, and promote the work of our hands with us; yea, the waking of our hands may he promote." How needful we have this prayer! For the devil is certain to be our awakening and beginning, and will seek to hinder it in every way. By what is his kingdom more harmed and broken off than by the establishment and maintenance of Christian teaching institutions? Can we wonder that he sets himself against us? Let us then pray diligently against his power and cunning devices. But let us also consider that we carry an enemy of the works of God in our bosom, and that is our evil, corrupt heart. Always eager to serve sin, it continually looks upon us with all kinds of displeasure and sullenness when we are building God's kingdom. Let us ask the faithful Lord to give us joyful courage for the work we have begun, so that the world may see what we Christians are able to do in his power.

"Help us, O Lord, in all things, and let all things prosper." Amen.

On behalf of the Wisconsin District  
H. Sprengeler.

Ordination and Introductions.

By order of the Reverend Mr. President Wunder, the undersigned has ordained on the 4th Sunday after Trin. Ordained and inducted Mr. Candidate L. Schwartz in the presence of the Rev. A. Hänsgen in the congregation at Mouut Carroll, Ill. I. Fackler.

Address: Rev. D. Sodrvatr,  
Lox 96, Llormt Oarroll, Ill.

On behalf of the Mr. President Western District, on the 8th Sunday after Trin. Mr. P. A. Claus was inducted by the undersigned at Pleasant Grove, Mo. G. I. Griebel.

Address: Rev. (Mus,  
... ..

Mission Festivals.

On the Uth of June the five congregations in Bartholomew County, Ind. in fellowship with the congregations in Indianapolis and Seymour, celebrated a mission feast at Columbus, Ind. The feast preachers were Ck. C. Schmidt and Ph. Schmidt. As persistent heavy rainy weather had set in, the attendance and therefore the collection was much less than had been expected. The latter amounted to -70.00, two-thirds of which was earmarked for the Negro Mission, especially for the purchase of a suitable location for holding services in New Orleans, and one-third for the inner mission in the West and Northwest.

I. S. Nütze!.

On June 25, the 3rd Sunday after Trinity, the congregation in JaneSville, Wis. celebrated its second mission festival, with guests from Edgerton, Hanover and Clinton Junction. The collection, of which two-thirds is for inner mission, the rest for the Progymnasium in Milwaukee, amounted to -65.00. In the morning Fr. Wildermuth preached, in the afternoon I. Schlerf gave a lecture on mission history.

On the 8th Sunday after Trinity, the congregations of Town Wilson, Town Herman, Sheboygan Falls and Sheboygan in Town Herman, Wis. celebrated their joint mission feast, to which they had invited the congregations of Pastors Hillemann and Denntngrr. Collection:-109.18. festival sermon:; Osterhus, Sagehorn andl . G. Göhringer.

On the first Sunday after Trin. the Lutheran Bethlehem congregation at William Penn, Texas, celebrated a mission feast. The festival preachers were Pastors L. L. Geyer and G. Buchschacher. The collection taken for the inner mission in Texas was -14.60.P. Klindworth.

On the 4th Sunday after Trin. the Lutheran Christ Church at Bloomfield, Wis. celebrated their annual mission feast. The festival preachers! were Rev. W. H. Lessmann, Student Otto Hohenstein and Rev. C. Markworth. The collection was -60.59. E. Dam.

(\*) Corrigendum to the relevant passage in the Circular.

With quite numerous participation of the dear sister congregation at Allen Centre, R. A., the St. Paul congregation at Cohoeton, N. U. celebrated its fourth mission feast on the 3rd Sunday after Trin. Festive sermons were preached by? C. Zollmann and undersigned. The collection - -30.00 - is to be given to our mission in the state of New Dort and to our negro mission.

On the 8th Sunday after Trin. the Lutheran congregations of Plymouth, Cascade and Town Scott, Wis. celebrated a community mission feast at Cascade. Festival preachers: pastors Wichmann, Otto and undersigned. Extrag of collection -64.42.

### Church dedications.

The congregation in LittleBailey, Iowa, has acquired a church of its own by purchasing a lodge hall, which it has "converted into a beautiful house of worship" and solemnly consecrated it on the 3rd Sunday after Trinity. There officiated the?? Krafft, Rademacher, Kanold and Weidmann.

On Oct. 14, the new church of the Lutheran congregation at Maple Grove, Minn. was solemnly dedicated with preaching of the word of divine preaching by the kk. Fackler, Rolf andFr. Stevers.

On June 27, the solemn dedication of the new church of St. Paul's Lutheran congregation near Lake George, Minn. took place with the participation of kk. Httzemann, Kollmorgen andFr. Sievers.

On Sunday Exaudi the congregation at Union Htll, Kankakee Co, Ill., dedicated with thanksgiving and praise their newly built house of worship to the service of the Triune God. The same is a frame building, 32X55 in size, has a tower 75 feet high, and is all paid for. The knstor lod, G. Bruegmann, delivered an address in the old church and offered the consecration prayer. Mr. P. W. Bartling, of Chicago, preached in the morning, and Mr. k. C. Frederking, of Dwight, in the afternoon.

On the 2nd Sunday after Trinity, the Lutheran congregation of St. Stephen's in Benona, Oeeana Co., Mich. dedicated their newly built church to the service of the Triune God. It is the same a frame building (32X50) with an ornamental tower 72 feet high. Celebrating preachers were: S. Torney and undersigned.

### Conference - Ads.

Dre Indianapolis-Seymour Special Conference will meet, s. G. w., August 8 and 9, at P. P. Seuel's church in Indianapolis. F. More.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its next meetings from Tuesday morning, Aug. 8, to Thursday evening, Aug. 10, at Kendallville, Ind. - Early registration (14 days' notice) is requested.

This year's Wisconsin Mixed Winnebago Conference will assemble, s. G. w., August 15-17, in Princeton.

There are papers a) on Eph. 1., d) on confession registration, o) on confirmation.

Registrations should be made at least 8 days in advance and should be made to P. Hoyer svu. in Princeton. A. G. Hoyer.

The mixed preaching and teaching conference of Manitowoc and Sheboygan Counties will meet. s. G. w., from Tuesday, August 15, forenoon, 9 o'clock, to Thursday, August 17, noon, at Reedsville, at the house of Bro. Toepel. Main subject: the doctrine of the sacred Scriptures. Scripture; catechesis on the 6th commandment. Registration at least 10 days in advance with the local pastor.

The Iowa District Mixed Teachers Conference will hold its meetings this year on August 8 and 9 at Fr. Studt's home in Luzerne. - Anyone planning to attend the conference is asked to notify Mr. Fr. Studt well in advance. Alexander.

### Entered the Knffe de- "Western" District:-

To the synodical treasury: from Bro. Biltz's congregation in Concordia, Mo., -20.80. Trinity Distr. in St. Louis 14.40. Coll. from Bro. Lentzsch's congregation in Holt Co. in Washington, Mo., 2.65. Bro. Grimm's congregation in Washington, Mo., 4.00. Coll. from Bro. Griebel's congregation in California City, Mo., 4.35. (Summa -46.20.)

For inner mission: Fr. Lenk's congregation in St. Louis, 10.00. Found in the church basin of Trinity Church here 1.00. Friedericke in St. Louis 1.00. Coll. of Fr. Frese's congregation in Kansas City 4.35. Mission feast coll. of the Cross congregation in St. Louis 247.50. (p. -263.85.)

For Negro Mission: From 'a cheerful giver' in St. Louis 12.00.

For heathen mission: Gottfr. Seiler in Portage, Wis. 1.00.

For the deaf and dumb: Coll. of Fr. Vetter's congreg. at Osage Bluff, Mon. 6.25. By Fr. Vetter from Mrs. B. Beck 5.00, I. Sommerer 1.00, Mrs. M. Beck .20. I. Runge through

k. Biltz in Concordia, Mo., 2.00. P. Lehmann's gem. at Sandy Creek, Mo., 2.15, whose gem. at Pevely, Mo., 1.70. Subsequent from P. Krämer's gem. in Independence, Kans, 1.00. Pentecost coll. of P. Scholz's Gem. in Holt Co. mo., 2.50. P. Michels' Gem. in Franklin Co. mo. for pamphlets 19.00. Coll. of P. Janzow's Gem. in Frohna mo., 23.30. (S. -64.10.)

For poor sick pastors: teacher Mackensen in St. Louis 5.00. Prof. Stöckhardt das. 5.00. From the women's club in P. Lenks Gem. das. 5.00, from a parishioner 7.00, P. L. 4.00. (S.-26.00.)

To the new building in St. Louis: From Trinity District in St. Louis, 1st tr., 185.00. P. Lehmann's congreg. at Sandy Creek, Mo., 1st tr., 17.00. Pentecost coll. of P. Saupert's congreg. at Blumenau, Col., 8.40. P. Höschen's congreg. at Drake and Red Oak, Mo, 2nd tr., 84.00. P. Michels' congreg. in Franklin Co, Mo, 2nd tr., 108.00. L. Nagel in New Wells, Mo, 5.00. P. Senne's congreg. in Alma, Kans. 2nd tr., 15.00. k. Reisinger at Wilton, Iowa, 10.00 N. N. of Hampton, Iowa, by P. Brandt in North St. Louis, 1.00. (Summa -383.40.) Second Drawing of the Cross Gem. in St. Louis, 1011.00.

Fürk. M. Wyneken: By P. Biltz of the Women's Association sr. Gem. 15.00; R. 1.00; F. B. 2.50; K. 1.00; St. 1.00; K. family 15.00; L. 10.00.

To the household in Fort Wayne: wedding coll. bet Robert Elze in Blumenau, Col. for Th. Saupert 4.00.

St. Louis, Mo. July 8, 1882. s. Roschke, Treasurer.

### Proceeds to the Illinois district treasury:-

For the new building in St. Louis: From Chicago: By k. Wunder by F. Fink -25.00, K. Boseck 15.00, W. Fuchs 10.00, I. G. Bäßler and A.Ehelsea 1.00. Congregation in Wellsville 7.87. Mrs. F. by?. Zollmann 1.50. Klaproth 5.00 each, W. Look, I. Stumpfhaus, I. Glainiger 2.00 each, H.Andreasgem. in Buffalo 1 „.16. Congregation in Cohocton 9.50. Joh. Herchenröder 2.50, E. Müller 1.00; by P. Bartling from W. Giese and Bro.Riesmer in Pittsburg 1.00. comm. at Eben 15.00. comm. at Wolcottsburg Ph. Schmidt 5.00 each, D. Bethke 10.00, K. Neubauer 1.00; by Teacher3.00. Durck?. Ahner for tracts 3.89. comm. at Farnham 8.95, funeral coll. Reifert from St. Petri parish by Aug. Reichow 20.00, Karl Wach Holz, Fr.at Winter's child 1.40. comm. at Wellsville 13.06. comm. at Allen Centre Arndt, C. Polzin, Fr. Rackow, R. Haberickter, H. Tröller, H. Ohlwein 5.006.26. (p.-90.24.)

each, Fr. Hoop, W. Muschler, Karl Grebing, H. Rackow, Ph. Kugler, W. Neumann, I. Krtck, Bro. Wegner, I. Neumann, C. A. Rieß each 2.00, Chr.through... Hein 5.00. Somerville comm. 8.00...? Schulze 2.00. W. B. Kuglin, R. Rabn, Mrs. Rauls, A. Hardt, W. Dobbermann, Alb.through?. Walker 1.00,?. Walker 2.00. Mrs. Schäfer by?. König 1.00. Wehrmeister, G. F. Fricke, H. Konrad, C. Heinz each 1.00, A. Ziemer, H.Sunday school of the congregation in Uorkville 6.00, A. Weivemeyer 5.00. Behling each .50; by P. Lochner's Gem. 6th ed. 42.75; by P. Hölter'sB. H. Succop from E. Matz (2nd rd.) 5.00, F.Buffalo 1.00, Dreif.-Gem. das. 22.25. (S. -69.75.)

each, E. 5th ed, 76.00; by P. Succop from E. Matz (2nd rd.) 5.00, F.Buffalo 1.00, Dreif.-Gem. das. 22.25. (S. -69.75.)

Dabelstetn (2nd rd.) 20.00, I. Heitmann 10.00, C. Bock, F. Sager 5.00 To the college building in St. Louis:?. Hein's congregation, 3rd sdg, each. by P. Dorn at Pleasant Ridge from Joh. Meier 25.00, W.12.00. Somerville congregation, 2nd sdg, 17.17. A. Kromphardt through?. Strathmann 20.00, Chr. Horstmann 5.00. By P. Merbitz at BeardstownGrossberger 2.00,?. Grossberger 1.84. ZionSgem. in Boston 118.00. from I. F. Pappmeier 8.00, F. Hüge 5.00, V. Hobrock, W. Schewe 3.00George E. in Washington, 1st gift, 30.00. Dreteinigk. Gem. in Buffalo, 12th each, E. Krohe 1.00. By P. Schieferdecker's comm. at New Gehlenbeck, sdg., 20.00. Martinigem. in Baltimore nachtr. 11.00.?. Engels 2 sons. 20^ 1st Srdng, 88.37. By P. Burfeind in Rick 35.00. By P. Große in Harlem By?. Sieck at Eden by L. Häfele 20.00, Bro. Bauer 10.00, C. Kromer, H. Bauer, F. Egel, G. Eckhardt, L. Bauer, I. Brühshavr, ?. Steck 5.00 each" I. Heckmann 3.00, F. Eckhardt, Ä. Bernreuther, H. Fries, P. Bley each 2.00, W. Eckhardt, G. Heckmann, L. Bauer jr, M. Egel, C. Omphalin, F. Brühshaven, H. Brühshaven each 1.00. (p.-295.21.) Also registered: ?. Lauterbach's comm. at Crossroads 29.00, its comm. at Pine Hill to date 200.00.

For inner mission in the West: Gem. in College Point 4.75.

For heathen mission: Mrs. C. Krieger in Baltimore 1.00.

For Negro Mission: I. Fr. Wagener in Pittsburg 3.00. Ztonsgem. in Boston 2.25.

For inner mission: Father Schmidt 1.00, Mrs. Boldt 1.00, Christian Muhly 3.00, Widow Sander 2.50.

For Emigrant Mission in Baltimore: Thank Offering by Johanne Faffold 1.00.

For college tuition: Gem. in New Dork 7.60.

For Mrs.?. Schmidt: funeral coll. at I. Robert 1.10, deSgl. at W. Brökers child 1.07.

For sick pastors:?. Schulze 2.00.

For mission in Erte, Pa.:?. Linsenmanns Gem. 4.63. L. Häfele.75.

For the comm. in Log an, O.: I. H. Succop 10.00, B. H. Succop 1.00. Comm. in Washington 4.00.

For English mission in Missouri: B. H. Succop 1.00.

For poor students in Addison: Mrs. C. Krieger in Baltimore 1.00.

For poor students in St. Louis: Mrs. Sch. in Washington 3.00.

For poor students in Fort Wayne: wedding coll. at Joh. H. Will for K. and Th. Engelder 5.28. Women's Association of the Trinity Parish in Buffalo 10.00.

New York, June 5, 1882. I. Birkner, cashier.

For poor students in Springfield: By?. Wagner in Chicago from the Women's Club12.00.?. Wangerin's Gem. in Town Sumner for Aug. Frederking15.00. (p. -27.00.)

For poor Fort Wayne schoolgirl: Through?. miracles in Chicago by Mrs. N. N. 2.00 and collection at W. Puscheck's silver wedding 11.00 for C. Köbel. (S. -13.00.)

For the household in Addison: By?. Schmidt in Schaumburg, part of the collection at Heinr. Fassess wedding, 13.00. ?. Great Communion in Addison 5 p.m. (p. -80.00.)

For poor students in Addison: half of the collection at Ad. Firne's wedding in Addison 15.25. By?. Hölter in Chicago, collected at Lebrer Wiedmann's wedding, for Martin Groß 13.55. By?. Schmidt in Schaumburg, half of the collection at H. Gieseke's wedding, for H. Garbisch 17.00. (p. -45.80.)

For sick pastors and teachers: H. B. in Addison 2.00.

To the widow's fund: from Addison: half of the collection at Ad. Firne's wedding 15.25 and coll. at teacher L. Rittmüller's wedding 18.50. (p. -38.75.)

For the deaf and dumb:?. Merbitz' Gem. in BeardStown 17.10. By?. Miracles in Chicago by F. Koplien 1.00; by?. Lochner the., Coll. on Pentecost Assembly, 7.00 and for Becker's tracts 5.50; by?. Hölter by H. Teßmann 1.00. (pp. -31.60.)

For the Progyrnasium in Milwaukee: From Chicago: By?. Lochner, coll. at W. Feddeler's wedding, 12.50; by

?. Miracle of R. N. for construction 25.00. F. Lührs in Addison 3.00. ?. Mueller's Gem. at Kankakre 10.50. (p. -51.00.)

For the Studios Orphans of Addison: By ?. Miracles in Chicago by F. Koplien 2.00.

For the community in Planitz, Saxony: By?. Engelbrecht in Chicago by Karl Riedel 1.00, N. N. 5.00. (S. -6.00.)

For the Saxon Free Church: By?. Succop in Chicago by F. Dabelstein 2.00.

dM. New deposits for the new building in St. Louis from various parishes 253.00.

Addison, Ill, July 3, 1882, H. Bartling, cashier.

### Income iu the cash register de- eastern" district:-

For the synodical treasury: receipt of the congregation at College Point- 6.50. comm. at Paterson 14.56. Mrs. Schaefer by ?. King 1.00. ?. Ahners Gem. in Pittsburg 41.00. Martiu^em. in Baltimore 20.25, St. Paulsgem. that. 32.19.?. Hanser 2.00. Frev's congreg. in Albany 21.00. Wolcottsburg congreg. 4.00. Somervtllle congreg. 5.00.?. Ltinsenmann's congregation at St Johnsburg, R. U-, 7-85. Farnham congregation 6.90. Bergholz congregation 7.39. Teacher I. Brust 2.00. Philadelphia congregation 40.00.?. Engel 1.00. (Summa -212.64.)

For the widow's fund: Common in Somrrville 3.26. Common in Bayonne 9.00.?. Schulze 2,00. Widow Sauppe through... Walker 5,00... Walker 4,00... Hanser 8,00. Mrs. Stutz 5,00. Teacher I. List 3,00. Common in Wolcottsburg 3,00.?. Stürken 4,00. Lübker 8,00...? Kanold 4,00... Rademacher 5,06... Zollmann 4,00. Wambsganß 2,00. (S. -69.26.)

For the orphanage near Boston: Mrs. C. Krieger at Baltimore 1.00. Gem. at Wellsville 7.87. Mrs. F. by?. Zollmann 1.50. Gem. at Haverstraw 1.30. Gem. at Farnham 3.00. Wedding coll. at W. Williams 5.02. Funeral coll. at Lange's child 2.45. Wedding coll. at Wilh. Weinbauer 10.00. (S. -32.14.)

For the deaf and dumb: By?. Sblendick for tracts 6.15. Mrs. R. R. in Wellsville 7.87. Mrs. F. by?. Zollmann 1.50. Congregation in Cohocton 9.50. Joh. Herchenröder 2.50, E. Müller 1.00; by P. Bartling from W. Giese and Bro.Riesmer in Pittsburg 1.00. comm. at Eben 15.00. comm. at Wolcottsburg Ph. Schmidt 5.00 each, D. Bethke 10.00, K. Neubauer 1.00; by Teacher3.00. Durck?. Ahner for tracts 3.89. comm. at Farnham 8.95, funeral coll. Reifert from St. Petri parish by Aug. Reichow 20.00, Karl Wach Holz, Fr.at Winter's child 1.40. comm. at Wellsville 13.06. comm. at Allen Centre Arndt, C. Polzin, Fr. Rackow, R. Haberickter, H. Tröller, H. Ohlwein 5.006.26. (p.-90.24.)

For the purchase of a Negro chapel in New Orleans: Job. Loresck through... Hein 5.00. Somerville comm. 8.00...? Schulze 2.00. W. B. Kuglin, R. Rabn, Mrs. Rauls, A. Hardt, W. Dobbermann, Alb.through?. Walker 1.00,?. Walker 2.00. Mrs. Schäfer by?. König 1.00. Wehrmeister, G. F. Fricke, H. Konrad, C. Heinz each 1.00, A. Ziemer, H.Sunday school of the congregation in Uorkville 6.00, A. Weivemeyer 5.00. Behling each .50; by P. Lochner's Gem. 6th ed. 42.75; by P. Hölter'sB. H. Succop from E. Matz (2nd rd.) 5.00, F.Buffalo 1.00, Dreif.-Gem. das. 22.25. (S. -69.75.)

To the college building in St. Louis:?. Hein's congregation, 3rd sdg, each. by P. Dorn at Pleasant Ridge from Joh. Meier 25.00, W.12.00. Somerville congregation, 2nd sdg, 17.17. A. Kromphardt through?. Strathmann 20.00, Chr. Horstmann 5.00. By P. Merbitz at BeardstownGrossberger 2.00,?. Grossberger 1.84. ZionSgem. in Boston 118.00. from I. F. Pappmeier 8.00, F. Hüge 5.00, V. Hobrock, W. Schewe 3.00George E. in Washington, 1st gift, 30.00. Dreteinigk. Gem. in Buffalo, 12th each, E. Krohe 1.00. By P. Schieferdecker's comm. at New Gehlenbeck, sdg., 20.00. Martinigem. in Baltimore nachtr. 11.00.?. Engels 2 sons. 20^ 1st Srdng, 88.37. By P. Burfeind in Rick 35.00. By P. Große in Harlem By?. Sieck at Eden by L. Häfele 20.00, Bro. Bauer 10.00, C. Kromer, H. Bauer, F. Egel, G. Eckhardt, L. Bauer, I. Brühshavr, ?. Steck 5.00 each" I. Heckmann 3.00, F. Eckhardt, Ä. Bernreuther, H. Fries, P. Bley each 2.00, W. Eckhardt, G. Heckmann, L. Bauer jr, M. Egel, C. Omphalin, F. Brühshaven, H. Brühshaven each 1.00. (p.-295.21.) Also registered: ?. Lauterbach's comm. at Crossroads 29.00, its comm. at Pine Hill to date 200.00.

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For heathen mission: Mrs. C. Krieger in Baltimore 1.00.

For Negro Mission: I. Fr. Wagener in Pittsburg 3.00. Ztonsgem. in Boston 2.25.

For inner mission: Father Schmidt 1.00, Mrs. Boldt 1.00, Christian Muhly 3.00, Widow Sander 2.50.

For Emigrant Mission in Baltimore: Thank Offering by Johanne Faffold 1.00.

For college tuition: Gem. in New Dork 7.60.

For Mrs.?. Schmidt: funeral coll. at I. Robert 1.10, deSgl. at W. Brökers child 1.07.

For sick pastors:?. Schulze 2.00.

For mission in Erte, Pa.:?. Linsenmanns Gem. 4.63. L. Häfele.75.

For the comm. in Log an, O.: I. H. Succop 10.00, B. H. Succop 1.00. Comm. in Washington 4.00.

For English mission in Missouri: B. H. Succop 1.00.

For poor students in Addison: Mrs. C. Krieger in Baltimore 1.00.

For poor students in St. Louis: Mrs. Sch. in Washington 3.00.

For poor students in Fort Wayne: wedding coll. at Joh. H. Will for K. and Th. Engelder 5.28. Women's Association of the Trinity Parish in Buffalo 10.00.

New York, June 5, 1882. I. Birkner, cashier.

### Entered the coffee de" Iowa - District:-

For the synodical treasury: From?.Aron's congregation-7.68. ?. Bretscher's congregation in Hanover Township, 6.50... Mallon's congregation in Magnolia 4.00... Reinhardt's congregation-6.80. (Summa -24.98.)

For the new building in St. Louis:?. v. Strohe's parish at Monticello, 4th shipment, 66.00.?. Strobel's parish, third shipment, 47.00.... Brammer's residence, 27.50. Maaß' Gem. at Fenton, 9.00. Through?. Fackler of I. Mater, 20.00... Bünger's parish at Le Mars, 3.00.... Streckfuß's compound at Davenport, 8 a.m.? Dornseif's congregation at Elkport 10.10. By?. Horn by G. Stork 10.00, R. Kneuper 1.00, Ströber 1.00. Durcd ?. Brewer by theJmm. comm. in Bremer Co. 3rd count, 18.00. (p. -220.60.)

For the congregation in Frankenber, Saxony: collection during the synodal meeting of the Iowa district in State Centre 74.41.

For the parish in Davenport:?. Crämer's congregation at Fort

Dodge 20.00. L. Zuercher's St. John's Parish, half of the Pentecost coll. 4.15. (S.-24.15.)

For inner mission: L. Streckfuß's congregation in Davenport 7.45. From the Women's Association in L. Güntber's congregation in Boone 6.00. k. Strobels congregation, Pentecost coll-, 5.50. Fr. Stephen's congregation 16.20. Fr. Baumhöfener's congregation, Pentecost coll-, 17.90. P. Grafelmann's congregation at Sherrills Mount 4.75, at French Settlement 1.33. P. Maaß's congregation at Fenton 2.75, surplus of trip to Delegate Synod 1.00. L. Fackler's congregation, Pentecost coll., 9.50. L. Heinrich's congregation at Dillon 3.35. By L. Bünker of k. Grafelmann, Misfionsgelber reclaimed, 15.00. By L. Mezger of Schulze in Waterloo .80. L. Streckfuß's Gem. in Davenport 2.50. P. Weber's St. Martin's Gem. in Keokuk Co. 5.30, found in the St. John's Gem. bell-bag 6.00. L. Herrmann's Gem. at, Pentecost Coll, 6.85. Misfion sermon coll. during Synod 22.17. P. Horn's prebend place at Van Meter 10.00, Gem. in Dexter 2.20. By P. Brust of G. Vogel 2.00. L. Zürrer's St. John's Gem. half of Pentecost coll., 4.16, Heinrich Richter 1.00. Durck L. Guenther of Bro. Peter.50, communion coll. sr. Congreg. in Boone 8.25. L. Reisinger's congreg. in Wilton, Pentecost coll., 10.00. Fr. Wiegner's congreg. in St. Ansgar 5.50. Fr. Mezger's congreg. in Waterloo 5.50. (p. -183.46.)

For the deaf and dumb: L. Brammer's church in Lowden 5.87. Durck 1?. Händskke .30. L. Semmann's St. Martin's Gem. 8.25. Durck L. Streckfuß by I. Meyer .50, H. Krrchen- wald 3.00. L. Haar and Grm. in Denison 2.00. By L. v. Strobe, bell-bag coll. sr. Gem. 13.06, by E. Scheer 5.00, W. Hanken 2.00, H. Hanken 1.00, G. Balster .50. L. Büngers Gem. 1.25. P. Arons Gem. 10.55. L. Ehlers' Gem. 6.60. L. Reinhardt's Gem. 7.20, by the women Fintel, Springer, Leib, Knoack 1 each.00, Mr. Knoack 2.00. L. Horns Gem. in Dexter 4.50. By L. Bräuer of Ch. Dierks u. H. Knief 1.00 each, I. W. Matthias .50, F. Piehl, I. Timmermann, E. Hübener .25 each, Wedemeier .10. Durck P. Wiegner of sr. Gem. tn St. Ansgar 9.00, at Rock Creek 9.00, at Clear Lake 7.00. Durck L. Maaß of sr. Filialgem. 3.30, widow N. N. .50. (p. 109.73.)

For Negro Mission in New Orleans: By P. Wiegner in St. Ansgar from F. Böning 1.00, H. Schröder and N. N. each .50. By L. Maaß from widow R. N. .50. (S. -2.50.)

For the Negro Church in New Orleans, P. Grafelmann's Gem. in Sherrills Mount 4.75, in French Settlement 1.33, H. Vogel 2.00. L. v. Strohe's Gem. in Monticello, half of the Pentecostal Coll., 14.31. (S. 22.39.)

For the Negro School in New Orleans: By L. Aron from Mrs. E. Michel 1.00.

For the English Mission: L. v. Strohe's congregation at Monticello, half of the Pentecost Coll. 14.30.

For aged and sick pastors and teachers: L. Mertens in Colfax 3.00. For L. Riemeyer: P. Schuas Gem. in Beyerville 5.14. By L. Baumhöfener from Mrs. Wiebold 1.00, Mrs. Steinmetz 1.00. (S. -7.14.)

For poor students in Addison: Through L. Bräuer of the Maxfield comm. for E. Kretzschmar 8.90. Monticello, Iowa, July 1, 1882. H. Tiarks, cashier.

For the preacher" and teacher "Wittwe"" and orphan coffee (Western District)

have been received:

1. contributions:  
From the LL.: C. Bock, F. I. Biltz, C. F. W. Scholz each -4.00, C. H. Lentzsch 3.00. Teacher R. A. Wismar 4.00.  
Two. Gifts:  
Confirmation coll. of the parish of P. O. F. Voigts 3.00. By L. O. Hanser from G. März .50. L. Berg's Gem. in Adams Co, Ind, 5.94. I. A. Ruff 1.00. By I'. L. F. W. Sapper of Mrs. C. H. 1.00. By P. F. I. Biltz of sr. Gem. 10.00, by widow C. Stünkel 1.00. From the church basin of Trinity Parish in St. Louis by Estel 2.00. By L. C. C. E. Brandt by sr. Congregation 2.00, from the Young Men's Association 10.00.... Ges. on Fr. Krause's wedding by P. C. F. W. Scholz 2.50. By L. C. H. Lentzsch from sr. Gem. 1.55, Uebersckuß from Christmas tree 1.10. Bon of Gem. L. F. Sklers' received through Wisack for widowed Mrs. k. Horn 6.00. St. Louis, June 30, 1882. C. F. Guenther, cashier.

For the preacher" >"d teacher "widow"" nd orphan""coffee (of the Illinois District)

have been received:

1. contributions:  
From the provosts and pastors: E. A. W. Krauß, F. Lochner, G. G. W. Brüggmann, G. A. Schieferdecker, W. Mertner each -5.00; E. Röder, E. Wartens H. Sitving, P. Hansen, H. W. Wehrs each 4.00. From the teachers: G. Ch. Gotsch 4.00, L. Jung 2.50. From the Chicago Teachers' Conference 11.75.  
Two. Gifts:  
Through L. Hölter: from Elise Thiele 3.00; from H. Teßmann 1.00. Through teacher Fatbauer, collection at the hock time from Hermann u. Kar. Wilke 10.00. From the congregation of Fr. Watens 15.00. By treasurer H. Bartling 101.55. (Summa -193.80.) were delivered. Chicago, Ill, June 23, 1882. H. Wunder, cashier.

For poor students receive: Durck Hrn.?. Schieferdecker, ges. auf Hrn. Schumanns Hockzeit, -4.00 for Allenbach; durck Hrn. L. Barth von sr. Gemeinde 2.30, from sm. Filial .70, from ibm itself 5.00 for Grimm; durck Hrn. L. Schieferdecker of Witwe W. Lücker 2.00, E. Wolf .65, ges. on Hockzeit of Hrn. Schumacher 8.00 for M. and R. Grüber; by Hrn. L. I. M. Hahn, ges. on Hockzeit of Hrn. A. Sievers 13.00 and namely 5.00 for Hering and 8.00 for Faulstich; by Hrn. k. Hansen, s. toB. PiepersHockzeit 8.00 for Merz; durck Hrn. L. Fick von F. Jsernhagen 1.00 for Metz; durck Hrn. P. Mertner v. J. Kammholz 3.00; durck Hrn. P. Casten 1.00 for Allenbach; durch Hrn. L. Ansgar by Ph. Plüger 8.00 for Lilge; by Hrn. L. Blanken by L. Lustfeld 1.00 for Lienhardt; by the Christusgem. in St. Louis 4.00 for W. Meyer; by Hrn. k. Köstering by G. Weinhold in Frohna 10.00 for N.; by

Hr. Präses Biltz v. sr. Gem. 10.00 for Hink, 5.00 for Lehr; by Mr. P. C. C. E. Brandt, 26.60 for Ambacker; by Mr. L. E. Denninger from Mrs. Schenkelberger 5.00; by Mr. L. Wille, ges. on Mr. Henne's birthday, 6.00 for Wienberg; by Mr. L. Sander, sent at the christening of his little daughter, 3.05 for W. Meyer; by Mr. P. Succop of the Jungfrauenverein sr. Gem. 25.00 for Lilge and Sierks; by Mr. L. Wille Koll. sr. Gem. 12.00 for Wienberg. - For the household: by Mr. L. Bötticher from M. Stoll 5.00, from Lillich 1.00; by Mr. P. Nething from R. N. 2.50; by Mr. L. Hansen from sr. Gem. 8.20.

For the English "Lutheran Risfio" i" vest" received:

By L. F. Pennekamp at Topeka, Kans. from his congregation -5.05. By L. F. W. Pennekamp at New Wells, Mo., 6.00. By Treasurer Rosckke from Mrs. Christine Mieß- ner at Independence, Mo., 1.00. By Treasurer Umbach from L. Lochner at Springfield 1.20. By P. P. A. Weyel at Inglefield, Ind., 1.00. By L. C. E. Guenther from sr. Cross congregation at Lake Creek, Mo., 6.60. By Treasurer Roschke of the congregation of Bro. Spehr at Appleton City, Wo., 5.00. By Mr. A. E. Sander, of the This Cross congregation one-tenth of the missionary feast coll., 27.50. By Mr.'. P. Polack at Uniontown, Mo. from Widow Hemmann 1.00, from Salem's congreg. 3.60, at Mr. Bremer's wedding ges. 2.25. Durck Mr. Miss. Bpäper of L. Rader's congreg. in Springdale, Ark. 4.00, from Mr. D. W. Lineburger 1.00, from Mr. I. Reidel at Pierce City, Wis. 7.00.

St. Louis, July 8, 188E. L. F. Lange, Treasurer.

For the" Seminar "HuaShult in St. Loni-

received since 15 Feb. 1882:

From Mr. Sckürmann in Jefferson Co, Mo, 1 bushel of potatoes. From Messrs. Haas and Schenkel, 4 boxes, and from Mr. Waltke, 200 pounds of soap. From Mr. Rohlfing, gardener, several times lettuce and vegetables. By Mr. Treasurer E. F. W. Meier -144.90.

The Lord has helped us before - may the faithful God also give willing hearts for the new seminary year to assist our prophet students in deed, and help that the gifts be used gratefully for His glory and for the building of His church on earth; may God keep it so.

St. Louis, Mo., July 10, 1882. H. Jungkuntz.

8"" Seminar-Hau-Halt i" Springfield:

By L. I. T. Bötticher out of his comm. 4 pieces of meat, 5 hams, 4 shoulders, 4 sides of bacon, 3 sacks of flour and -1.00 worth of sugar and coffee. By L. H. W. Kostens out of his comm. in Burton, Adams Co, Ill, from Mrs. Mollenhauer, Hillebrenner, Paul, Heitlage, Fey and Kuhlmann, 1 ham each; from Mrs. L. Kleinschmidt, Mr. M. Henze and N. N., 1 shoulder each. From Mr. L. Hahn at Dwight 1 barrel of butter. Many thanks to the dear donors. G. Pfau.

For poor students from Minnesota

I received from September 1, 1881, to July 1, 1882 -160.27, namely: by L. Rolf 19.02 (from the parish), 5.00 (from Brandhorst), and 5.00 (from the Jünglingsverein); from Minneapo- lis 13.00 and 9.05; by L. Friedrich 10.00 (from Waconia) and 10.00 (from Watertown); by L. Landeck 10.00; by k. Krumsieg 5.00 (from Mattfeld's wedding) and 5.00 (from Vinkemeier); by Fr. Vomhof 2.00 and from his Grace Gem. 6.50; by Fr. Schaaf 6.10 from the Gem. and .52 (surplus of travel money to the conference); by Fr. Kollmorgen (from Wahn's Hockzeit) 6.43; by Fr. Ahner .50 and from sr. Gem. in Green Jsle 5.00; by P. Horst 5.25; byck L. Streckfuß 5.00; by L. Fackler 1.00 and by sr. Gem. in MaplrGrove 4.00; by L. Böске 5.00; by?- Schmidt 4.80; by L. v. Brandt 1.50 and .50 (by ibm itself), 1.00 (by Neumann) and .50 (by Krieg); by P. Dubberstein 3.25; by P. Hertwig 1.85 and 1.00; by?. Mäurer 2.50; by P. Rüdiger 2.00; P. H. I. Müller 1.00;?. Rådeke 1.00; teacher Rödiger 1.00. (See Hebr. 10, 24, and Offenb. 2, 19.)  
With sincere thanksFr. Sievers.

Received for St. Jobannis Lutheran Parish U. A. C. at Clear Point, Arkansas Co, Ark: By L. P. F. Germann at Fort Smith, Ark, -5.00 and from the following parishioners there: Teacher I. Kauffmann 5.00, W. Schulte 3.00, R. C. Bollinger 3.00, Franz F. Grober 2.00, Karl Reutzel 3.00, ". S. Smith 1.00, W. Boas 2.00, W. Harder 4.00, C. C. Schmieding 5.00, M. Reichert 1.00, A. Reickert 1.00, E. C. Reichert 1.00, Kaspar Reutzel 5.00, S. A. Williams 2.00, B. Stebler 2.00, Samuel Bollinger 8.00. God bless gifts and givers.  
Little Rock, June 29, 1882. F. W. Herzberger, missionary.

For the ev. "I "th. Hospital in St. Loai"

received with thanks: From the Women's Association of Trinity Distr. in St. Louis through Mrs. Brockmeyer 1 Dtzd. Towels. By L. Holls from H. Buckbolz -1.00. By St. Paul's congreg. in North St. Louis 15.00. By L. Brandt from the women's association of sr. Cong. in N. St. Louis 10.00. By L. Nething in Lincoln, Mo-, 1.00.

For the establishment of a small hospital pharmacy: From Mr. A. Uhlich in St. Louis 10.00. From Mr. Apotheker Klie various medicines, worth 8.00. Desgl. from Mr. Apotheker Wormb. From Messrs. Meyer Brs. L Co. a bill presented by 31.38. F. W. Schuricht, cashier.

To have received through Mr. Treasurer Schmalzriedt for the local community -26.50, certifying cordially thanking and wishing God's blessing to the dear donors  
South Bend, Ind. July 6, 1882. P. Heid.

To our church building at Richford, Wis. received from?. H. Scbles- selmann's congregations -8.00. God bless the dear givers in body and soul!  
I. I. Octjen.

To the coffee for poor students from Wisconsin have been received since December last by the undersigned: Bon K. Rank -1.00. By Mr. P. Aulich, collected at the wedding of Mr. Kratz, 4.20, from his congregation 3.75. By Mr. k.. I. C. Heyner 13.25 (namely from Louis Machmeier and Heinr. Bergemann 2.00 each, from A. Pfund, H. Linse, W. Bergemann W. Fuhrmann and W. Bronewald 1.00 each, P. Weber .75, R. Heeke, F. Bolle, Joh. Meier, Joh. Heeke .50 each, I. Frezin and W. Fuhrmann jun. .25 each). By Mr.?. C. Markworth from sr. Zions- Gem. 2.00, 2.30 u. 2.60. Don Unnamed 2.60. By Mr.?. Loeber Sr. of his. Milwaukee congregation 5.00. By Mr.?. F. Leyhe, Christmas collection of his three congregations, 10.00; collected at H. Gaulke's hock time in Town Sigel 2.65. By Mr. P. W. Hudtloff 5.00. By Mr. k. Rebwinkels Gem. 1.50. Bon Hrn.?. Webers Gem. in Wausau 8.53. Durck Hrn. L. I. I. Walker conference travel allowance 3.81. By Mr. L. Osterhus from the Women's Association in Wausau 5.00. By Mr.? By Mr. Treasurer C. Eißfeldt 5.00 and 3.68 By Mr. L. F. Keller, collected at Mr. Christ. Walda's wedding, 4.36. By Mr. L. Ll. Seuel, Hockzeits Kollekte bei Franz Köpsel, 9.60. For Otto Hohenstein by Mrs. R. Plötz 2.00. For the sons of the blessed? Engelbert by Mr. L. G. Kückle by Mr. G. K. 5.00. From Mr. Joh. Hees by Mr. P. Hügli 5.00. From Mr. L. Osterhus .47, by the same, collected at the wedding at Mr. I. Bernin, 5.53. By Mr. Treasurer C. Eißfeldt 14.40. For F. Selle by Mr. L. C. Markworth, collected at the wedding of G. Manteufel, 2.23.

On behalf of the needy recipients, I express my heartfelt thanks to the seven donors. May the faithful God bless them abundantly, especially in heavenly goods through Christ, and may he continue to awaken many hearts to charity!  
Oshkosh, Wis. June 27, 1882. I. L. Daib.

With the most heartfelt thanks to God and kind givers, the undersigned certifies receipt of the following "love offering" for the church building of his congregation in Logan, O.: By P. I. H. Werfelmann in Marysville, O., two Kindtaufkollrktrn -10.00. By Chr. Schmalzriedt in Detroit 12.90. P. E. Engelder's Salems congregation m Punxutawney, Pa, 24.00. by H. E. W. Kähler in St. Louis 5.00, by H. Louis Lange 5.00. by H. Bartling in Addison 3.00. by L. H. W. Querl in Toledo, O., 1.00. by P. C. C. E. Brandt in St. Louis by W. Waltke 1.00, widow Quest .50, Karl H. Steinkamp 1.00. by Durck C. Eißfeldt in Milwaukee 1.00. L. W. Lothmann's Gem. in Akron, O., 10.00. by I. P. Rademacher in Boone, Iowa, 2.00. Jakob Lietsch in Carrick, Pa, 5.00, N. R. das. 5.00. Michael Ernwein in Pittsburgh, Pa. 2.00. By E. Roschke in St. Louis 8.75. L. I. Ruppreckft's Gem. in Rorth Dover, O., 6.50. H. Henkel, k.

Correction.

In the receipt of Mr. C. D. Strubel in Detroit ("8uth." No. 12) read instead of "-3.00" Pstngstkollekte von?. Bodes Wal tn Seward, Nebr., durch Jakob Seidel: -5.00.

Proceedings of the Twenty-fourth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This report has just left the press. In it the reader will find splendid negotiations on the doctrine of conversion under the guidance of the third article of the Catechism. The theses discussed are as follows: I. We believe, teach, and confess, that no man by his own reason nor strength can believe on JEsum Christum his Lord, or come to him, that is, be converted. For the holy Scripture testifieth, that the natural man, 1. though in civil, outward things he hath still some free will, 2. yet in spiritual things he is wholly dead. He can of himself a. think no good, b. speak no good, c. will no good, d. do no good. The opposite is taught by the Pelagians and Synergists. II. We believe, teach, and confess, that rather it is the Holy Ghost alone that worketh conversion in us. VIII. We believe, teach, and confess, that since God alone is the working and true cause of a man's conversion, therefore glory is due to him alone for this work. In the synodal address of Hoch". Praeses Beyer, the accusation of our opponents that we are crypto-Calvinists is excellently rejected. The report contains 64 pages and costs 20 Cts. To be obtained from the "Lutheran Concordia Publishing House". G.

Changed addresses:

Lev. D. 8tiemke, 30 X. Lrieur 8tr., Aerv Orleans, Da.

Lsv. 51st Lliosiael, OoeZleln, ^len Co, lock.

kev. Detrer, Council Lluuks, Iorra.

liev. O. Oe^er, Lox 2004, Uerv Orleans, Da.

Rev. Horn, Denver, Lremer Oo., Iorv".

Rev. IV. Lucitlolk, Lelle klaine, Skarvano Oo-, ^Vls.

L.?alk, A^est Lloornüelft, V7aussi "rs Oo., ^Vls.

Ll. D. Lakner, OoeZielv, Lllen Oo., Inck.

Due to lack of space the following articles had to be left behind: "Unity of the teachers against the false spirits very necessary", "Report on the deaf and dumb institution in Norris", "Mission report", "How one thinks to exist among the sects in the recent Gerickt" u. the receipts of Messrs. Eißfeldt, Grahl, List, Estel, Bartling.

Lndaracl at tsi" Lost OKo" at 8t. Donls, Llo-, as soonck-daas rnattsr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Volume 38.

St. Louis, Mo., August 1, 1882.

No. 15.

(Conclusion.)

### Pastor Johann Friedrich Bün­ger.

As far as the family relations of our Bün­ger are concerned, died a few days after his birth. The second was called Frederick Schreiber is so fortunate as to let the aforementioned himself Lutherus, because he was born on Luther's birthday. The same priestly pride, he nevertheless always maintained a pastoral attitude, even on the outside, which is why he was not asked him for some notes on this, when the latter was just about world with him. I concluded that he would become a special, infrequently mistaken for a Catholic priest by those who did not to write the wonderful obituary of our unforgettable Wyneken. Tobeearer of the cross. People laughed at that. He was a big boy, know him; indeed, as a result of this it repeatedly happened that, this request, Bün­ger replied, among other things, literally as But when he was a year old, a hydrocephalus showed itself and, when he got into a tramcar, Irishmen already in it immediately follows: "You remind me of my departure from the scene of this after a few years of great trouble, he died. The third was called sat up and made room for him, even paying the fare for him, world, since you desire notes on my life. Let me only rest quietly God Help Nathanael. God had helped again and a Nathanael he without, of course, suspecting that they were paying this honour when I have fallen asleep in the Lord through His grace. Of such was to become. This was a lively spirited child. But he died at not to a servant but to an irreconcilable enemy of the Pope, as a miserable man as I am, nothing shall be written. But I will the age of 1 year and 4 months in the great cholera year of 1849 the prophesied antichrist of the Church. Pope, as the answer your questions. Is it, after all, a fond remembrance to in the month of July from cholera, to which his mother had also prophesied Antichrist. \*) As far as Bün­ger was far from giving which you prompt me. My first dear wife was Rosa (or really succumbed eight days earlier at the age of 26. - On November himself the appearance of great holiness and anointedness Rosine) Mueller, a farmer's daughter from Perry County in the 20, 1850 I was married to Johanna Sophie Reißner, sister of the (rather, he was almost always cheerful and cheerful in company State of Missouri, who had emigrated with me and served here, blessed Father Reißner. My brother-in-law copulated me both and used to laugh quite heartily), he was nevertheless in She had been brought to my attention by an occasional remark times publicly in church, the first time in the Dreieinigkeitskirche constant anxiety about his soul's blessedness, as his intimate of her pastor, then Father Walther. He told me (at the table, ) and the other time in the Immanuelskirche. I knew the virgin, friends know and his diaries testify. He had a blooming think) that Rosa Müller had sent home a Roman priest who who was about 26 or 28 years of age, to be a serious Christian, appearance and kept it until his last illness. Neither his earlier wanted to 'convert' her. She was serving in an Italian family, in as she was my confessional daughter as long as she was in severe battles of the soul nor his earlier long years of infirmity which the wife would have liked to take her to the Roman Church service here. We have had four daughters together. Two have had been able to destroy it; indeed, it was precisely in old age in order to get her a rich Roman husband. However, I did not died and two are still living. Katharina Cölestine died when she that it appeared more and more as if rejuvenated. The dare to ask for her; she herself had to induce me to do so, was eighteen years old, Maria Elisabeth three years old. Lydia harmonious outline of his face, with its aquiline nose, betrayed Several notable members of the church desired her in marriage. Johanna Maria is now in her nineteenth year and Agnes that in him good-naturedness was coupled with a practical look; But she could not make up her mind, unless something were out Dorothea in her fifteenth year. My foster daughter, Monika his whole open, friendly countenance that in his body dwelt a of the way. And that something was me, whom she loved. On the Reißner, is 26 years old. The children are all at home. They lead soul full of noble simplicity. His tall figure, with its measured, advice of her pastor, she asked me if I had any affection for her, a quiet, secluded life, which their mother instructs them to do, powerful gait, immediately impressed everyone who saw him for I declared this, and we became bride and groom. When the Christian girls have access to our family and seek the same. The the first time. - wedding was held I really do not know. It was in the autumn of fashion dolls stay away. They may have learned something of But we hasten to the end. 1843. She was a much more talented person than I was. She fine and artificial work, even some piano playing, but the main It is true that Bün­ger, when he declared a few months before spoke ready English, and also Italian, even a little French. She thing is that they practice all household chores, sewing, grasped everything quickly and had a good grasp of the salutary washing, ironing, cooking, and so on. They do not entertain, but \*When Schreiber visited Bün­ger in his last illness, he told him that the teaching. She was always obedient and devoted to me out of there is never a lack of visits from friends and guests at the table. night before it seemed to him as if the devil appeared to him and called he could not recant what he had said against the pope, for he was the Antichrist; and if he (the devil) wished to promote his repentance, he must bring forward other sins. Whereupon the devil rolled over. - So that's a little family picture. I'm looking forward to Wyneken's portrait of life, because there you get something to



He said that he would certainly soon move out of it to live in an even more beautiful house, built by God, not made with hands, which is eternal in heaven (2 Cor. 5:1); but since he was still lively and fresh, it was nevertheless hoped that the Lord would grant him a few more years for the sake of his church. But his premonition of death was fulfilled only too soon. On New Year's Day he had still preached with full spiritual freshness and on the day after had happily celebrated his 72nd birthday in the circle of his own, when he suddenly fell ill on January 4 of this year with an extremely painful inflammation of the abdomen, which was soon joined by other symptoms of illness that made equally painful operations necessary. Although it seemed at one time as if the illness had been broken, the hope of his recovery that dawned on his family was not fulfilled, no matter how many hot prayers went up to God for it. On 23. January early at 74 o'clock he passed away gently and without any unruliness under the prayers and tears of his own and others gathered around his deathbed, after he had, as far as his illness allowed him, led many godly speeches, blessed every single member of his family, strengthened himself by the reception of absolution and the true body and blood of his Saviour, also ordered his house, and repeatedly, when questioned, solemnly affirmed, as loudly as he could, that he was now willing and ready to die with a confident heart on the doctrine he had preached in life and on the pure grace of God in Christ.

On January 25, the funeral of the Blessed took place on the graveyard of his parish with such a large attendance as St. Louis had never seen before, according to the local newspapers. Pastor Otto Hanser preached the funeral sermon in the Immanuel Church on Apost. 15, 26: "Which men have offered up their souls for the name of our HErrn JEsu Christi." The funeral sermon was held by Pastor Georg Link.

We repeat here what we have already written in another place: "In any case, never have more sincere tears of love and gratitude been shed for a truly evangelical preacher by young and old, by near and far, than for our unforgettable Johann Friedrich Büniger.

"Blessed are the dead which die in the LORD from henceforth. Yea, the Spirit saith, that they may rest from their labors: for their works do follow them." (Revelation 14:13.) W. [Walther.]

(Submitted.)

How to "unite" among the sects to exist in the last judgment.

The following story, or perhaps rather the following parable, which is not only told here and there in the sects and sect books of America, but is even found in the school books of our country, shows quite well what conception of the Last Judgment the sects and works saints have in general, and consequently also whose spiritual children they are all taken as a whole.

The parable, wherever I have seen it, bears the caption, "The Three Friends" (the three Friends). However, I preferred the above heading as a more appropriate one. Now to the parable:

A man had three friends. Once he was summoned to appear before the judge, where, though innocent, he was severely sued. Who among you, he said to his friends, will go with me and testify for me, for I am unjustly sued?

The first of his friends immediately excused himself, saying that he could not go with him because of other business. The second accompanied him as far as the door of the judge's house; then he turned and went back for fear of the angry judge. But the third went in, spoke for him, and testified of his innocence so joyfully that the judge let him go.

Man has three friends in this world; how do they behave at the hour of death, when God summons him to his judgment? Money, his first friend, leaves him first and does not go with him. His relatives and friends accompany him to the door of the grave, and then return to their homes. The third friend, whom he forgot most often in life, was his good works. They alone (!) accompany him to the throne of the judge; they go ahead (!), speak for him (!) and find mercy and grace (!).

This, then, what I have called a parable; but really the last part of it is an explanation or moral of what precedes. Of course, the exclamation marks I have placed in the last few lines do not belong to the parable-I only wished to draw the reader's attention specially to some particular expressions-otherwise I have faithfully reproduced the piece as it is generally found in English and also in German.

But when a Lutheran reads such stories as these, I think he almost doesn't know whether to smile or cry. That there should be such a pagan faith as this in the enlightened 19th century Und in our "enlightened Christian land", which the Americans so proudly insist upon, I for one would never have believed if I had not had the opportunity to see and read about the other pieces of the above kind with my own eyes.

Let's look a little closer at some rarities from the parable above.

One who is "innocent," one who has not done the evil of which he is accused, one who stands pure, is tried before the just, omniscient judge, and that "severely." Now this is to be applied to men in general, or at least to those who have done some so-called good works; for this is just what these again somewhat strange words show, "Three friends hath man" (in general) "in this world." But now, it may be asked, where is a man who is "innocent" of that with which he is charged before the righteous Judge God? Even if a man were really "innocent" (!) of one or more things, he has transgressed all the commandments of God a thousand times over, and is therefore, according to the word of God, not "innocent," but "wholly guilty." Jam. 2, 10.: "If any man keep the whole law, and sin in one, he is wholly guilty." God is a judge who does not half judge; he does not only judge a single deed, but the whole man with thoughts, words and works, yes, he is a "righteous judge", who even judges the

"Examine the kidneys and the hearts," Jer. 11:20; when a man is brought before his judgment seat, he will soon find out how "innocent" he stands.

Further, if man were as "innocent" as he is represented in the parable, why does he need "mercy and grace"? Is it not "mercy and grace" when one who is "innocent" is acquitted? And still more, why must these "his good works" at the same time "precede" and "speak for him" in order to obtain this "mercy and grace," since he is so "innocent"? How astonishing! how strange!

One more thing, - supposing man were not so entirely "innocent" after all; perhaps the word slipped in by mistake without the author's will! For he himself admits that man needs "mercy and grace. But according to the author's clear statement, this "mercy and grace" can only be obtained by the preceding and intercession of good works. "They," namely, good works, "alone," he says, "accompany him" (man) "unto the throne of the Judge;" "they go before, speak for him, and find mercy and grace." These good works, then, are the determining factor in the just God's showing "mercy and grace" to the guilty (?) or "innocent" (!) man. But is it really "mercy and grace"? Is it not merit? Does not the one cancel out the other? Such good works, which "alone" are to accompany man to the throne of the Judge, and there "precede" and "intercede," cannot at all unite with "mercy and grace," much less "find" the same. If one wants to bring "good works" to bear, he certainly does not get "mercy and grace," but a "hard" judgment according to the law. But if one wants "mercy and grace," then the good works are nothing; then let his "good works," which may be bad enough, be left behind, and not "precede" and "intercede." By grace we are saved, not of works, lest any man should boast, Eph. 2:8, 9. "But if it be by grace," saith Paul Rom. 11:6, "it is not of merit of works, else grace would not be grace; but if it be of merit of works, grace is nothing; else merit would not be merit."

How wrong is the "Christian" standpoint of most so-called Christian communities! In what gross blindness, as far as divine matters are concerned, do not even many so-called Christian editors, book writers, state school teachers, etc., lie? What harm do they not do among the people, especially among the youth! They always claim great learning and wisdom, and want to teach others, even in matters in which they themselves have never really learned anything, matters in which, by the way, they have no right to teach anything.

N. P. N. H.

(Submitted.)

"Unity of teachers against the false spirits". is very necessary.

Since in the present doctrinal controversy our opponents have "consistently" come out more and more clumsily with a doctrine which contends against God's glory and brings the work of grace of the Holy Spirit to the highest dishonor, it ought to be



It must be time to bid farewell to all so-called wait-and-see Heresies and the emergence of heresies want to get out of could make progress. Among the latter are only a few of other neutrality. Our opponents, for instance, say quite openly and hand, so let those who can defend themselves and whom God faiths (two Methodist, one Baptist, and several Catholic emphatically: Between us and them "the real point of difference has given the grace and gifts to do so, control and defend families). Even these do not feel entirely comfortable among the is this: Missouri maintains that the omission of wilful, stiff- themselves.

necked reluctance, as far as the act of conversion is concerned, "A fine history we read in the other book of Samuel on the move away soon. As a result, there will again be room for other is **grace.**" So much is this to them the "proper" point which tenth. When at one time the Ammonites, with the help of the Lutherans. We do not lack room for new settlers at all. The divides us, that they ask in eagerness, "Will we ascribe anything Syrians, went out to fight against king David," and the army of number of those settling here is increasing from day to day. to God, and thereby give him glory, which after all is no glory to David (over which Joab was captain of the host) was about to Since I have been a traveling preacher (10 months), at least 30 him?" (A.u. N. 184,187.) Not true, a splendid sentence too, this attack from two places, so that the Ammonites in particular, and German Lutheran families have established their homes here. last? How vividly it recalls the language of the common the Syrians also in particular, were about to fight against Israel But there is still room for others.

rationalists, whom many a one heard in his youth over there in from another place: And Joab divided his host into two My preaching places have increased since the beginning of churches and schools, but who wanted to be thick Lutherans companies, the one he led against the Syrians, and the other my work; instead of 5, I have 13. Six of them are on the railway. before the people, while they were only brothers or pupils of he commanded Abishai his brother against the Ammonites: and At one of them (Wittenberg), my residence is currently being such professors as once Dr. Vilmar, when he was of the will to he said unto Abishai his brother, If the Syrians outnumber me, knocked out. Here 8 families and 5 young men form the congregation in the church services. Nine miles southeast is "study theology," heard one. The same used to accompany come to my help: but if the children of Ammon outnumber thee, Tigerton, with 12 families and six young men. Six miles west is certain passages of dogmatics (especially those on faith, on I will come to thy help. Be of good cheer, and let us be strong Norrie with nine families and two young men. My fourth place justification by faith 2c., with the reminder, and to conclude, "*in futuram oblivionem*,"\*) my lords!" \*\*) If, then, in the conversion of on the railroad is Birnamwood, 8t miles northwest of here. There are only three Lutheran families and one widower there. Fifth comes Elmhurst; it has only three families of our faith. At last, since man, who is, after all, by nature dead and an enemy to God, can do by natural powers what we ascribe to the gracious and almighty God alone in humility and faith. It is a pity that St. Pelagius can no longer rejoice in this. on the railroad, 24 miles from Wittenberg, we find Antigo, the capital of Langlade County. German Lutherans there are only 3 Familim and a few young men. In these last three places settlement has scarcely commenced. Strange is the flourishing of these railroad stations; where a year or two ago stood the densest primeval forest, bears growling and deer playing, there stand 20-100 houses, there purr 20 and still more saws, there are carpenters hammering at all ends, there is the forest resounding again with the mighty blows of arrows.

But should not all those who want to be true Lutherans, including the ecclesiastical papers, come out decisively and, through strong testimony, place themselves on the side of those who, for the supreme and sole glory of God's grace, hold up nothing but the true Lutheran Bible doctrine against the false spirits, in order to be strong through unity? Is it not possible to deny the glory of God, the truth, and the brethren by silence? Among the places distant from the railroad the nearest is Almon, 7 miles from here nearly east. There are six families my listeners. Four miles east of Almon is Stoneville. The congregation of this place had until lately been served by Mr. Pastor Diehl. But because it is nearer to me than to him, because there is further prospect of its uniting with some of my places to form a parish which will call and pay its pastor, it has, on the advice of Mr. Pastor Diehl, called me to serve it besides my other places. The parish consists of 15-20 families. At ten miles north of this place is my third place remote from the railroad, Hutchons. Here ten families and several young men attend services regularly. Fourthly, I preach at Rolling, ten miles north of the latter place. The people here (9 families and several single people) come from united churches, still have respect for God's word, hear the same, but mostly only because their children learn to read and write German with me. But surely the Word will not be preached here without fruit. My fifth place off the railroad is Norwood. But the four families at this place will soon join my sixth place, the one at Poler. This is at forty miles from Wittenberg. There are fourteen families gathered there under the sound of the word of God. Finally (six miles farther) at the very end of my mission field is Miller's Lake. At this six Lutheran families dwell.

Let us hear about our duty one Ägidius Hunnius. †) In his interpretation of the (6) prophets it says in the "third sermon on the 10th chapter of Daniel" page 249 ff. thus: "But as we hear from the wonderful relation and narration of the angel, how the angels of God in the heavenly host hold together and fight with one accord against Satan, so with this a fine example is given to the preachers and teachers, that they similarly stand by one another in the spiritual regiment against the rising mobs, sects, heresy and seduction of the devil. For they too are angels, that is. They are messengers of the Most High, as they are mentioned in the fifth chapter of Ecclesiastes, in the second chapter of Malachi, and in the first, second, and third chapters of the Revelation of John. He closes with the glorious sigh: "May the **Almighty** God, who has marked his chosen church (as he writes through the prophet) in his hands and inscribed it in heaven, graciously let it be commanded to him in the dismal state of this last perilous time and, according to his infallible decree and divine promise, protect it against all violence of the infernal gates. To him be thanksgiving and honor, and praise and glory said in the holy church from henceforth unto eternity. Amen."

A. W.

## Mission Report.

Forasmuch then as they are appointed, according to the manner and nature of their office, to be shepherds and watchmen of the church of God, who are to contend against all vexations of doctrine and of life, it is fitting that they should faithfully help and succour one another against the false "seducing" spirits. For though every man is commanded to take care of his own particular church, yet when there is a common need

\*This is for the purpose that it may be forgotten in the future. \*\*The Theology of Facts", 1857, p. 1.

†) As much as he thought he had to hold to the unfortunate "in regard to faith" in the controversy against the Calvinists, so decidedly is he on our side in the doctrine of conversion, of the certainty of blessedness, as can be easily demonstrated.

(Sent in by resolution of the Northwestern District of the Missouri Synod).

Since August 5 last, I have been, by the grace of God, a traveling preacher in a portion of Shawano, Marathon, and Langlade counties. I am in this position a stopgap in the line of northwestern pioneers of our Wisconsin Lutheran Zion. Toward the west are Pastors Schutte, Erck and others; toward the east, Pastor Diehl and the others. My field of labor extends an average width of 20 miles from south to north, 40 miles wide. All this country (except a spot of 36 square miles) has been settled only three or four years, and for the very most part by Lutherans from Germany (Pomerania and Mecklenburg) and from older Wisconsin congregations. In the villages along the Milwaukee, Lake Shore, and Western Railroad, which pass through here, there are also English. There are a few of them living in the country, but several of them told me that they would soon move away because they could not get along with the Germans.

This is the mission field which, by God's grace, I am privileged to work. The field is ripe for harvesting; that is why the Methodists, under the name of

"Evangelical" sheaves attempted to be gathered. In four places It is to be expected that in the future more young people will be they cut merrily at it; but a sermon on baptism, holy communion, found who want to study. Yes, it is also an advantage for those the word of God, and others with reference to the false doctrine who only want to acquire a higher education. Such is granted of the Methodists and to the right one in our catechism here, and although the question of money is not to be convinced the people of the falsity of Methodist doctrine, and underestimated, that now also the communities connected with induced them to leave their services to them alone, wherefore the Eastern District do their part to cover the salary of the the Methodists will come no more.

My work in this area consisted of preaching in the various also the necessary confidence is placed in the institution that is places together about a hundred times, with the 60-70 school-just being established and that such boys are assigned to the age children as often as I could. I also held school, baptized 32 Progymnasium in New York who are endowed with abilities and children, celebrated Holy Communion 15 times and visited have a tendency to study. Therefore, we hereby call attention to every single family at least once, most of them twice in their this institution, which is under the supervision of the Synod and homes. I had only 4 confirmands. Although other children are whose direction is in the hands of a supervisory authority over 14 years old, they still do not have the necessary appointed by the Synod, consisting of President Beyer, Hanser, knowledge, yes, some cannot even read German. The König, Lindemann, Senne, Sieker and Messrs Birkner and continuation of the work in my field is therefore highly necessary. Morch. Arrangements have also been made so that such young Dam, dear brothers and sisters in the Lord, pray, pray also for people who come from abroad can find a Christian home with your traveling preachers, who must suffer no less than you.

C. Purzner. Whoever is interested in this work, and whoever is especially impressed with the view that our church needs more workers than could be trained up to now, please help. Contributions should be sent to the Treasurer of the Eastern District, Mr. I. Birkner, 139 William St., New York. For further information concerning the school, contact Director E. Bohm.

298 Lroome 8tr, New Oit^.

(Submitted.)

The Progymnasium in New York.

(Corner of Broome and Elizabeth Streets.)

After St. Matthew's parish in New York, at the request of the New York Pastoral Conference, had last year connected a Sexta with its academy, and this class, consisting of 12 pupils, had passed its examination to the satisfaction of the examining committee, the Eastern District Synod of Missouri at York, Pa., has most earnestly occupied itself with the continuation of this institution, and after mature discussion has come to the decision to continue the work begun for the present with the establishment of a Quinta and the appointment of another teacher. The congregation's deputies have not yet been instructed this year to take over the institution definitively, but this will happen at the next synodal assembly in Baltimore, if the Lord continues to give his blessing. But what led the Synod to take steps in this direction already this year? Merely the importance of the matter. It is obvious to anyone who is only vaguely acquainted with ecclesiastical conditions that a grammar school is not sufficient for such a large ecclesiastical body as the Missouri Synod, and that is why the last Synod of Delegates urgently recommended the establishment of progymnasia to the individual districts. For the more congregations are planted, the more pastors are required, and the preliminary training of the same is left to the grammar schools and the institutions connected with them. Furthermore, here in the East we lacked a higher Lutheran educational institution set up according to the German pattern. If it is already difficult to persuade parents to give their children a better education, it is even more difficult to persuade them to give their children to the service of the church. If any were found, the parents had to send their 13 and 14 year old sons to the West, whereby the children, quite apart from illnesses such as fever, were more or less removed from parental influence at such a tender age. This circumstance was one of the main reasons why the Synod decided to establish a Progymnasium here in the East.

To the ecclesiastical chronicle.

I. America.

Columbus, Ohio. In the "Lutheran" of July 1, it was reported, according to the "Lutheran Witness," that Rev. R. Herbst had resigned from the Ohio Synod "because he stood on the side of Missouri in the great struggle for the truth so clearly set forth in the Confession." Among other things, the "Church Newspaper" of Columbus says: "In his long resignation, read from the pulpit, Father H. did not say a dying word about it, as is generally testified by the audience. Only personal things did he state there." The "Lutheran Witness," in its last number of July 21, now shows that it, and with it the "Lutheran," reported correctly, and that, therefore, the "church paper" is guilty of a gross lie. The "Fitness" points first to official letters from the President of the Western District of the Ohio Synod, in which he declares that "Missourian fanaticism" has brought Father Herbst to his present position, and in which he expresses the hope that God will deliver him (Father) from it again in his own time. The "Witness" then procured the resignation read from the pulpit by Father Herbst, which he then also communicates. It reads thus, "Beloved brethren and sisters! What I now have to make known is difficult for me. It is my resignation from the Ohio Synod, with which I have been associated for 26 years. Nevertheless, I must take this step for the sake of the testimony of divine truth and to preserve my conscience before God. It is not defiance, not obstinacy; it is a matter of conscience to me. Hear, then, the reason and cause of it: at the General Synod at Wheeling a doctrine was stated which I cannot subscribe to. This doctrine is: 'That the ordinance of the elect unto eternal life was made in respect of faith.' This doctrine is not found in the Scriptures,

nor in the Confessions. It is simply taken from private writings that have never been ecclesiastical confessions. The worst thing about this matter, however, is that the synod decided that this doctrine should be the only legitimate one in its churches. They also separated themselves from all the Lutheran synods with which they had hitherto been in connection, because they could well know that the other Lutheran synods would not accept this doctrine. Now, these resolutions passed at Wheeling I cannot accept as my own. My conscience makes it my duty to resign from the Synod sooner, which is done herewith. I cannot do otherwise. What I want is nothing other than God's word and Luther's teaching. What I want is nothing other than to stand by the Holy Scriptures and the... Confessional Scriptures simply to stand still." - The Witness now asks, "Does not this mean standing on Missouri's side in the great struggle for the truth so clearly set forth in the Confession? Is this just personal stuff?" - Other lies and slanders of the "church paper" the "Witness" intends to look at in the near future. - To what means must the opponents resort!

Luther's Works. The "Witness of Truth" welcomes the just published 3rd volume of Luther's works with the following words: "God's blessing rests on this great enterprise begun several years ago. The present volume is the third to be published. It contains Luther's sermons on the evangelical texts of the church year. These are the ones known as the "Church Postil", a work which not only brought about an incomparable blessing at the time of its first appearance, but which also later has always remained the most sought-after of all Luther's works. When, on the last day, it will be revealed what, for the most part, remains hidden from us in this pilgrimage, we confidently believe that, next to the Bible, this work of Luther's will be recognized as the most blessed of all others. This, of course, is already known to all those who have tasted this source of living knowledge of Scripture and who gratefully use the gift which God has given to His Church in Dr. Luther. Would that all the pastors of our church, as well as all the members of the congregation, would be moved to avoid the danger which the mass of "good books" now circulating brings with them. Time is short, strength is small. So read the best, and spend time and strength on the most approved books.... There are a lot of church members who spend large sums of money on trivial things. Would that they would use this opportunity to acquire a priceless treasure for themselves and their children now."

II. foreign countries.

The Papacy and the Bible. In Naples (Italy) there are several Protestant schools. Not only the parents who send their children to these schools, but also the children suffer much at the hands of the Roman priests. So a priest lured some young girls into the church opposite one such Protestant school, wrote down their names and addresses, and finally examined their school bags. Finding a Bible, he began to tear off leaf after leaf, and was only prevented from continuing his work of destruction by the cries of the girl to whom it belonged. Another priest visited a family from which three children attended such a school. At first he tried by all sorts of threats to induce the parents to take the children out of the school. Failing in this, he shouted outside, "Down with the accursed Protestants!" Soon a mob of people gathered. The parents begged the priest not to spoil them. "Give me your Bibles," he said, "or else

You must die of hunger." The Bibles were handed to him and burned. - So reports a correspondent of the "New York Observer" from Naples.

**In Rome**, 8 different Protestant communities have their own churches. Each of them maintains at the same time a special school. In contrast to this, Leo XIII has founded 25 elementary schools in the 52 "parishes" of Rome.

Fliedner, a Protestant missionary in Catholic Spain, had recently been sued by Roman priests. When he lost the case, he appealed to the young king of Spain, who annulled the court's decision and paid the costs of the case. This is certainly something unheard of in Spanish history!

**Deification of man.** Now that the denial of God has become more and more widespread in our last evil age, the honor that belongs to God alone is given to men. A curious example of this is the following. Recently a public celebration was held in Leipzig in memory of the founder of the so-called kindergartens, Froebel, at which, among other things, the little ones of the kindergarten, carrying bouquets, had to kneel down before the bust of Froebel, which was adorned with a laurel wreath! To fall on one's knees in prayer before God is now ashamed, but to do so before the stone or metal image of a man is considered an honor. - Also the Leipziger Allgemeine Ev.-luth. Kirchenzeitung makes the following remark in its report about the Leipzig "Froebel Celebration": "So a formal cultus (service) in which the children were made to kneel before the bust of a human being. So far we have not read a word of censure about it. So we at least want to raise our voices to protest against such mischief, which deserves the strongest condemnation

## Under and to Wehle's image of Luther.

"There's no end to the book and picture making, Every newspaper sends a new message!"  
 Will you say so, Lutheran mine, When 's new Luther picture approaches you fine? Soon it will be just 400 full years That Luther was given to our people: Then we celebrate - God help us - a festival of joy, Then also true art does the very best!  
 But tell me, dear image, sonder Harm: Why do you not carry the Bible in your arms?  
 How is it in life? With kindness, ye people, Such a heavy book a firm desk beut: That is nature, and faithfulness - honours the art, And rest is mewed here to the heat!  
 Why should not thy feet be even? Thou shalt see nothing in the sight of the image: The right man's action's strong. Certain kicks the faithful hero took;  
 Torn there lies the letter of indulgence, Which called God's fighters to the elective place. But that the left rests on the step...: That rests thee with firm courage...  
 Movement, so along with firmness appears, And rest with the.action is united.  
 The right hand with arm movement beautiful: The master has abgesehn the king;  
 For true art does not master the beautiful - And rejoices even in alien creation light! Stand, this noble right eloquently testifies From her heart, "As it is written!"  
 The left hand rests powerfully clenched On the sacred book, and straightway points. From whence the clear spirit took the wisdom That never came from man's heart. Thus all here weaves and works and bears witness; The true Luther shines brightly forth! The worthy king found his master, And new art overcame the old!

And now, with joy, behold the figure of strength, The true to life, girt about with the robe: Not a travelling giant does the painter paint, Not a cowardly priest at the pope's door, Not a gaunt monk with a false semblance of salvation: No, a true German, strong, noble, pure! Thou stand'st, here's every inch man, Full of sap and vigor, clothed in spirit. Now I know what my Luther looked like, and thank God for it.

Well, my friend, open your eyes and look up at the noble head of Luther: on his forehead are enthroned thoughts of the kingdom of God and nobility of faith without fault or wavering!  
 The painter here in the likeness dresses up the colourful variety of contrasts: Dire ugly clumsy, not too dainty traun: So Lukas Cranach would like to look at you! The young master follows the old one here, Only nobler symmetry he brings forth, And more artful draws the art today, Than still in those days - with grace! You painted, noble master, as with ore, Your pupil gave the head probably more heart: So hard features seem more softened, And art form more warmly resembles life. There my dear Luther before the table In chaste lithograph colours fresh of life flaunts; Through the window that shows the steep Wartburg, As from above light bends down; The noble countenance lovely, light-radiated, As deep in clear flood the sun paints itself. And ere I lift my pen again, I'll give the dear picture a new look. So I come not to flatter at the praise And not to caress the cheek at the trial! I copy like a pupil from the picture, What this gave me myself in heart and pen.

But I, Luther's contemporaries, ask you, With this blessing richly flowing around: What eyes then had this man, That so frightened the fine Cajetan? "He hath a face, fine, brave, clear, A faithful and fiery pair of hawk's eyes!" So history and poetry faithfully testify, And so Luther here in the picture shines anew!  
 But hawk's eyes never lie low, Valuable Master King, stand and examine, Look not in the picture book, look at nature: Round, flaming, faithful only!  
 On child and child's child such pair of eyes In Luther's house still long was bequeathed. This hawk's eye shines here in the picture And has soon filled your heart with joy. In sum, do not doubt for a moment This is the right Luther's eye!  
 The lithographer must be taught by the painter. If it were a Darwin or Thomas Payne, Art would be seen at court! That's what great minds and brains are for: They should be noble and high of brow! But with the man in the black smock, you don't need much spirit and majesty to look at! Therefore the lithographer must go to the painter, Till obediently his art met the right.  
 In Luther's time the art has flourished, But, full of foreign fire, to the pope it glows; In master Luke lives spirit and courage, And to his art he does the very best. Run'salt's, the good old to preserve, With new art achievement to couple. Business spirit pretends today also with art, Beggars and swindles money and favour, "After Lukas Cranach" one puts under it finely: How should such business not be profitable?  
 Traun, Luther paints not, who from the spirit far, That in the hero shines like a star: The Luther painter must be Lutheran And drive into the shaft of writings, In which the miner's son at God's call In sweat of the face noble created; It must be a disciple who faithfully studies, What leads to the true Luther picture! What Master Luke did in his time And King sought on the same path, That is woven into the noble whole here, And as from one cast the work rises! Here shines the war hero with Elijah's spirit, Who tears strong through a world of enemies, Destroys the Antichrist's power and cunning, And teaches princes no less than beggars, Who to the death wages such a giant battle In God's strength, - Laying down the smoke and vapour of lies and overcoming, Himself firmly founded on the eternal Word of God! Here the sword of the Lord and here Gideon, the weapons of light and the crown of victory! The spirit creates its own form, And for the oak tree the rose is not the norm!  
 So give thanks to God, Lutheran Christian people, once again flaming rich clouds of witnesses; fathers of the house, decorate school, church and house with this faithful image of the seeker! Show your children this man full of courage, Who gave them the catechism well, And give for God's gift in image and teaching To the Lord of the Church alone the honor!

-st.-  
**Warning.** As we have heard, many of our readers have recently had a Luther picture hung up, which looks more like a dancing master in Luther's choir robe than like the great Reformer, while they thought they were buying the picture painted by Mr. Wehle that we had recommended. In order to secure our readers against further confusion, we call attention to the fact that Wehle's picture represents Luther in full figure standing at a lectern, and is exactly 22X28 inches in size. W.

[Walther]

## Ninth Annual Report on the Evangelical Lutheran Institute for the Deaf and Dumb at Norris, Wayne Ca., Mich.

(Submitted.)  
 Every year the exhortation of the Lord and his Church goes out to us who, according to his will, have taken on the task of working on the poor deaf and dumb children in his great field of work. Even if we cannot boast of our own efforts, we can boast of the Lord's, who made us willing to begin this work and gave us the strength to continue it. We have often been afraid, but our little faith has always been put to shame. As we give praise and thanks to the Lord our God for all His grace, so we also give heartfelt thanks and wish God's rich blessing on all who have lovingly and actively supported our work here. There is much work to be done in the great field of the Lord's work, it demands great sacrifices for inner and outer mission; therefore we cannot thank God enough that the love of the Lutheran Christians still has an offering left for us. The work we are doing is not only our work, but that of the entire Lutheran Church in this country, as long as our institution is the only one of its kind. Oh, that this would be recognized more and more, so that more and more would lend a hand to the work; for the demands are becoming greater and greater, and we would be gladly prepared to fulfill them, if it were in our power. To the number of 44 deaf and dumb children, 17 want to be added, but only a few can be admitted, as only 3 leave through confirmation, and there is a lack of space. This year an apartment has been built outside the institution building for the director, in that an old building, which has been standing on the institution farm for a long time, has been furnished for this purpose; but since the third teacher now occupies the vacated space, a second teacher's apartment outside the institution is necessary in order to gain real space for the deaf-mute children; or the ground floor, which was unusable because of too much moisture and contained the kitchen and the dining room, had to be reconstructed in such a way that it could be used without harming the health; but this is connected with many costs. It is difficult for us, and must hurt every heart that would so much like to help, to have to turn away many needy deaf-mute children. Can and may we do this any longer, since the Lord Himself leads them to us and urges us to make such arrangements that we can receive all who seek help from us? Help us, then, for Jesus' sake and for the sake of these unhappy children, that we may soon be able to receive all whom the Lord sends us.

The great hardships caused by fire, floods and whirlwinds in the past year, which have demanded great sacrifices, are probably the reason why the contributions to the Institute for the Deaf and Dumb have been so low this year, with over 1800 dollars less than last year. But those needs had to be remedied, and the Lord also so blessed the lower income that, although the teacher's dwelling ^cost over 600 dollars, yet we had only a deficit of 155 dollars. Much of this was due to the fact that this year we received more in board money than usual, and the interest-free stocks are yielding great savings. The interest bearing bonds and notes still amount to the sum of 5766 dollars, and it would be very desirable if by the bonds issued by us at -25.00 and at \$5.00 the whole debt could be covered. - A young man wrote me in the course of this year that he had saved \$300 out of his wages, and was willing to lend this sum to the Deaf and Dumb Association without interest, if they would make use of it! How many would like to do the same? - How many are there who take usury to increase their wealth, while they could help many an institution with it! But thank God! We could add many more to the above example, for there is no lack of hearts which, through God's Spirit, can be made instruments for our institution; the sum of 4800 dollars, which has been lent to us interest-free, testifies to this. It has been reported to me that the Lord, who has the hearts in his hand, has moved a godly little mother to bequeath her entire fortune, which she will leave after her death, to the Institute for the Deaf and Dumb in her will. May God grant her

abundant blessings for this. We have also received a bequest of 100 dollars in cash, for which we thank God! The Lord has already seen to it that we do not become discouraged by the deficit, for it has already been covered by the increased income in the first months after the closing of the annual accounts, by a special gift of 500 dollars, and by the proceeds of a pamphlet issued by a member of the association for the benefit of the institution.

While many a Christian's heart was severely tested by fire, water, and storms, both near and far, and while smallpox, diphtheria, and scarlet fever reigned deathly in the immediate vicinity, the merciful God, through His angels, kept watch that our institution was protected from all accidents. No significant illness has occurred among the large group of children; they are all fresh and healthy. Their simple food is delicious and it is a pleasure to see how lively and cheerful they are. The teachers are teaching the children in the same way as was reported last year. Admittedly, it goes very slowly, and it takes a lot of effort and patience to bring out the first sounds, to sharpen them and make them more and more clear and understandable, and to bring the children so far that they can be confirmed and handed over to the civil profession. If children with healthy senses need a period of 5 to 6 years to acquire this knowledge, the more so deaf-mute children, and it is therefore folly to demand a shorter time. Therefore, children who have been handed over to the institution should not be taken out of it again until they have reached the proper maturity for confirmation. We have made it one of our main tasks to bring the children entrusted to us to the point where they can share in the blessings of the church. It is always a great joy for us to hear how our confirmed deaf and dumb youths and virgins adhere to the church and grow in wisdom and grace with God and man.

The present number of pupils is 44, of whom 3 are to be confirmed during the present year. In the past year 4 have been confirmed, Friedrich A. Hagemeier on Trinity Day in Bethlehem Church at Pemberville, O., by Mr. P. Wolf, Lomsa Bullermann by Mr. ? Gross at Emanuel's Church at Fort Wayne on the 5th Sunday after Trinity, Jakob Heinold at Trinity Church at Chicago, Ill, by Mr. P. Lochner, and Karl Orth at St. Matthew's Parish at Allegheny City, Pa. on the 18th of September, by Mr. P. Wambsganß. In all cases the director of the institution held the examination. One pupil left the asylum voluntarily, to the chagrin of all at the asylum. 17 students applied for admission, 7 of them from last year. Admission is on a first-come, first-served basis, provided the other conditions for admission are met and the space in the building permits. Christmas was celebrated in the same way as last year. The Christmas presents of various kinds were procured by the Women's Association of the congregation of Mr. P. Hügli of Detroit. At the last annual meeting Mr. ? Hügli was elected president and Mr. I. G. Keil vice-president of the Deaf and Dumb Association.

In closing this report, we again express our heartfelt thanks for all the help, also for the gratuitous sending of Lutheran periodicals, especially the 12 Kinderblättchen by?...Weiskotten.

On behalf of the Deaf and Dumb Association  
Norris, Wayne Co, Mich, June 1, 1882.

C. Schwankovsky, Lutheran pastor.

Death notice.

Died July 13, at St. Paul, Minn, Mr. Aug. Mangold, teacher at Bethania Lutheran parish, St. Louis, Mo, aged 32 years and 11 days. The same leaves a sorrowing widow. The funeral took place Sunday, July 16, in Bethlehem cemetery.

St. Louis, Mo. July 17, 1882.

M. Martens,|>.

Ordinations and introductions.

On the 7th Sunday after Trtn. (July 23), by order of the Honorable Presidency of the Western District, John Schalter, candidate for the preaching ministry, was ordained as duly called pastor of the Lutheran congregation at Alexander, Ark. and traveling preacher of the vicinity there, assisted by Dr. C. F. W. Walther and P. Lle. G. Stöckhardt, were ordained by the undersigned at the Church of the Holy Cross in St. Louis, Mo.

G. Switches.  
Address: Rev. SekuUer, o. o. LLr. L. 6le^er, oor. blurLimm  
L Rock 8trs., Little Loek, ^rk.

Mr. C. G. Umbach, candidate, was ordained and inducted in his congregation at Prairie City, Bates Co, Mo, according to order.  
O. Spehr.  
Address: Rev. 6. 6. vmduoL, Rrulrie 6itx, Rates Oo., Llo.

By order of the Reverend President Stiemke, on the 6th Sunday after Trinity, Mr. 8 Lange, candidate of theology, was ordained by the undersigned, assisted by Messrs. RR. L. Geyer and S. Süß, and inducted into his office at the Lutheran Zion Parish at East Navidad, FayetteCo.

G. Buchschacher.  
Adreffe: Rev. L. Laux", 8rv!ss Va^stts Oo., Dex.

Candidate A. C. Dörffler, called from St. John's congregation at Hubbard, Iowa, was ordained and inducted there by order of Mr. Praeses Crämer on the Sten Sunday after Trin. by the undersigned. H. W. Rabe.  
Adreffe: Rov. 4. 6. voerSor, Uudbarcl, Uardln Oo., Iorva.

On the Stenth Sunday afterTrin. MrKandtdat Theodor Büniger was ordained by the undersigned on behalf of the Honorable Presidency of the Wisconsin- District and installed as traveling preacher at the Wisconsin Central and Wisconsin and Minnesota R. R. in the midst of one of his congregations at Dorchester, Clark Co, Wis. Johann Schutte.  
Adreffe: Rev. H Ruen^er, voredester, 6l "rL 6o., IVls.

By order of the Honorable Mr. President Clöter, Mr.Kan- didat E. G. Starck, of St. Louis, having accepted a call from the congregation at Wall Lake, Minnehaha L", Dak. was ordained and inducted by the undersigned in the midst of his congregation on the 6th Sunday after Trinity, July 16, 1882, with the assistance of Mr. R. E. F. Welcher.  
A. Vole.  
Adreffe: L. S. 8t "rok, Sloux V "U", Deck. Derr.

By order of Mr. Praeses Strafen, on the Sten Sunday after Trin. Mr. R. W. Hudtloff, at St. Martini parish, Belle Plaine, Shawano Co, Wis, was installed in his new office by the undersigned. P. H. Dicke.

By order of Mr. President Niemann, on the 7th Sunday after Trin. Mr. P. E. H. Scheips was introduced by the undersigned into the congregation at Hobart, Ind. G. Heintz.

Mr. R. P. Schulte, formerly bet Purcells Station, Knox Co., Ind. by order of the Reverend R. Htlgendorf, President of the new Nebraska District, was installed as my successor in office on the S. of July in the Lutheran congregation bet Colon, Saunders Co., Nebraska.  
A. Detzer.

Church consecration.

On the Stenth Sunday after Trtn. the Lutheran "Trinity" congregation bet Wall Lake, Minnehaha Co, Dak-, dedicated their newly built church to the service of the Triune God. The church\_is 24X36 feet in size. R. E. F. Welcher delivered the keynote address.  
". MüHer.

School Teachers Seminary in Addison.

The undersigned hereby announces the following, partly on behalf of the teaching staff, partly on behalf of the supervisory authority of the local seminary:  
1. applications for admission are requested no later than 1S. August at the latest, to be sent to the undersigned. They must be accompanied by a certificate from the pastor and teacher of the registered student and contain the necessary information about the diligence, conduct, aptitude and means of the applicant.  
Every applicant for admission is informed by a circular sent to him of the knowledge he must possess on entry and of the clothing etc. he must bring with him. - According to a decision of the supervisory authority, from the new school year (1st September) onwards, every pupil, not only the new entrants, must bring a raincoat and at least one pair of waterproof boots and present them on arrival.  
3. the sum of -SS.00 shall be paid annually by each pupil for board and lodging, of which -1S.00 shall be paid on the 1st of September, -1K.00 on the 1st of November, -15.00 on the 1st of February, and -10.00 on the 1st of September. November, -15.00 on February 1, and -10.00 on 1S. April are to be paid.

The administration of the Wtrtschaftskaffe is entrusted to Prof. L. 8. Häntzschel, to whom all payments are to be made; and the parents of students not yet 18 years of age are urgently requested to send such money directly (preferably by Llono^oräor to the postmaster in Chicago, not Elmhurst) to Prof. C. E. Häntzschel, who will acknowledge each amount by postcard. -

Finally, the undersigned allows himself a double heartfelt request.  
I. 33 communities have asked for a teacher this year; only 13 candidates for the school board were available. Thus 20 schools, among them very important and significant ones, have had to remain unprovided for. And will not this sad disproportion increase "och, if after year and day the thousands of German immigrants desire teachers, and we have no more young teachers available than now? Therefore, for God's sake, I urgently ask my dear brothers in the preaching and school offices to encourage the parents of capable and willing boys to let them take up the teaching profession.

II. We have at Addison a greater number of poor, but capable pupils, and worthy of support. I would like to remind the dear Christians, who also think of the school when they pray "Thy kingdom come," of their red, and to ask them most sincerely to show their love.  
Addison, July 14, 1882. E. ". W. Krauss.

Notice.

The Eastern District Synod of Missouri having made the Progymnasium already begun last year by St. Matthew's Parish, New York, theirs, and having provisionally appointed another teacher for the purpose, this institution is to be opened, God willing, on the 4th day of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For" admission to the Sexta, in which Latin is begun, it is necessary that the pupil to be admitted has received a good preliminary education in a parochial school. For the Quinta it is especially required that the applicant has a good command of the S declensions and 4 conjugations in Latin. The school fees for each of the two "Klaffe" amount to -1S.00 per quarter. Such pupils who come from outside and require board and lodging can obtain this from the director of the institution for a monthly fee of -12.00 (not including laundry). Please contact the undersigned by 1S. August to the undersigned.

On behalf of the Supervisory Authority  
Edmund Bohm, Director.  
298 Sroows Street.

Dir Lutheran High School at St. LouiS, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught in our college: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. The language of instruction in English, geometry, algebra, arithmetic, geography, physics, and accountancy is English, and in the other subjects German. The duration of the regular course is two years.

Latin is included among the subjects especially for those boys who later want to enter a Latin school, a grammar school, therefore other pupils can be exempted from taking part in this instruction. Such pupils who later want to attend the grammar school in Fort Wayne are promoted to such an extent that they can immediately enter the quarta there.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen in them a truly Christian spirit. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the directorate grants a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -18.00 per month.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.  
1829 8th 7tL 8tr, 8t. Louis, Llo-

Conference - Ads.

The next St. Louis One-Day Conference will be held on the second Wednesday in August.

The Northern General Pastoral Conference of our Synod tn Minnesota will meet, w. G., from the 25th to the 29th of August tn Waeonta, Carver Co., Minn. Those intending to attend, please give 8 days notice to the undersigned.

W. Friedrich.

The Southwest Indiana District Conference will meet, s. G. w., August 15-17, at the home of Mr. P. Saupert, at Evansville, Ind. G. Mohr.

The Eastern Michigan Pastoral Conference will gather, w. G-, on August 15 and 16, at Norrts. H. W. Schroeder.

Proceeds to the treasury of the Illinois" District:-

To the new building in St. Louis: By P. Burfeind's congregation in Rich -80.00. By P. Große in Hartem from Wichtendahl 2.00, G. Hänitsch 1.50. By P. Loßner in Lake Zurich from H. Schwermann, I. Netterer and W. Feddler 5.00 each, P. Steffen 3.00, H. Klas and E. Kiene jr 2.00, G. Bats 1.00. By k. Merbitz at Beardstown by H. C. Keil 5.00, by H. Krohe 1.00. By P. Schröder at South Litchfield by H. White- house 5.00. P. Gotsch's Gem. in Uork Centre 16.75. by P. Achen- bach's Gem. in Venedy 55.00. by F. A. Beisser in Champaign 100.00, his wife 5.00. by P. Knirf's Gem. in Golden 13.00. by k. Döderletns Gem. in Homewood 92.00. From Chicago: by k. Bartling from Joh. Bohnhoff 25.00, Aug. Baumann and F. Jacobs 10.00 each, Karl Äahnke 5.00, Heinr. Zorn 2.00, W. Gürlich 8.00, Aug. Krull 1.00; by P. Wunder from M. Fleischer 15.00; by'k. Succop in Aug. Schnake, 2nd tally, Karl Kühl and Aug. Beckmann 25.00 each, H. Sielaff 20.00, Joh. Kobow, 2nd tally, Joh. Marwede, 2nd tally, and Ferd. Joy. Blum, Aug. Brandt, and Fr. Sttewe, 1st t., 5.00 each. (Summa 650.25^)

To the building fund, P. C. Schroeder's comm. in South Litchfield 10.80.

For the synod treasury: Fr. Loßner's congregation in Lake Zurich 9.45. Fr. Sievting's congregation in Ottawa 1.70. Communion coll. from Fr. Schuricht's congregation in St. Paul 16.17. Fr. Weisbrodt's congregation in Mount Olive 5.50. (p. -32.82.)

For inner mission: Through Fr. Succop in Chicago from Mrs. Franke 1.00.

For the Negro Ph. N. Berkhalter: P. Merbitz'Gem.in Beardstown 10.00.

For Negro Mission in New Orleans: From the missionary treasury of' Merbitz' congregation in Beardstown 15.00, Widow Hunter .50. Fr. Pissel's congregation in Benson 5.00. Half of the Misflons- festkoll. in Crete 46.00. By Fr. Wagner in Chicago of Fr. M. 5.00. (S.-71.50.)

For the Negro Church in New Orleans: Bro. Weisbrodts Gem. in Mount Olive 20.00. Bro. Kuehn in Belleville and Mrs. Charlotte Funcke 1.00 each. (S. -22.00.)

For Emigrant Mission in Balttmore: Through Fr. Succop in Chicago from Mrs. Francke 1.00.

For Emigr.-Mtfston in New Fork: Through r. Succop in Chicago from Mrs. Francke 1.00.

For poor students in Springfield: P. Pissels Gem. in Benson for "a poor student" 6.50.

To the Lollrae household at Springfield: P. Schroeder's coll. at South Litchfield 5.50. By F. Rabe bet Borkville, coll. at P. Feddersen's wedding 11.25. Half of the MissionSfest coll. at Crete 46.00. P. Roeder's coll. at Arlington Heights 15.00. By P. Schmidt at Schaumburg, half of the coll. at Heinr. Rahe" wedding, 10.16. (p. -87.91.)

For sick pastors and teachers: P. F. Lochner in Springfield and L. Vogel 1.00 each. P. Burfeind's congreg. in Rich 10.80. By P. Merbitz m Beardstown by N. N. 2.00, Mrs. Keil (thank offering for happy recovery) 10.00. p. Gotsch's Gem. in Uork Centre 10.00. by P. Achenbach in Venedy by W. Hülskötter 10.00. F. L. Kraae in Addison 2.00. by Prof. Selle by Mrs. Marie Kreuzvurg in Chicago 2.00. k. Piffel in Benson 4.00. P. Kühn in Belleville 1.00. (Summa -53.80.)

For the deaf and dumb: I?. Wehrs' congregation in Oak Glen 13.68. By P. Loßner bet Lake Zurich from M. Klipp 1.00. By P. Grüber in Bethlehem from G. Duckveitz, W. Völker & Mrs. F. Wolf 1.00 each, for tracts sold .80. P. Weisbrodts congregation in Mount Olive 10.00. P. Greifs congregation in Chandlerville 2.10. By?. Merbitz in Beardstown from N. N. .25. By k. Bartltng in Chicago by H. Logemann 5.00, K. Neubauer 2.00, by etl. members for tracts 1.00 and coll. of the Gem. 39.00. By P. Nuoffer bet Saale Lake for tracts 18.00 & by Mrs. H. B. for "poor deaf-mutes" 5.06. By P. H. Schmidt in Schaumburg by H. L. 1.00. By P. Succop tn Chicago by Mrs. Fr. Francke 1.00, Mrs. Borkenhagen .50. k. Kühn in Belleville 2.50. (p. -105.83.)

To the orphanage near St. Louis: By P. Merbitz tn Beardstown from N. N. 4.00.

For the Progymnasium in Milwaukee: P. Gotsch's parish in Uork Centre 10.00. P. Greif's parish in Chandlerville 5.00. For Bau: P. Pissel's parish in Benson 5.00. From Chicago: by P. Wunder from Anna Unger 10.00, M. Fleischer 3.00; by P. Lngelbrecht from Mrs. Ehrmann and Mrs. N. N. 5.00 each. (S.-53.00^)

For the Gem. in Genese", III.: By P. Burfeind in Rich of Widow M. Stünkel 1.00.

For the congregation at St. Joseph, Mo.: By Fr. Burfeind tn Rich by widow M. Stünkel 2.00. By Fr. Knief in Gol- gen by Aug. Hetneke 1.00. (E. -3.00.)

For the congregation in Davenport, Iowa: By P. Merbitz in Beardstown from Victor Hobrock 50.

For the comm. in Toledo, O.: P. Th. Piffel in Benson 1.00. By P. Merbitz in Beardstown from R. N. 3.00. k.

Roeders Gem. at Arlington Hetghts 15.00. By P. Wagner at Chicago by M. P. 2.50, N. R. 1.00. P. Kuehn at Belleville 2.50. (S.-25.00.)

IM. For the new building in St. Louis: New deposits 71.25. Pledged by the comm. in Golden 184.00. (p. -256.10.)

Correction.  
In my last receipt ("Luth." 38 No. 14), under the heading: "For the Progymnasium in Milwaukee," it should not read: "by P. Lochner in Chicago, coll. at W. Feddelers wedding 12.50," but: "by P. Loßner at Lake Zurich."

Addison, Ill, July 18, 1882. H. Bartltng, cashier.

Entered the caste de- Middle District:-

To seminary building: Bon P. Evers' congregation in Adams Co. 50.00. bequest from a deceased widow in I?. Meyer's Gem. in Adams Co. 100.00. Ferd. Ahrens in Fairfield 5.00, Fr. Steinbach 25.00. Fr. Heintz's Gem. in Crown Point 5.00. members from Fr. Diemer's Gem. 50.50. Fr. Jungkuntz's 2 Gem. 4.70. k. Reichmann's Gem. in Fryburgh Brakhage's Gem. 8.00. Fr. Kolbe and Gem. in Newburgh 9.00. Fr. Sihler's 52.00. p. Zschoche's Gem. in Marion Township 100.00. p. Schumm's Gem. in Kendall- ville, 6th Zhlg., 30.00. from p. Berg's Gem. in Adams Co. 15.00. p. Hamann in Otis 10.00. o. Husmann's Gem. tn Arcadia at Fort Wayne 16.12, and 16.99. P. Zorn's Gem. in Cleveland 101.08. P. 61.00. from P. Rupprecht's Gem. in North Dover 11.00. P. Jüngel's Gem. at Mount Hope P. Reichmann's Gem. at Fryburgh 7.00. (p. -1196.53.)

To the widow's fund: P. Evers in Adams Co. 4.00, whose gem. 7.50. in Josco 7.20. Karl Hinz in Wayside 2.50. I". Schütz's cregregation 5.00. P. Heintz in Crown Point 2.00. P. Jungkuntz in North Judson 2.00. P. Michael at Fort Wayne 5.00. k. Schroeder's Gem. at G.ar Creek 7.25. wedding coll. at P. Rabe by P. Niemann 21.00. P. Zucker's Gem. at Defianee 5 75. k. Werfelmann's Gem. in Neu-Dettelsau 9.77. Fr. Sihler's 7.00, H. von der Ohe 1.00 (Summa -8.00.)

Gem. in Fort Wayne 75.55. Fr. Gross' Gem. that. 43.74. k. Nütze! in Columbus 4.00. P. Sauperts Gem. in Evansville 18.55. P. Runkel in Aurora 4.00. I. Sattler in La Fayette 5.00. Mrs. Emma Juergensen in Fort Wayne 2.00. (S. -217.11.)

Seminary Building Signatures: Fr. Franks Gem. in Zanesville 1120.00. Fr. Sauer's Gem. near Dudleytown 235.00. Fr. Ntemann's Gem. in Cleveland isoo.vo. r. Spiegel's Gem. in Adams Co. 170.00. (Entire sum of signatures -8318.00.)

To the Boston Orphanage: Women's Club at Fr. Michael's Parish 5.00. For poor students in St. Louis: Maid's Club in La Fayette 35.70.

Grimm, Sr. in Bremen 1.00. Mrs. Chr. Schneider in Liverpool.50. Mrs. W. through P. Horst 1.00. M. for Kastenhuber 3.00. (S. -41.20^)

For the St. Clair congregation, P. Michaels congregation bet Fort Wayne 5.50. I. Scherer in Logansport 5.00. (S. -10.50.)

For the congregation in Fergus Falls: Fr. Seuel's congregation in Indianapolis 14.25.

For P. W.: C. at Fort Wayne 2.15. W. Blaume at Indianapolis 5.00. P. Kolbe's comm. at Newburgh 8.00. (S. -27.15.)

For the Logan congregation: P. Jox's congregation in Logansport 18.40. From P. Berg's congregation in Adams Co. 6.75. D. Kretz- mann's congregation in Farmers Retreat 4.50, H. Ntederbäumer.50. (S. -25.15.)

For the South Bend congregation: P. Seuel's congregation in Indianapolis 14.25. P. Husmann's congregation in Arcadia 2.00. k. Schmidt's Gem. in Indianapolis 19.34. P. Sihler's Gem. in Fort Wayne 73.00. (p. -108.59.)

For the South Chicago Gem: Fr. Jox's Gem. in Logansport 18.40. Fr. 5.75. Michael's Gem. bet Fort Wayne 5.50. (S. -18.90.)

ForFrauk. Crämer: W. Blaume in Indianapolis 5.00.

For English Mission: Unnamed in Columbus 1.00, H. Michael 1.00. Ch. Wolper in Htlliard 1.00. P. Kretzmann's Gem. in Farmers Retreat 7.00, H. Klinkermann 2.00, H. Nteder- bäumer I.OO. N. R. in Fairfield 5.00. (S.-18.00.)

To procure a Negro church in New Orleans: Unnamed in Columbus 1.00, H. Michael 1.00. P. Huge's congreg. in Vincennes 21.25. P. Parish, Milwaukee, by Herm. Meyer sr. 50.00, Herm. Meyer jr. 25.00, H. Meibohm 5.00, Dietr. Ho- meyer 25.00, P. C. H. Löber 25.00, P. Gotthold Farmers Retreat 10.00, H. Niederbau- mer 1.25. R. N. at Fairfield 5.00. Löber 15.00, Heinr. Löber jr. 25.00, Th. Löber 10.00, Anton Schumann 11.00, Women's Club 4.75. Bro. Tönsing at Newburgh 1.00. P. 10.00, Wilh. Gudert sr. 50.00, Mrs. Wolfram 10.00. Wilh. Laitsch u. Christ. Niethammer's congreg. in La Porte 26.73, contents of the piggy bank of Setzer 25.00, Herm. Krüger 25.00, R. Pritzlaff 25.00, G. Trentlage sen. Bl. F. Jösting 1.85. H. Engel in Delphi .50. P. Meyer's Gem. in Adams 50.00, H. Rullmann 25.00, Mrs. A. Haffe 10.00, M. Thomä 25.00, Joach. Co. 21.80, Woman's Club 24.00. Two-thirds of the Mtssion Festival Coll. Niemann 5.00, I. H. Kemper 10.00, F. Thessin 10.00, F. Griebel 25.00, Karl Leiske 10.00. By P. Küchle from N. R. 10.00. P. Schneiders Gem. in Milwaukee 8.00. P. Keller's congregation in Racine 7.62. Jul. Grunwald 2.00. (S. -17.62.)

For Toledo congregation: wedding coll. at G. Killinger's in Peru 3.75. Wayside 6.00. From d. Dreietnigkeitsaem. in Milwaukee by G. Wolläger 100.00, Ferd. Buth 25.00, Dr. John 100.00, I. C. Koch 250.00, C. Eißfeldt & Br. 200.00. Mission feast coll. in Janesvillc 21.67, in P. Steyer's congreg. 15.00. (S. -1277.67.)

For poor pupilsAddison: V. Rohrlacks Gem. 10.50.

For the Eng lish Lutheran Mission: By P. I. Penalties by N. N. .50, by Karl Schubert 2.00. (P. -2.50^)

To the synodical treasury: Trinity congreg. in Milwaukee 37.94, Jmm.Gem. 20.59. P. Prägers Gem. in Granville 4.45, in Town Milwaukee .65. P. Horsts Gem. 6.58. P. Landecks Gem. 8.50. P. Schmidts Gem. in Rochester 8.00. V. OsterhuS' Gem. 9.50. P. Schütz' Gem. 10.00. P. Wambs- ganß' Gem. in Adelt 17.50. P. Sagehorns Gem. 8.00. k.

at Fort Wayne 20.52. P. Böses church at Rtdge 11.12. k. Zschoches Gem. in Marion Township 38.00. P. Querls Gem. tn Toledo 10.50. P. Germanns Gem. in Peru 8.45. P. Jehns Gem. in Van Wert 4.51. P. Bethkes Gem. in Reynolds 14.15. k. Schlesselmann's Gem. in Bremen 16.19, in Woodland 8.15. k. Svieaels Gem. in Adam" Co, 12.60. I". Zorn" Gem. in Cleveland 145.35. p. Brömers Gem. in Cinctnnati 22.25. k. Schwan's Gem. in Indianapolis 24.61. P. Mohr's Gem. in Inglefield 14.20. P. Haffold's Gem. in Huntington 5.66, its branch 1.46. P. Lothmann's Gem. in Akron 15.00. k. Mertz's Gem. in Brownstown 7.40. P. Schmidt's Gem. in Indianapolis 24.61. P. Mohr's Gem. in Inglefield 9.00. k. Werfelmann's Gem. at Neu-DettelSau 18.48. P. Sihler's Gem. at Fort Wayne 64.25, P. Gross' Gem. 60.00. P. Stocks Gem. at Fort Wayne 15.76. P. Sauer's Gem. at Dudleytown 21.60. P. Brakhage's Gem. 8.00. P. Hugcs Gem. at Vmcen- nes 16.50. P. Schoeneberg's Gem. at La -Fayette 34.00. k. Germann's parish in Peru 4.0C. P. Seuel's Gem. in Indianapolis 39.00. P. Franke's Gem. in Leslte 4.50. P. Stubnatzy's Gem. in North Dover 9.00. Fr. Meyr's Gem. at Bradford 3.00. Fr. 50.50. Fr. Jungkuntz's 2 Gem. 4.70. k. Reichmann's Gem. in Fryburgh Brakhage's Gem. 8.00. Fr. Kolbe and Gem. in Newburgh 9.00. Fr. Sihler's 52.00. p. Zschoche's Gem. in Marion Township 100.00. p. Schumm's Gem. in Fort Wayne 46.25, Fr. Gross' Gem. 51.59. Fr. Spiegel's Gem. in Gem. in Kendall- ville, 6th Zhlg., 30.00. from p. Berg's Gem. in Adams Co. 10.00. P. Jox's Gem. in Logansport 10.00. P. Zagel's Gem. P. 15.00. p. Hamann in Otis 10.00. o. Husmann's Gem. tn Arcadia at Fort Wayne 16.12, and 16.99. P. Zorn's Gem. in Cleveland 101.08. P. Schumur's Gem. in Kendallville 7.84. k. Hiller's Gem. at Pomeroy 13.00. P. Reichmann's Gem. at Fryburgh 7.00. (p. -1196.53.)

(Conclusion follows.)

Ft. Wayne, June 30, 1882, C. Grahl, cashier.

Entered the caste of the "Wisconsin" district:

For synodical reports: Bon P. Seuel-2.00.

For the parish in Planitz: From P. P. H. Dicke 1.00.

To the orphanage at St. Louis: P. Leyhe's congregation at Sigel & Graut 5.32. P. Strasen's congregation at Watertown 5.31. Teacher Wißbeck's pupils 2.00. (Summa -12.63.)

To the orphanage near Boston: G. Lücke in Herman 1.00. To the household in Springfield: P. Schütz' parish 5.00. To the emigrant mission in Baltimore: Fr.

On the emigrant mission in New York: Fr. Schulenburg's congregation in Josco 7.20. Karl Hinz in Wayside 2.50. I". Schütz's cregregation 5.00. P. Mission festival coll. of the congregations of Herman, Wilson, Sheboygan Falls and Sheboygan 25.00. (Summa -39.70.)

For poor students in Springfield: Rohrlack's Gem.

7.00, H. von der Ohe 1.00 (Summa -8.00.)

To the widow's fund: P. Schulzes Gem. 5.00, Valentin 4.00. Th. Eißfeldt, proceeds of sold pictures, 2.90. Wedding coll. at Joh. H. Burmester 8.00, desgl. at I. Herbst by k. Ledebur 8.64. Of the kk.: L. Schulz 5.00, P. H. Dicke 4.00, L. Seuel 4.00, A. E. Winter 1.00. Of the teachers: F. H. Meyer 4.00, K. Ch. Fröhlich 4.00. (Summa -40.54.)

ForReaermtssion: Eus teacher L. Ehmann's Schoolbox 2.00. r. Landeck's Sem. 5.00. Ferd. WavschlLger 5.YV. V Schütz' Gem. 7.00, Bal. Laubenstein 2.00, Mrs. Lambrecht 1.00, Mrs. Säffer 1.00, Wed. coll. at H. Steinkraus 1.75. Mission Festival coll. of Herman, Wilson, Sheboygan Falls and Sheboygan churches 25.00. (S. -49.75.)

For the Negro Church in New Orleans: W. B. 5.00. Mrs. Bode 1.00. H. Lücke 1.00, L. Lücke 1.00. P. Rohrlack's Gem. 5.00. Markworth's Gem. Fort to Wolf River 3.88, in Caledonia 2.22, to Council River .70, in Fremont .86, to Schroeder's Corner 2.68, wedding coll. at W. Borchard 8.60, Karl Schubert 2.00, mission feast coll. in P. Steyer's Gem. 9.60. (Summa -43.04.)

On the orphanage at Addison: wedding coll. bet G. F. Leffer4.78. Grandmother Stolt 2.50. M. Schneider 1.25. Of the children of the Jmm. congreg. at Milwaukee 3.29. (pp. -11.82.)

For Indian Mission: Mrs. Bode 1.00.

For heathen mission: Mrs. Bode 1.00.

For the South Chicago congregation: P. Osterhus' congregation in Milwaukee 8.00. P. Keller's congregation in Racine 7.62. Jul. Grunwald 2.00. (S. -17.62.)

For the studying Negro Berkhalter: Wedding coll. at Dav. Quabius 4.00.

For the comm. in Fergus Falls: P. Keller's comm. tn Racine 5.00.

For poor Wisconsin students: coll. at Prah!s funeral 3.00.

For poor students in St. Louis: T. H. Menk in St. Paul 2.00.

For the Progymnasium at Milwaukee: P. Ledeburs Gem. at Mequon 3.02. Wtlh. Schmecket at Granville 2.32. k. Friedrich's Gem. 8.80. (S. -14.14.)

For erection of a Progymnasium in Milwaukee: From St. Stephen's Parish, Milwaukee, by Herm. Meyer sr. 50.00, Herm. Meyer jr. 25.00, H. Meibohm 5.00, Dietr. Ho- meyer 25.00, P. C. H. Löber 25.00, P. Gotthold 15.00, Heinr. Löber jr. 25.00, Th. Löber 10.00, Anton Schumann 11.00, Women's Club 4.75. Bro. Tönsing at Newburgh 1.00. P. 10.00, Wilh. Gudert sr. 50.00, Mrs. Wolfram 10.00. Wilh. Laitsch u. Christ. Niethammer's congreg. in La Porte 26.73, contents of the piggy bank of Setzer 25.00, Herm. Krüger 25.00, R. Pritzlaff 25.00, G. Trentlage sen. Bl. F. Jösting 1.85. H. Engel in Delphi .50. P. Meyer's Gem. in Adams 50.00, H. Rullmann 25.00, Mrs. A. Haffe 10.00, M. Thomä 25.00, Joach. Co. 21.80, Woman's Club 24.00. Two-thirds of the Mtssion Festival Coll. Niemann 5.00, I. H. Kemper 10.00, F. Thessin 10.00, F. Griebel 25.00, Karl Leiske 10.00. By P. Küchle from N. R. 10.00. P. Schneiders Gem. in Milwaukee 8.00. P. Keller's congregation in Racine 7.62. Jul. Grunwald 2.00. (S. -17.62.)

For poor pupilsAddison: V. Rohrlacks Gem. 10.50.

For the Eng lish Lutheran Mission: By P. I. Penalties by N. N. .50, by Karl Schubert 2.00. (P. -2.50^)

To the synodical treasury: Trinity congreg. in Milwaukee 37.94, Jmm.Gem. 20.59. P. Prägers Gem. in Granville 4.45, in Town Milwaukee .65. P. Horsts Gem. 6.58. P. Landecks Gem. 8.50. P. Schmidts Gem. in Rochester 8.00. V. OsterhuS' Gem. 9.50. P. Schütz' Gem. 10.00. P. Wambs- ganß' Gem. in Adelt 17.50. P. Sagehorns Gem. 8.00. k.



Erck's congreg. at Wausau 4.82. St. Stephen's congreg. at Milwaukee 34.00. P. Strasen's congreg. at Watertown 33.17. P. Daib's congreg. at Oshkosh 14.00. P. Friedrich's congreg. 10.00. P. Schumann's congreg. at Waterford 5.16. P. Keller's congreg. at Racine 22.25. P. Damme's congreg. at Bloomfield 6.50. P. Seuel's upper Jmm.Gem. 10.30, lower Jmm. Gem. 7.50. P. Wich- mann's Gem. in Freistadt 12.44. P. Walker's Gem. in New London 3.07, on Maple Creek .88, on Mosquitto Hill .65, on Bear Creek .81. P. Grothe's Gem. 5.50. Cross's Gem. in Milwaukee 9.35. P. Ledebur's Gem. in Mequon 3.27. (Summa -315.38.)

For the seminary building in St. Louis: Widow Strehlow 2.00. A. Gättke 1.00. Ferd. Wallschläger 2.00. Subsequently from k. Hilds Gem. 1.25. P. Wesemann's Gem. in Grafton 33.00. k. Georgiis Gem. in Fredonia 4.25. p. Schlerfs Gem. in Janesville and Hanover 19.00. p. Streckfuß's Gem. 5.00. k. Theels Gem. in Alaska 48.75, in Mecan 7.00.?. Döhler's Gem. 6.00. Fr. Friedrich's Gem. 22.00. Fr. Keller's Gem. tn Racine, 2nd Zhlg., 17.00. Cross' Gem. in Milwaukee 21.75. k. Wangerin' Gem. in Portage 5.00. (p. -190.00.)

For the deaf and dumb: Fr. Stülpnagel's congregation in Pot"-. dam 11.00. Fr. Winter's congregation 10.15. From St. Stephen's congregation in Milwaukee 1.10. Ernst Schramm.50. Mrs. Bode 1.00. H. Wenholtz 1.00. H. Bode 2.00. Juergen Busse 1.00. Teacher Trupke 1.00. P. Schulze 1.00. P. Horst "s Gem. in Hay Creek 7.04, for pamphlets .75. F. Wallschläger in Wayside 5.00. members of P. Schneider "s Gem. 6.00. P. Hild "s Gem. 17.41. k. Leyhes Gem. 4.00. P. Schütz' Gem. 5.00. P. Georgiis Gem. in Cedarburg 5.30. P. Rathjens Gem. 8.08. P. Ercks Gem. in Wausau 2.50. P. Rehwickels Gem. 10.75. Members' Gem. Gem. of the l>. Daib 4.25. F. Wollangk 3.25. P. Schlerf's congregation in Janesville 17.75, in Hanover 11.00, Mrs. Bünger 1.00, Teacher Hammer 1.00. P. Keller's congregation in Racine 25.75, its confirmands 8.00. P. Winter's congregation 4.00. Supplement from the Kreuz congregation in Milwaukee 1.50. P. C. I. Schwan's congregation 6.00. (S. -185.08.)

For inner mission of Wiseon District: Mrs. Bode 1.00. Fr. Leyhe's congregation at Grant, Sigel and Gr. Rapids 12.93. k. Wesemann's Gem. in Grafton 15.57. Fr. Georgiis Gem. in Cedarburg 4.07. By Fr. Daib, sent in missionary hours, 3.00. k. Friedrichs Gem. 20.00. Fr. Pröhls Gem. 12.00. Fr. Mark- worths Gem. in Manteufel 1.36. H. R. Rühn 5.00. By k. Walker of F- Retgenfind 8.00, Mrs. Reuter 1.00. P. Hudt- loffs Gem. in Berlin and Hamburg 6.40. Jmm. Gem. in Milwaukee 42.22. Kreuzgem. 11.65, St. Stephen's Gem. 30.15, Heil.- Geist Gem. 3.75, Dreieinigk.Fr. Leßmann's congregation in Berlin 5.15. Mission festival coll. of the congregations in Herman, Wtison, Sheboygan and Sheboygan Falls 59.18. Mission festival coll. of the congregation in Janesville 43.33, also of the congregation of Fr. F. Steyer 15.00. Karl Schubart 1.00. (p.-348.76.)

Milwaukee, July 6, 1882. C. Eissfeldt, cashier.

Entered the coffers of the Southern District":

For the synodical treasury: By Prof. A. Hoppe -1.00. By Jak. Boltmer in McComb City 1.50. By P. E. H. Wisch- mcyer, Easter coll. at Spring Creek, Tex. 22.75. By l?. Th. Stiemke at Houston, Tex. surplus of a bisitation trip, 18.00. By P. G. W. Behnken, Pentecost coll. of his congregation at Little Cypress, Tex. 6.00.

To the widow's fund: l. Köhnke in New Orleans 5.00. Prof. A. Hoppe 4.00. P. P. Rösener 5.00. By P. Th. Stiemke of Joh. Knippa, Sr. in Fayette Co, Tex, 7.00. G. W. Freye in New Orleans 5.00.

For the deaf and dumb: By P. G. Buchschacher at Warda, Tex. 6.00. By P. E. H. Wischmeyer, Pentecost Coll. sr. By Fr. l. Kaspar at Giddings, Tex. infant baptismal coll. with Mr. H. Schade, 4.50.

To the new building in St. Louis: l. Köhnke in New Orleans 10.00. Fr. l. Kaspar in Giddings, Tex. collecting his congregation, 21.00.

For the Progymnasium in New Orleans: By k. Th. Stiemke from Joh. Knippa sen. 5.00, Christenlehrekoll. 2.00. By P. Geo. W. Behnken, Easter coll. of St. John's congregation at Little Cypress, Tex., 6.25. From the Young Women's Association of Zion congregation at New Orleans 4.00. G. W. Freye 4.00. G. Jöckel.50.

For inner mission in the South: Through Fr. Th. Stiemke from Joh. Knippa' Sr. in Fayette Co, Tex, 8.00. From confirmands of Zion congregation in New Orleans 6.15.

For the orphanage near St. Louis: Through Fr. Th. Stiemke, Coll. in Christian Teachings 3.00.

New Orleans, La., June 6, '82. G. W. Freye, cashier.  
38 8t. Andrer? 8trest.

Entered the treasury of the Minnesota - and Dakota - district:

To the synodal treasury: From P. Kothe -9.00. P. Kretsch- mars congregation, Pentecost coll., 8.00. P. Mäurers congregation in Gil- ford 2.70. Teacher Messer" 2.00. P. Clöters congregation 5.50.?. Friedrich's parish, 6.65. (Summa -33.85.)

To the seminary building in St. Louis: P. F. Johl's Gem. 30.00. r. Krumsiegs Gem. 2nd Sdg. 107.00. H. Bode in Courtland 20.00. P. H. l. Muller 2.00. (S.-159.00.) Signed:?. Sievers' Gem. in Minneapolis 100.00.

For inner mission in the Northwest: Fr. F. Johl's parish 7.00. Fr. Schaaß's parish 4.81. Confirmation coll. by k. Dubberstein 6.00. Fr. Vomhof" Johannismgem. 3.58, himself 2.00. Fr. Schulze" parish in Courtland, Kirchweihkoll. 44.07. Ueberschuß aus der Koll. für die Reisekosten des Hrn. Prof. Pieper 1.50. P. Clöters Gem. 8.00. T. H. M. in St. Paul 2.00. k. Schulzes Gem. from the collection bag 10.00. (S. - 88.96.)

For the numbums:?. Johls Gem. 5.00. Fr. F. H. Kolbes Gem. 4.00. Fr. L. F. Schatz' Gem. 7.88. l". Vomhof" Johannismgem. 6.30, Gnadengcm. 2.95, by himself 1.00. k. Mendes Gem. 5.08, and of his own. Gem. in Deerfield 3.00. k. Vetter's gem. 9.00. l>. Mäurer's Gem. in Gilford .50. l>. Landeck's parish 11.25. p. Clöter's parish 19.25. out of the collection bag of p. Schulze's parish 10.00. p. Friedrich's parish 10.00. (p. -95.21.)

For Negro Mission: P. Schaaß's congregation 6.68. Teacher Sl- bert" children in Courtland .50. P. Clöter's congregation 4.25. P. G. E. Ahner's congregation in Green Jsle 10.10. P. K. F. Schulze's congregation from the collection bag 10.00. (S. -31.48.)

To the widow's fund: teacher C. L. Ehlen 4.00, by H. Obrock in Benton 2.00, and by N. R. 2.00 through P. Th. Krumsieg. By teacher Elbert, thank offering by N. N., 5.00. Reuss' children by P. Schulze 1.50. l>. Ahner 3.00. teacher Messer" 4.00. P. H. l. Müller 3.00. (p.-24.50^)

To the orphanage at Addison: P. Vomhof 2.00. k. Clöters Gem. 5.00. (S. -7.00.)

On the building of the church in Fergus Falls: P. Vomhof" Joh.- Gem. 6.40.

For poor students in Addison: P. Vomhof 1.00.

For the progymnasium in Milwaukee: P. Streckfuß' Gem. 2.50.

For the community in Logan, O.: P. Vomhof 2.00.

For the congregation in Planitz: From the collection bag of k. Schulzes Gem. 5.00.

For the Jackson County Parsonage Building: From" the collection plate of Fr. Schulzes Gem. 5.00.

For the comm. in southwestern Minnesota: P. Streckfuß's comm. 2.50. P. Friedrich's comm. 5.00.

St. Paul, July 15, 1882. T. H. Menk, cashier.

188 Lust 5t" Ltroot.

Sasse"-Report of the Lutheran Ta "bst "mme">"Support Association" at Detroit, Mich. dated March 10, 1881 di" S. Mar, 1882.

|                                             |            |
|---------------------------------------------|------------|
| Intake.                                     |            |
| cash contributions .....                    | - 2,114.81 |
| Cost money .....                            | 1,042.45   |
| Legacy .....                                | 100.00     |
| Rent for the farm in Royal Oak .....        | 50.00      |
| Interest-bearing shares and bonds .....     | 1,455.00   |
| Interest-free shares and bonds .....        | 1,370.00   |
| Products sold from the farm in Norrts ..... | 9.47       |
| Miscellaneous revenue .....                 | 27.65      |

Cash on hand as of March 10

- 6,170.69

|                                                          |          |
|----------------------------------------------------------|----------|
| Issue.                                                   |          |
| For contents, firing and other household needs- .....    | 1,427.29 |
| Conversion of an old house for a teacher's flat .....    | 646.72   |
| For provisions .....                                     | 896.47   |
| For taxes and fire insurance ... - .....                 | 44.23    |
| For wages, feed and seed for the farm at Norrts.....     | 253.28   |
| For redemption of interest-free shares and bonds .....   | 980.00   |
| For redemption of interest-bearing shares and bonds..... | 1,675.00 |
| For interest on borrowed capital .....                   | 219.70   |
| For the purchase of school furniture .....               | 28.00    |
| Contributions to valuables .....                         | 147.59   |
| Products of the farm in Norris .....                     | 27.65    |
|                                                          | -765.26  |

|                                                   |            |
|---------------------------------------------------|------------|
| Total debt on March 9, 1882:                      |            |
| Interest-bearing shares uno promissory notes-5 .. | 766.00     |
| Interest-free shares and promissory notes .....   | 4,801.73   |
|                                                   | -10,567.73 |
| Debts of the Institute on March 2 .....           | 1881       |
|                                                   | 10,440.70  |
| Deficit for the past year- .....                  | 155.00     |

C. W. Bey er, Secretary.

For da" orphan "s i""ddison, Ill.,

received since 19 March 1882:

From congregations 2c. in Illinois: From Ehester: by teacher G. Allmeyer, thanksgiving offering of H. A. for recovery from brain addition, 1.00 and by P. Müller, half of the wedding collection bet F. Diefenbach, 6.00. by L. Loßner at Lake Zurich, Hochzettskollekte at G. Fasse, 8.50. by L. Rabe's Kreuzgemeinde at Yorkville 10.00. from Chicago: by?. miracles by W. Kleiß 5.00: by?. Lochner, Palm-Sundaysskoll. 38.52 and by Mrs. Gräser .50; by L. Wagner of sr. Gem. 47.00; and by C. Burmeister 1.00; by L. Bartling of Aug. Baumann 1.00, Mrs. A. Lange 2.00; by k. Hölter by the Women's Association 17.40, by sr. Gem. 27.10, Gottl. Scholz 1.00; by teacher Lücke, Hochz. coll. with H. Wellmann, 12.50. From Harlem by P. F. M. Große: Half of the Easter Coll. 15.05, by H. Wtlmer 2.00 and half of the Pentecost coll. 13.90. P. Kollmorgen's comm. at Nashville 5.45. k. Norden's Gem. at Hinckley 1.25. L. Dageförde's Gem. at Minonk 14.50. From Addison: by H. Geils 3.00, thank offerings by N. N. 25.00, H. Höfener 2.00, by W. Buchholz 51.75, by F. Goellner 24.00, by P. G. Traub in Peorta 1.00. by l. Doederlett's congregation in Homewood 19.64. by L. Beck's congregation in Jacksonvile 7.00, byL.Beck fromH. L. in Alexander 10.00. Through Teacher Täbel in Dundee, wedding coll. bet H. Gerdan, 6.00. From Schaumburg through L. H. Schmidt: bequest of Heinrich Dette, who died blessed in faith in his Saviour 15.00, coll. at Ludwig and Johanna Bette" golden wedding 12.60 and part of coll. at H. Fasse" wedding 14.00. By L. Mennicke in Rock Island from Ch. Schtl- linaer 5.00. P. Pissel" congreg. in Benson 3.00. part of mission coll. from P. E. Schröders congreg. in Ruma 8.00. k. Röder" Gem. in Arlington Height": by Möhling and Meyer 3.00 and by Fr. Röder, wedding coll. at F. Kehe, 21.50. By Fr. F. Schröder "of some friends" inSado - ru" 2.25. Fr. C. Schröder's Gem. in South Litchfield

12.00. By P. Drögemüller in Arenzvttle from R. P. 1.00. P. Krebs' Gem. in Aurora 25.00. By P. Flachsbart in Dorsey from N. N. 1.00. Part of wedding coll. at Ernst Bartling's in Rich 10.00. L. Ramelow's Gem. in Elk Grove 10.48. N. N. in Brigh ton 5.00. By P. Witte tn Pektin from Mrs. G. Lohmann .50. From the Watsrnbüchse in the orphanage at Addison 7.42. (Summa -531.81.)

From congregations 2c. outside Illinois: Shall, at the double celebration of F.Köhn, Sr. golden wedding anniversary and F. Löhn, Jr. silver wedding anniversary at Sheboygan, Wis. Jan. 18. By cashier E. Roschke from Karl Reutzel at Fort Smih, Ark. 5.00. By P. Nuoffer from Wilh. Wörnwg in Ohio 2.00. By cashier Chr. Schmalzriedt at Detroit, Mich, 5.00, 5.00 and 9.75. By cashier l. P. Rademacher in Boone, Iowa, 14.05. By teacher H. W. Engelbrecht in Columbus, Ind. "from some friends" there 5.85. By cashier C. Eißfeldt in Milwaukee, Wis. 28.41. By E, Kaßner in Blue Earth, Minn. wedding coll. at Jul. Klatt tn L. Schatz' Gem. 3.60. (P. -91.67.)

From children: Acknowledged in the children's sheet 298.65.

In board money: From C. Winter in Dakota 10.00; from Chteago: from Mrs. Lügge 7.00, John Baumann 10.00, H. Börst 2.00, H. F. R. for Franz Reifert 12.00, Father Döring 1.06; by Heinrich Kobiske in Berlin, WiS., for Labotts 21.00. (S.-83.00.)

"ddison, Ill, June 20, 1882. h. Bartling, cashier.

For the English - Lutheran Riffio" i" vest" received:

By Fr. Wille in Concordia, Mo., from his parish -7.75. By Treasurer Roschke of R. in St. Louts, Mo., -5.00. By Fr. Janzow in Frohna, Mo., from Aug. Lüders -5.00. By the same 25.00 (from M. Wethhold 10.00, Mrs. Christiane Weinhold 10.00, Martin Schlimpert 5.00) for a specific purpose.

St. Lout," Mon. July 24, 1882, L. F. Lange, cashier.

For poor students received with heartfelt thanks through Mr. P. Gräbner in St. Charles, Mo. from whose parish -3.50C F. W. Walther.

For poor students: By L. BuSzi", Meredusia, Ill, Kindtaufkoll. at Heinr. Helmkamp -2.05 and by individual parishioners 5.35 for Ltlae; P. Dirhl's Gem., Caroline, Wis. 5.00 for Hornung; P. R. R. 1.00; by H. Pohlmann of Zion's Gem. in New Orleans 11.00 for Lienhardt. From the Women's Club in P. King's congregation, New York, 6 shirts, 5 pairs of socks, 2 pr. undergarments, 1 pr. cuff."

For the seminary organ, by P. F. Lochner, 1.00; by three brethren in Lass Co, Ill, 3.00; by Mr. Pritzlaff, Milwaukee, 5.00; by teacher Denninger of the Virginians' Association in Adrian, Mich, 5.00.

For metnen sick brother: By L. Larstens by himself and R. 1.00 each: P. Blanken 2.00; P. Sl. Sieving S.OO; k. A. 1.00. Cordially thanking

Springfield, July 20.

H. Wyneken.

New printed

Sixth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, &c. St., Assembled at Crete, Will Co, Ill, 1882.

This report contains a discussion of the doctrine of sanctification, showing, among other things, that it is necessary, that it has its stages, and that it remains imperfect in the world. These are extremely important pieces of doctrine; therefore the report will undoubtedly find many readers. It is the will of God that we pursue sanctification and become more and more complete. Excellent weapons are here put into the hands of Lutheran Christians to fight against the Papists and their cousins, the enthusiasts, especially the Methodists. Both often say that the Lutheran Church is not for good works and sanctification, and both also claim that Christians can reach perfection already in this life.

The 116 page report costs 35 Cts. postage free. It can be ordered from the "Luth. Concordia-Verlag".

Song Stories. No. II. Reading, Pa. Pilgrim Bookstore. 1882.

We have just received this second booklet of the new series of "Song Stories". It contains the story of the two songs "Allein Gott in der Höh' sei Ehr'" and "HErr Gott, dich loben wir". It is all lovely and edifying in it. Containing twenty-one pages in paperback, with a colored cover, the price of a single copy is 5 cents, plus 1 cent postage; by the hundred it sells for 8 cents.

W. [Walther]

Strengthened address"

Rev.>k. ^ron, ^.tkins, Sentcm 6o., Ionm.

8sv. L. O. Lenk, 3613 llortL 13t" 8tr., 8t. Louis, Als.

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Vl7. Luxeldert, o. o. Rev. P. ^Luer, 149 6td ^ve., kittsdurß, ku.

Sb" The receipts of Messrs. Estel, Große, Strudel and List had to

Lutorsd ab tirs kost OKo" "1 8t. Louis, Llo., us soooud-oluss wuttrs.





Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

The main pieces of the Word of God. \*)  
(According to the Lutheran Catechism.)

1 Praise be to God, who by grace hath made us rich in all things, And for our hurt of soul  
So full healing brought us.  
In his holy word he hath opened to us the whole counsel of blessedness, and hath opened wide the gates of heaven unto us.

002 He hath given us the law, Which revealeth our sins, Which judgeth our whole life, And sheweth the wickedness of the heart.  
"This thou shalt do, this thou shalt avoid, He that keepeth not one thing is accursed";  
So it calls with earnestness to prepare us, That every sinner may seek mercy.

3 He finds grace in the word of faith, In the sweet gospel;  
There blossoms the comfort that nothing can rob, There the heart becomes healthy and happy.  
There it hears of the great deeds that the Triune God has done, And is so kindly invited to accept the greatest happiness.

4. the Father, out of pure love, Having given us so much, Out of unheard-of compassion  
Sinking his child into red and death.  
The Son fell down and died on the cross for our sins;  
The Holy Spirit teaches us this and leads us into God's grace.

Thus the sinner, without works, through Christ's blood becomes righteous and pure; faith gives him courage and strength to consecrate himself wholly to the Triune One;  
He is his child, therefore he may speak With his gracious God;  
He may pray his Our Father And find help in red and death.

006 And how we always obtain mercy, whereby all things are given to us, How we always receive assurance of our soul's eternal salvation, That the sacraments teach us, The word of baptism and the Lord's Supper, There flows to us abundant refreshment to the end in the valley of the earth.  
7 Baptism is the bath of grace, where God again gives birth to us, heals us from our soul's harm, and adorns us with the gifts of the Spirit.  
In the Lord's Supper the Lord gives us his body and blood to enjoy.  
Thus we may safely conclude, He is dead to us too well.  
008 And the forgiveness of our sins is granted to us by the office of the keys; the word of loosing and of binding gives true rest to believing souls.  
"Your sins are all forgiven!" This word of absolution Can comfort us in death and life And mock the enemy of the soul.  
S. Praise be to God for this teaching From his holy dear word! O, she enlightens and converts Roch many souls away and away!  
These are the noble golden pieces In the pure catechism shine.  
There to our everlasting happiness God's truth shines full and bright.

(Submitted.)  
Ei" cry for help in great distress.

Praise and thanks be to God that we can do this cry of distress with a confident heart and be convinced that it will not go unheard. For never has a request in need gone out through the "Lutheran" that has not immediately found a willing and abundant response. How often the "Lutheran" has asked for gifts, sometimes for poor congregations to set up a little kitchen, sometimes for widows and orphans whose support fund was empty, sometimes for sick pastors or poor students, and sometimes for a small gift for the poor.

even for large sums for the erection of institutional buildings, in short, in any need, for any special or general purpose, large or small, knocks pleadingly on the hearts of his dear readers, again and again it is opened to him, he is discharged richly endowed and pays with joy in his receipts his cheerful thanks for it. Why should we not hope that our call for help in this time of great need will also find a willing ear? It is God Himself, after all, who directs hearts like streams of water, and to whom we fervently sigh that He will do something special this time, that He will make the hearts of our dear "Lutheran" readers especially soft, willing, and eager to listen. He will certainly not let us make a false request; after all, it is his honor, his word, and his kingdom that are at stake here, and the need is truly so great, so crying, that it cannot even be described in words. Christ himself was so deeply concerned about it that he not only included the request for its remedy in the daily Lord's Prayer of his Christians and put it into their mouths with the words, "Thy kingdom come," but also gave them the serious command, "The harvest is plentiful, but the laborers are few; therefore pray the Lord of the harvest to send laborers into his harvest." With this, then, we have at the same time expressed the content of our cry for help: Our need is the lack of pastors, and our plea is: Help, dear Christians, that this great need may be hastened.  
How great the lack of pastors and the resulting need is, we want to realize quite clearly. It is occasionally pointed out, reminded of, but seldom brought before our eyes in all its terrible magnitude. Let us now attempt the latter, and first let figures speak, and only from the last three years. In 1880 34 students from our two seminaries took the Candidate Examination, but 61 callings from congregations were before us for supply, so 27 congregations had to remain unsupplied. In 1881, 40 students passed the theological examination, but 80 callings came in warmly, and half had to remain unaccounted for.

\*) It is this song taken at" a poem. Collection, which bears the title: "Harp and Sword. Poems left behind by Friedrich Weyermüller. Gotha. Gustav Schlußmann. 1881." In this collection are found many beautiful songs in which" a healthy Lutheran spirit expresses itself. D.

ben. In the current year, 34 students took their exams and 58 professions were presented, a smaller number only because only the most important and urgent ones were accepted for consultation; for we unfortunately knew that even these could not be provided for, although among them were professions that had already been sent for the third time. - How is it not a grievous emergency that every year such a great number of congregations turn to us in trust and supplication for a minister of the pure Word and Sacrament, and that we are unable to help them?

However, we would like to demonstrate this prevailing great need with a few examples from our mission. In one of our western mission states, through the faithful work of our missionaries, three large "parishes" with important mission fields were formed last year, which were to be filled with candidates this year. Three have also been designated for this purpose. However, due to various circumstances and conditions, only one was appointed. What is the consequence of this? The largest parish and the most important mission field of it is now in danger of falling back into the hands of an un-Lutheran synod; likewise the second is in danger of being lost, for both can no longer be served as needed by the previous missionaries. Thus we may experience the sad fate of seeing the rich divine blessings on the faithful work, care, and toil of our dear missionaries miserably perish before their eyes for lack of preachers. Is it any wonder that our dear brethren lose courage and enthusiasm for further work? In the westernmost state of our mission, our missionary succeeded in gaining a congregation of about 60 families, some of them former members of our eastern Missouri congregations with fine church property, in a large and flourishing city. Full of joy they call a pastor from our synod; but alas! one by one they must decline the call, and now, after seven months, this hopeful congregation stands still preacherless, antagonized and assailed by great and bitter opposition from Uniate and Reformed congregations of German and English tongues of the same city. - In another flourishing city of the same state, another of our pastors has united about 30 families into one congregation, and has urgently asked for the speedy sending of a pastor; but we have had to answer: We have none! Who can and may now be surprised when that pastor writes plaintively, "It is not at all possible to express how terribly the lack of pastors hinders us! What good are our missionary efforts if even in such a case, where a congregation has already been gathered that has its own beautiful property, we cannot get any preachers! And when, as in ..., such a beautiful number of fellow believers, some of whom have good knowledge and come from our synodal congregations, must be gathered together, but then left to themselves again, because we cannot get pastors! - It is indeed almost impossible to carry on our mission with courage and joyfulness if, despite all our successes in winning congregations, we must finally confess to them: Of course, you will not be able to get your own preacher!" - In addition to this - because we are still talking about numbers - we do not have the prospect that every year a larger number of candidates will go out, but the opposite is the case. Our Fort Wayne Grammar School is sending us only 18 students this year for our theological

Seminary here. The newly established progymnasia cannot yet be counted among a number of years for church service. We lament no less the small number entering our practical Seminary for Preachers at Springfield. We have as yet only one student enrolled for the new school year beginning in September. What a sad prospect, then, for the future! What an increase in the need of which we already complain so bitterly! Who would not weep bloody tears over it? God pours out his blessings upon us, and we cannot grasp and hold them; God opens wide the gates to us everywhere, and we cannot enter joyfully with multitudes of evangelists! From every side comes the pleading, imploring cry to us, "Come over and help us!" and we cannot help! What is this trying to say? When we see a hungry or thirsty person, a naked or sick person, wailing in his great distress, and we cannot help him, what sorrow fills our hearts, and we pour out the most painful tears of compassion! Ah, what sorrow, then, should fill our hearts and squeeze out tears and sighs, when we have to witness this misery, this dreadful spiritual distress: immortal souls pine for the bread of life, and we cannot give it to them! Sinners plead with us desperately for the consolation of the gospel of grace, and we may have to let them despair in their distress of soul! Sick people ask us for refreshing consolation on their bed of pain, but there is no comforting voice nor answer from us! Parents stand weeping at the coffin of their dear little children, children at the grave of their dear parents, widows and widowers stand bowed under the bitter loss of their faithful companion, but no messenger of heavenly peace calls to them in consolation: "Fear not! Those who sow with thirst will reap with joy. Sufferings of this time are not worthy of the glory that shall be revealed in us. Jesus Christ is the resurrection and the life: he that believeth on him, though he were dead, yet shall he live." We lift up our eyes and look upon these spiritual deserts, where we see multitudes of the children of those who are our brethren according to the flesh and according to the faith, who cannot be presented to their Saviour by holy baptism, boys and maidens, who cannot, by diligent instruction in God's word, be brought to the blessed day of confirmation and the first supper, youths and maidens, to whom God's word cannot be a lamp unto their feet and a light unto their path to eternity, Finally, we see fathers and mothers surrounded by a pack of unbelieving scoffers and enemies of the Bible, seductive false prophets walking in sheep's clothing and ravening wolves, in the thousand temptations of lust of the eyes, lust of the flesh and arrogant nature, we see them walking in the dark valley of this world alienated from God, but they do not have the firm rod and staff that can lead them safely out of all dangers to the heavenly home - because they have no faithful shepherds of the divine word who lead their souls again and again to the green pastures and to the fresh waters of the gospel of grace. - They feel this need, they feel this want most painfully, they murmur to us from the depths of their pining hearts, "O, come and help us!" And alas! we cannot help! Is this not need, is this not

not heartbreaking need? - Of our dear Saviour we read, "And Jesus went about preaching the gospel of the kingdom. And when he saw the people, he was grieved of them; for they were faint, and scattered as sheep having no shepherd." The same affliction that grieved the Lord Jesus we see before our eyes again today; should it grieve Him, and leave us indifferent? - Could we then still be Christians, and have a Christian heart? Oh no! Saddened, dismayed, let us rather lift up our hearts and hands to him and ask: Lord, what shall we do?

Well, dear readers, let me now give a brief answer to this question. Briefly, I say, for the need itself asks loudly and heart-stirring enough. This is our request in this need: First, let us pray ever more diligently, earnestly, and daily to God that He Himself may send laborers into His great harvest. We can do such prayer confidently and with all confidence, because he himself has commanded us to pray in this way and has promised that he will hear us. Oh, if in our great Synod every believer daily and especially presents this need to God and asks for help, then we will soon be able to experience and see with joy how pleasing this prayer is to God and how gloriously it is answered. How could he be silent to the united earnest supplications of so many of his dear children in a need that grieves him himself? It is impossible! -

Secondly, dear parents, God has given you a fine boy, like God gave Hannah in Samuel, wise, God-fearing, full of desire and love of learning, saying joyfully and willingly: Here, Lord Jesus, you have our son; make him a minister of your word, if he is pleasing to your eyes. Truly, you cannot better prove how much the need of the church for preachers pains you and how gladly you want to help than by placing your son at Christ's service. Luther calls out to you with great agility: "So help whoever can help, and let us have mercy on the poor youth, our dear offspring, and all God's chosen children who are yet to come and have not yet all been born, who must also come to baptism and to Christ through our ministry and help, to which we are also called and live precisely for the sake of the same. O, dear parents, let it be your highest honor and joy to send your sons to our institutions and have them trained for the service of the holy ministry of preaching; you thereby establish a blessing over which you will one day rejoice from eternity to eternity. Oh, how you will thank God when you see how your son, as a pastor, has led many to righteousness and now shines like the pillars of God forever and ever.

Thirdly, dear synodal congregations, do diligently and let it be your special concern and greatest honor that you not only help the great need of the church by your abundant financial contributions for the sending and maintenance of our missionaries, but above all also by letting poor boys from your midst, whose parents already make a great sacrifice when they only give their son to study, study with your gifts of love. Oh, if you were to recognize more and more your holy duty and blessed privilege in this respect, how many more students would soon fill our institutions, how many more messengers of peace could be sent out to help the scattered and languishing sheep of Israel among the

to gather and feed the gentle shepherd's staff of Christ. Eight connoisseur fulfilled. At the death of the first Christian martyr, he thinks to inflict all the plagues on them. Then Christ... hundred congregations are in our Synod; what could not be the almoner Stephen, he kept the clothes of his murderers and ...immediately intervenes... The right hour has come to strike done by them to remedy our great need, if they rightly took pleasure in his death. Soon after, he actually took part in him, that he must stop persecuting the Christians and drop the recognized their duty!

the persecution that broke out against the church in Jerusalem. arrogance of his holiness. For here is no heart too strong to And you dear believing young men, who through God's Snorting with wrath and murder against the disciples of the Lord stand before such a light, which suddenly shines around him grace love your Saviour and have received good spiritual gifts he visited them in their houses, delivered them to prison and like a flash of lightning, even if it were vain gravel and demant. through him, who have also turned your backs on the world and also helped to pronounce death sentences on them, Acts 8, 3. Therefore Paul falls to the earth and is blinded in terror, are earnestly creating your own happiness, consider whether 26, 10. 8, 3. 26, 10. But that was not enough for him. He asked because he undoubtedly had no other thought than, "Now it is your good shepherd could not use you as sub-shepherds, the high priest for written authority to find the Christians outside over, you must die in a moment. Now as he lies in great fear whether you might not perhaps also be able to come to his aid of Palestine, first in Damascus, and to bring them bound to and terror, he hears a voice speaking to him: Saul, Saul, why in your own person in the winning of souls. O, how many a godly Jerusalem to be tried. But it was not to come to that. On the persecutest thou me?' Then, no doubt, he will have been more youth has eagerly followed the call of his Saviour out of a fine way to Damascus he was seized by the Lord JEsu and greatly frightened, and will have thought to himself: Does this earthly profession, and is now a blessed fisher of men; how? converted (about the year 35 or 36). The blind Pharisee mean persecuted? Do I not think that I am doing God the will you not follow? In your Young Men's Associations you became the most enlightened apostle, the most bitter highest and best service? And he said: Who art thou, O Lord?' support many a pious student in his theological studies, and persecutor became the most blessed instrument in the And the Lord said: "I am Jesus, whom thou persecutest. This is thus create help in the great need of the Church for preachers; spreading of the gospel. so much as to say, Inasmuch as thou doest it unto my O, forget not that the greatest help you can render is to send We want to let our dear father Luther speak about this great, Christians, thou doest it unto me. Take him therefore in his sin, from among yourselves gifted and godly young men to our glorious miracle of grace. He writes: "The history of the and strike him to the conscience, and put upon him all the blood Seminary at Springfield. How, after many thousands of conversion of St. Paul should be kept in the church as a special of his Christians which is shed; that it were no wonder that Paul disciples in our Synod, should there not be many among you to miracle of grace of our dear Lord God and preached about it. should have been dead in a moment. For when this strikes the whom this cry for help in great need would burn in their hearts Here we see a miracle above all miracles, that Christ so heart and the eyes, that one has persecuted God, there is little and consciences, if they imagined the same quite vividly? - God graciously converts his greatest enemy. For as Luke here [Acts comfort left. But the Lord Christ speaks further and says: 'It shall grant it! - 9] testifies in clear words, he was a murderer and a bloodhound be hard for thee to lick against the sting.' ... What is thy raving,

Finally, you, dear pastors and brothers in the ministry, to and traitor of all Christians, who blasphemed Christ and defiled saith he, what dost thou accomplish thereby? Nothing else, but whom God has also especially commanded this care, to ask him to the highest degree. In sum, Paul is such a man, as is that thou shouldest run into my spear. But is not this a and provide for laborers in the great harvest, oh, let us be ever evident from his deeds, who would gladly have destroyed ridiculous, even a harmful warrior, who is very angry, and in more faithful and zealous in remembering this holy duty, let us Christ and all Christendom in one day, if he could have done wrath licks his foot against a thorn, from which he gains nothing, in our confirmation classes, in private conversations and in our so. But what cause hath he for this? No other, but that he heard except that he lets out his wrath with his harm, so that he must youth clubs, let us look around without ceasing where we can the Christians preach that one could not be saved by the law; if either cease from shame or destroy himself? Paul has had find a "God-fearing" Joseph, a wise Samuel, a fine David, whom one wished to be saved, it must be through Jesus crucified enough of this warning and soon becomes a different man and we can win for the service of our Chief Shepherd JEsu, who alone; apart from him one could neither come to the speaks with trembling and fear: "Lord, what wilt thou have me can be called upon to remedy the great need. God will bless forgiveness of sins nor to eternal life. When he heard that to do? From whence this trembling and fearing came, it must such diligence and let it be found where it is sought; he will hear Moses should not help, and that all the prophets were not not be asked; for he might well have despaired and died of our prayer through petition and understanding, and soon our sufficient for Moses, he was mad and foolish. Now when Paul sorrow, if the Lord Christ had not comforted and lifted him up. lamentation, "How lies the city of God so desolate," will be had made him so earnest about the matter, and thought to Who now saith unto him: "Arise, go into the city, and they will changed into the shout of joy, "How lovely on the mountains are resist the new sect out of Jerusalem, and in other places, our tell thee what thou shalt do. Here it is specially to be noted, that the feet of the messengers who proclaim peace, preach good, Lord Jesus also had his thoughts, and thought, Hold thy peace, though God speaketh to Paul from heaven, yet he will not put proclaim salvation, who say to Zion, Thy God is King." May God he shall do me great good: for what he doeth, that doeth he away the preaching office, nor make any man special; but direct have mercy on you. Amen.

O. H. earnestly. The same earnestness which he now hath in an evil him into the city to the preaching seat, or pastor, where he shall thing will I strengthen with my spirit, and use him in a good hear and learn what is to be learned. For our Lord God will not cause, and set him against the Jews, that he may preach of me let any man wait for a special revelation, but giveth his baptism among the Gentiles, and convert many.... How then Paul and gospel unto the whole world, both to one and another. became a very excellent preacher, and did much especially There we are to learn how to be saved, and not to wait for God among the Gentiles, of whom he boasted himself a teacher, to give us something new or to send us an angel from heaven. and we also are yet his children. And Christ does a special work For he wills that we should go and hear the gospel from them with this Paul. All the other apostles and disciples he had long that preach it: there shall he be found, and nowhere else.... This before kept with himself, and only among the Jews; but Paul he is the history, a very beautiful legend; wherefore also it ought to sent straightway among the Gentiles, to preach the gospel be diligently learned and remembered, for the sake of this great everywhere. This is the great and comforting miracle, that our miracle, that the great persecutor of Christ and his church Lord God converts the man who was so wicked and persecuted should be thus converted, and a wolf become a gentle,

## Paul, the apostle to the Gentiles.

He was born in Tarsus, the capital of Cilicia in Asia Minor (not Christ and his Christianity with such earnestness. But these harmless little lamb." (Erl. ed. vol. 6,142 ff.) far from Syria). His parents were Jews of the tribe of Benjamin, things came to pass ... At that very time he received letters and (Conclusion follows.) who had Roman citizenship, Phil. 3,5. Apost. 16,37. 22, 25. ff. orders from the rulers of Jerusalem to attack all Christians He first had the Jewish name Saul, but later (Apost. 13, 9.) the where he found them and to send them bound to Jemsalem. Latin name Paul (the little one). He may have assumed the He quickly set out for Damascus, where some of the Jews had latter name after his conversion, or after the conversion of the accepted the Christian faith, all of whom were his blood friends. governor Sergius Paulus, Apost. 13th, or may have received both names in childhood. At an early age he came to Jerusalem to the school of the famous Pharisee and scribe Gamaliel, Apost. 22, 3. Besides, he learned, as was the custom of the time, a trade, that of a tent and carpet maker, Acts 18, 3. 18, 3. He became a zealous Pharisee and sought his salvation in the strictest observance of the Mosaic law and the Pharisaiic statutes. He was zealous for the paternal statutes and was therefore bitterly hating the gospel of Christ and his teachings.

If trouble arises from the truth, it is far more wholesome to let trouble arise than for the truth to perish. Jerome.

(Submitted.)

**Professor Stellhorn**

has felt moved to reply to our sanction justly given to the Ohio Synod of the Western District in regard to the ungodly proceedings in the Hahn matter in the "Church Gazette" of July 15.

How then doth he answer? - Does he repent of his sin and that of his synod, which he has already judged before respectable heathen? Or does he prove that the matter is different from what we have reported and proved with many witnesses who have been named? None of these things, but he makes wind, stirs up dust, and scolds. This is truly sad! Thus he proves that he is the chief culprit of that punished wickedness.

Now let us look at the matter a little more closely. We had said that Ohio had not asked the parish in question, nor desired the record kept in the Hahn matter, nor confronted any of Hahn's accusers with the same. Now how does the professor answer? He writes: "However, after P. Hahn had turned to us and admitted quite openly and without reservation what he could justifiably be accused of, we asked someone who knows P. Hahn's case very well and who is not at all in his favor for a detailed and unreserved statement of what has been said against him, and we also received the requested information. The facts stated agree most exactly with what Hahn had already admitted to us before." But this is vain wind; with it one tries to throw sand in the eyes of the people. Why don't you name your source? - In this way I can prove and disprove everything. I can also write to the world: Professor St. is a murderer, adulterer, thief 2c. Punished by this, I say then: I have heard such things from one who is well-informed of everything.

But still more. For the aforesaid counsel further writes: "Now, as these facts against him are not, in our conviction, in themselves such as to render a preacher unworthy of the office, nor, so far as we know, do the officers of the Missouri Synod, who have investigated the matter, agree with us in this conviction." This is appalling. Everything Professor St. says here of the officials of the Missouri Synod who investigated Hahn's matter is vain lies and slander! This is a hard accusation and it grieves me from the bottom of my heart that I have to pronounce it here. But I owe this to the honor of God, to the slandered, to the evil-reported, and to the slanderer himself; for I am truly not indifferent to his soul.

What you say in public, you have to prove. For this reason, I do not owe the proof for a moment. But for the sake of the readers who do not know Hahn's trade, I must recount it in summa. - On the 19th of last year I visited Hahn and his congregation, which is in Adams County, Ind. The visitation occupied nearly the whole day. There were also 7 neighboring pastors present. The result of the visitation was that Hahn, in order to avoid being deposed, resigned his office, because he was revealed as such, as I recently described him. Later he sued me before our district president, Father Niemann, and asked for an investigation of my visitation. The same demanded of him that he should.

suspend in writing all points where, in his opinion, he had been wronged, and send them to him. So that's what happened. He submitted 12 charges against me. Thereupon the Herr Präses instructed the gentlemen Pastors Groß and Sauer to investigate the matter on the spot in his stead. This happened on October 18 of last year in the presence of the pastors, who had also been present during the visitation. The final result of the meeting, which lasted 6 hours, was that the two envoys of the President approved of my work from beginning to end and agreed with my judgment of Hahn. - As a testimony to this, I have the minutes of the meeting written by Father Spiegel, accepted by the entire congregation, and signed by the two examiners. Thereupon later the President publicly suspended Hahn. That is how the matter lies. That this is so and not otherwise can be proven before all the world. Nevertheless, Professor St. is pleased to write that the officials of the Missouri Synod, who investigated the matter in question, agreed with him and his comrades in the judgment, namely, that persistent lying, cruelty, convicted impenitence, etc., did not make a preacher unworthy of the office. - Consider, then, that a man is publicly suspended by the president because of his atrocious sins and impenitence, and yet the people who investigated the matter in the name of the president, and on whose judgment the suspension was made, are said to agree with Stellhorn and his seducers that Hahn in his present condition is worthy of the office! Truly, we had not thought our defender capable of writing such a thing!

But how? Did not the two envoys of the president perhaps change their minds later? In the end, after calm and lengthy deliberation, they came to the conclusion that Hahn was a man who could be entrusted with an office even in his present state? - Not at all, but to this hour they still stand as they always have. After that examination I still exchanged letters with Hahn. But everything happened only with their approval, i.e., they fully acknowledged my words. I can also prove in black and white that to this day they judge of Hahn and the conduct of the Ohio Synod in this matter just as I do. If Professor Stellhorn does not want to be seen as an impudent liar and slanderer before the whole world, then he should bring proof to the contrary.

So, Professor, no phrases, no wind and sand, but proof and reasoned refutation!

Logansport, Ind. J. H. Jox.

**To the ecclesiastical chronicle.**

**I. America.**

**Ohio Synod.** In the "*Lutheran Witness*" of August 7 we read: "Mr. Pastor G. Herbst in Ironton, O., son of Mr. Pastor R. Herbst in Columbus, O., has now also resigned from the Ohio Synod, because he is in the great struggle for the truth of the Lutheran confession on the side of Missouri. His congregation first repealed the clause of their constitution which bound their property to the Ohio Synod, and hereupon also resigned from the Ohio Synod. The congregation acted in unanimity in this." Elsewhere we learn that the cases are becoming more frequent

that such church members, who initially did not leave the Ohio Synod with their orthodox pastors, will come to their senses and bid farewell to the apostate Ohio Synod. The consequence of this, of course, is that the ringleaders within the Ohio Synod are all the more zealous in their ecclesiastical bushwhacking, namely, wherever they find opportunity to break into our congregations and into the congregations of the Honorable Wisconsin Synod, to destroy the same and to seek to take the ruins for themselves. God forbid they should do so!

W.  
[Walther]

**The "Happy Ambassador",** the journal of the Methodist United Brethren, complains that the preachers of his community are usually not given the honor and respect they deserve, even by members of the community. He writes, among other things: "It is very much to be deplored, and what preacher does not know of this? that Christians not infrequently behave disrespectfully (!) toward their preachers. And what is still the saddest, children and young people, even those who belong to the congregation, even seem to think themselves great when they treat the preacher quite unmannerly and disrespectfully, both in words and in conduct, in and outside the church. How more improper some are against the preacher, especially if he is a poor man, the wiser and greater they feel themselves to be. - Whence may such naughtiness, yea, impudence, come? Mostly from education. If parents themselves have no respect for the preacher, but even speak of him disdainfully before their children, then it is not to be wondered at if the children make it a point of honor to treat the preacher disdainfully, even roughly, for they know they are doing what their father and mother also do, and that they have no punishment to fear from them.... Much may be derived from their very friendly intercourse with the people... The "you" with which we address each other may become a degeneracy, so that the preacher loses respect for the people, and especially for the children. In this country almost all children are on a first-name basis with their parents, and also with strangers. Everything is you, and this easily leads to the idea that every one is equal to himself. Of course, such a thing is not necessary. As Christians, as brothers and sisters, one can speak just as confidently as "you"; or the "you" need by no means serve as a form of address or disrespect, as it unfortunately too often does. - Preachers ought to be especially friendly with children, but there are preachers who fail to be so, being altogether too friendly with them, and degenerating their friendliness into foolishness. They allow the old and young to call them "John," or whatever the preacher's baptismal name is, and this leads to contempt, innocent as it otherwise is. And a preacher can disgrace everybody else in it, by dealing with people in such a way that they lose the respect due to him. They allow everyone, the children, the out-of-towners, yes, everyone who addresses them, to speak to them in a familiar manner, and get involved with all kinds of people, in all kinds of inappropriate places, and in such conversations that are not befitting of a preacher."

**II. foreign countries.**

**Saxony.** To the reports from Saxony in numbers 11 and 12 of this year, we receive the following as a supplement or correction: Pastor Willkomm was sentenced by the Ministry of Culture and Public Education to a fine of 100 Marks, possibly with a corresponding prison sentence, by way of discipline, with no opportunity for a prior defense. A subsequent defense was possible, however, in that the path of appeal could be taken, which was also done, but, as was to be expected, without success. The appeal is dismissed and the sentence must now be paid without fail by July 27. - As for the cause of the sentence, it was the alleged disturbance

of the confessional peace, committed in number 4 of the "Freikirche", partly by "calling for mass resignation from the Lutheran Church" (!), partly by "gross invectives against the consistory", to which, however, already the remark about Pastor Ahlfeld's successor, but above all what is said about the collative absolution formula, was counted. According to the ministerial answer to the notice of appeal, it is already considered a punishable invective against the consistory when it is said that the difference between the Uniate Prussian and the so-called Lutheran Saxon regional church has fallen so far that an appointment from one to the other can be made without further ado, because, after all, "the consistory is responsible for such conditions." - This latter concession, as well as the other, that the ministry had not proceeded on its own initiative, but at the request (of the consistory, of course), was the only benefit of the appeal. The appeal and the answer to it will be published in the "Freikirche".

**Soul Masses.** The papists are now collecting funds for a memorial to Pius IX. "Every one," says the local "Herald of the Faith," "has thereby an opportunity to share for himself or deceased in the monthly masses which are said for all gift-givers." - A Papist merchant in Australia bequeathed in his will the sum of \$7000 for soul Masses for the deliverance of his soul from Purgatory. But the executor of the will, before paying out the sum, requires a legally certified testimony from the priests that the conditions of the bequest have been fulfilled. The priests would therefore have to prove that there is a purgatory and that the man's soul has been delivered from it through the masses.

For further explanation.

In the article "Unity of Teachers Against the Erroneous Spirits is Very Necessary" in the previous number of this journal, there is a note on page 115, column 1, in which it is stated that Aegidius Hunnius is decidedly on our side in the doctrine of conversion. This would have required a qualification. However, this was not added due to an oversight on the part of the editors. The honored author of that article, A. W., undoubtedly judged of Hunnius' doctrine of conversion from his earlier writings and from sermons preached before the people. Here Hunnius speaks correctly. But it must be remarked that the same Aegidius Hunnius, in later writings, and especially in those in which he endeavors to communicate the doctrine of conversion with other doctrines without Scripture, sets up propositions which are not in harmony with Scripture and the confession of our Church. Compare further "Lehre und Wehre," August issue, p. 337. The false propositions of Hunnius have been contradicted both by his contemporaries and by later Lutheran teachers.

Editorial.

Jeremiah 17:5.

In 1539, when those German princes who were bitter to the Gospel were preparing to attack the Lutheran princes under Duke George's leadership and to divide themselves into their countries, behold, George suddenly died a sudden death. At this the godless Duke Henry of Brunswick was so terrified that he burst out in blasphemous words: he would rather that instead of Duke George our Lord God had died in heaven! - As Heinrich spoke, so in a similar situation godless men only too often think.

W.

[Walther]

How once a poor tailor's apprentice was induced by a song to study for the ministry.

The Lutheran Messenger of Peace from Alsace tells: Magister Johann Erhard Möckel, who died about the year 1762 as pastor at Lausa near Dresden, was the son of very poor parents in Zwickau. In his youth he attended the school of his father's town, which in Luther's time was called the grinding mill. He had to become an apprentice at the tailor's guild; however, his drive to continue his studies never left him. Strange, however, is the inducement which led him again to study. Once the apprentice students sang the old beautiful song in front of his master's door: "God has not forsaken anyone. This had such a powerful effect on the young Möckel's mind that he put aside his needle and scissors and went back to school. Later he continued his studies in Leipzig and in 1739 he became a parish priest in Lausa, after he had administered the parish in Wilschdorf and Klotzschau for 13 years.

Ordinations and Introductions.

On the sixtieth Sunday after Trinity, at the request of the Most Reverend Wunder, Mr. Candidate H. T. Felten was ordained by the undersigned. Mr. Candidate H. T. Felten was ordained by the undersigned and introduced into his congregation at Washington Heights, Ill, assisted by Mr. F. C. Eißfeldt. A. Reinke. Adresse: lsv. S. F. Feiten, ^LskloAton Heißts, Ill.

By order of the Reverend Mr. Wunder, the undersigned has solemnly ordained and introduced the candidate of theology Mr. W. Heinemann on the 7th Sunday after Trinity in the midst of his congregation at Ke-wanee, Ill. G. Traub. Adresse: Lsv. NsiumsLllu, Leines, llenr^ Oo., Ill.

On the SO. July, being the S. Sunday after Trinity, according to orders received, Mr. Candidate G. Weller, of St. Louis, was ordained and installed in his office by the undersigned, in the midst of his congregation at Marysville, Seward Lo. nebr. in the presence of Mr. F. C. E. Bode. G. Grüber. Adresse: Rov. Oso. Geller, Nur^svMs, Ss^varä 6o., Nedr.

By order of the Hon. President, H. Wunder, the candidate, H. A. Meyer, called from the Lutheran congregation at Taylorville, Christian Co, Ill, was ordained and inducted by me in the midst of a fine congregation on the Sth Sunday after Trtn. May the Lord make him a blessing for many". G. Landgraf. Adresse: Rev. S. Als^er, l'eylorvllls, Vürlstiew Oo., 111.

On SO. July, Mr. Karl Noack, candidate, was ordained and inducted by the undersigned at Dalton, and by F. Burfetnd at Lansing. E. A. Brewer. Adresse: Uev. 6. üsoueL, vsikm, OooL Oo., Ill.

On the Stenth Sunday after Trin. candidate E. Mei- länder of Springfield, having passed his examinations, was ordained and inducted as negro missionary and pastor of St. Paul's negro congregation at Little Rock, Ark. by the undersigned, by order of the honorable Presidency of the Lutheran Synodical Conference and the Board of Negro Missions. F. W. Herzberger.

By order of the Honorable Presidency of the WtSeonstn-Dtstrikt, on the Stenth Sunday after Trin. Mr. Candidate F. Heinke was ordained and inducted by the undersigned in the midst of his congregation at Auburndale, Wood Co, Wis. I. Schutte. Address: Rev. F. Nsiuks, ^udurnäuls, ^Voock Oo., V7!s.

By order of the Reverend Mr. President of the Western District, on the Sten Sunday after Trin. Mr. F. K. W. Weber by the undersigned, assisted by Mr. F. O. F. Voigt in the peace church at Perryville, Mo. L. H. Demetrio.

Two years ago the honorable "Iowa District Synod" passed a resolution to employ a missionary in Council Bluffs, Iowa. Now, with God's help, this decision has been carried out. Mr. F. A. Detzer, Sr. has accepted the call of a small Lutheran congregation in Council Bluffs, and in accordance with the commission he received, was installed by me on the stern Sunday after Trtn. with the assistance of F. Mallon. May the dear brethren in the faith then remember this mission with care and help. I. C. T h. Bräuer. Adresse: "sv. vst-sr, OormeU Lluw, Iorru.

By order of Mr. President Wunder, Mr. F. H. W. Heumann was introduced at St. Peter's parish bet Farina, Fayette Co, Ill, on the Sth Sunday after Trtn. by the sub-cete. C. G. Schuricht. Adresse: Rsv. 8. Neumann, Lox 22, Farina, Facet Oo., Ill.

Mr. F. T. Stiem ke, President of the Southern District, was ordained by the undersigned, assisted by FF. Geyer and Röse- ner on the 7th Sunday after Trtn. in the Lutheran St. John's congregation at New Orleans, La. whose call he accepted on the advice of the theological faculty at St. Louis. L. G. Mödinger. Adresse: 8s v. 1?. Stiemke, 30 8. Hairstyle 8tr., Orleans, La.

By order of the Reverend Presidency of the Michigan District, on the 7th Sunday after Trtn. Mr. F. I. M. Moll was introduced into his congregation at Delaware by the undersigned. W. Schwartz. Adresse: Rev. ck. Sl. Ll. Llol, ForestviUe, Laniiae Oo., Llied.

According to order, Mr. F. J. Horn was introduced by the undersigned, with the assistance of Mr. F. Mezger, bet the Immanuel church tn Bremer county, Iowa, on the 7th Sunday after Trtn. Ph. Studt.

On the Sten Sunday after Trin. candidate F. Cäm - mer er was ordained and introduced by me in the midst of his congregations near Arapahoe, Nebr. on behalf of the honorable President Hilgendorf. G. Tönjes.

Adresse: Rev. F. Oaewmerer, ^rapakos, Furuas Oo., Nsdr.

Cornerstone Laying.

The eighth Sunday after Trinity was a day of great joy for the Lutheran Trinity Church in Logan, Ohio. On this day, by God's gracious guidance, the said congregation was granted the privilege of laying the cornerstone of their new church. Since the good Lord gave such beautiful weather, the fellow believers, as well as many others from near and far, hurried to attend the ceremony. As some of the brethren who were to preach could not be present, the undersigned had to preach the German sermon himself in the morning. F. Dreyer of Lancaster then preached a short English sermon. In the afternoon at two o'clock the actual ceremony began. F. Dreyer held the German and P. Rauh of Sugar Grove the English sermon. Both sermons were very appropriate to the circumstances. The members of the Trinity congregation were certainly strengthened and fortified in their faith by them, and some of the others were undoubtedly struck to the heart. The singing choirs of Logan and Lancaster also did their part to elevate the celebration as much as possible by the performance of puff pieces.

While we are sending this good news to our dear fellow believers far away, we cannot fail to acquaint them at the same time with the financial situation of the Trinity congregation. So far we have received from congregations belonging to the Synodal Conference close to -700.00. What the members of the congregation have written and are still able to raise in the course of this year, may amount to -600.00. This makes a total of -1300.00. Of this money, the building site has already been paid for, namely -250.00. If we now add up all the expenses that the congregation will have until the church is finished, such as the digging of the building site, the foundation, etc., they will amount to at least - 2500.00. The congregation has therefore seen itself compelled, in order to raise this sum without paying interest on it, to issue non-interest-bearing shares at -5.00 each, which are guaranteed by the church property and are to be paid off within ten years. All members of the Synodal Conference are hereby cordially and urgently requested to take one or more of these shares, if at all possible, and in this way help the congregation to raise the necessary sum for the building of the church.

Such brothers and sisters, who are not able to take over a share, can perhaps support the congregation in its difficult work with a small contribution. Even the smallest gift will be accepted with thanks. Those who wish to take shares can either inform their pastor or send the money directly to the undersigned, stating their exact address, who will then send them the issued shares.

Now, may the faithful Saviour Jesus Christ guide the hearts of all faithful Lutherans, so that with a cheerful heart and according to the measure of the goods which the Lord has entrusted to them, they support the dear Trinity congregation here in its church building and thus help to build the Kingdom of God in this place. Amen.

H. Henkel, P.



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| <div><div>Mission Festivals.</div><div><p>On the 4th Sunday after Trinity the St. John's congregation at Whttewatrr, Wis. celebrated their annual mission feast. The collection was -11.45. G. Wildermuth.</p><p>On the Tenth Sunday after Trin. the St. John's Lutheran congregation at Edgerton, Wis. celebrated their annual mission feast. The collection was 12.15. G. Wildermuth.</p><p>On the Tenth Sunday after Trin. the Lutheran congregation at Danville, Minn. celebrated a mission feast. Festive sermons were preached by Messrs. kk. Schulenburg, Müller, Sprengeler, Sr. and Schatz. The collection, intended for inner mission, amounted to -SS.S2. E. H. Börneke.</p><p>On the 4th Sunday after Trinity, July 2, the "Lutheran" congregations of Kewaunee and Door counties, Wis. celebrated their annual mission feast at the congregation of the undersigned at Ahnapee. The festival preachers were Mr.? in the morning. Keller of Racine, in the afternoon Professor Huth of Milwaukee. A mtsfionShistorical lecture was given by Mr. P. Döhler of Forestville. The collection was-S1.S9. F. S teyer.</p><p>On the 7th Sunday after Trin. the congregations of ? Barth, Winter and that of the undersigned celebrated their mission feast of this year. It was the eighth. Early in the morning Löber Jr. preached on inner mission, and in the afternoon? Sauer, Jr. (of the Wisconsin Synod) on outward mission. Bro. Endeward gave a lecture on misflon history. The morning and afternoon collections totaled 110.50. A. Rohrlack.</p><p>On the tenth Sunday after Trinity, the Lutheran congregations of Cleveland and the surrounding area celebrated a community mission festival. Speakers were Lothmann and Zorn. The surplus of the collection together with the surplus from the railroad trip, etc., (-570.72) is to be paid to the Neg. (-570.72) will be donated to the Negro Mission and the congregation in Toledo. A. F. G .....</p><p>On August 6, the Lutheran congregations in Cole County, Mo. celebrated a community mission feast at the undersigned's congregation on Honey Creek, in which his branch congregation from Babbtown, Osage Co. also participated. The festival preachers were ? A. Grimm and H. Bartels. Collections: -67.10. C. Better.</p></div></div> <div><div>Concordia - Seminar.</div><div><p>Seminary classes will begin again on September 1. All students, as well as Fort Wayner high school graduates who have received certificates of maturity, are expected to arrive on time. It is reminded that the fee for board and fire is to be paid prnellumerrmcko. G.</p><p>Concordia College at Fort Wayne, Ind.</p><p>Monday, October 2, God willing, the new school year will begin. The boarding fee is -16.00 per quarter. -5.00 is to be paid for light and stove. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer Hömööpa- thische treatment -4.00 each.</p><p>On behalf of the Supervisory Authority R. A. Bischofs, Director.</p><p>Concordia High School in Milwaukee.</p><p>Herewith the pleasant announcement that the good Lord has now also provided us with a second teacher for this still young institution of ours. Father E. Hamann has, with the approval of his dear congregations, accepted the appointment given to him and will, God willing, arrive here in a few weeks, so that we will now have a Quinta in addition to the Sexta. A number of new pupils have also already been registered. Hopefully more will be found and further registrations should now be made as soon as possible.</p><p>Work is already being done on our beautiful property, so that in a few weeks the foundation stone of our new college building can be laid. On the advice of experts, the supervisory authority has decided to construct a solid brick building, which will now, of course - since it will also contain the necessary space for a fourth grade - exceed the initially estimated sum (as frugally as we went about it) by several thousand dollars. However, we believe that we have only acted in agreement with the dear congregations of our synodal district, and we now ask them all the more eagerly to start collecting contributions, so that we do not lack the necessary funds for the construction and maintenance of our dear, hopeful institution.</p><p>The building itself will not be finished before November, but in spite of this, classes will begin again on September 1st and the students will be housed in families for the first few months. - The</p></div></div> <div><div>Conditions of admission have already been communicated in the previous year and are only repeated here that the applicant must submit a good moral certificate and should possess the knowledge of a good parochial school. He must also bring the necessary clothing and bedding. Whatever other books are necessary, as well as bedspreads, lamps, and the like, can most advantageously be purchased here together. The boarding fee should not exceed 60 dollars per year.</div><div><p>So let our institution be entrusted anew to the intercession of all our dear fellow Christians. May the Lord our God continue to give his blessing.</p><p>Milwaukee, August 8, 1882, Ch. H. Loeber.</p></div><div><div>Notice.</div><div><p>The Eastern District Synod of Missouri having made the Progymnasium begun last year by St. Matthew's Parish, New York, theirs, and having provisionally appointed another teacher for the purpose, this institution is to be opened, God willing, on the 4th of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For admission to the Sexta, in which Latin is begun, it is necessary that the pupil to be admitted has received a good preliminary education in a parochial school. For the Quinta it is especially required that the applicant has a good command of the 5 declensions and 4 conjugations in Latin. The school fee for each of the two classes is -15.00 per quarter. Pupils who come from out of town and require board and lodging can obtain these from the director of the institution for a monthly fee of -12.00 (not including laundry). Please contact the undersigned by August 15.</p><p>On behalf of the Supervisory Authority Edmund Bohm, Direçtor. 298 Lroome Street.</p><p>Editor's Note. In reprinting the foregoing "Announcement," we feel compelled to call special attention to this "Announcement" by those parents in the Eastern States who find themselves inclined to dedicate pious and gifted sons to the service of the Lord in His Church. The misgivings which many Lutheran parents in the East may have had up to now about sending tender boys to a distant grammar school can be explained; and that they did not want to have their children educated and trained in institutions of false believers was, of course, quite right. But now that God has graciously helped to establish a pure Lutheran so-called Latin school with excellent teachers who are trustworthy in every respect, Lutheran parents in the East who have recognized their duty to sacrifice one or the other child to the Lord should not neglect the opportunity offered them to fulfill their duty, but should use it with a thousand joys. The scarcity of pure Lutheran preachers increases with every passing year. Everywhere in this blessed land the cry resounds loudly and urgently into our church, "Come and help us!" Each of these calls is especially directed to Lutheran parents, to whom the Lord has given children who give hope of one day becoming capable workers in the vineyard of the Lord, who seek and gather what has gone astray. May those who have no children of their own encourage those who have been blessed with children to be mindful of their duty. For into "our" hand God has placed the great work of filling the land with the pure gospel; from our hand, therefore, it will one day be required. May those concerned read again what was communicated in the previous number of this paper, page 116, about "the Progymnasium in New York." W. [Walther]</p></div></div><div><div>Conference - Ads.</div><div><p>The New York DtstriktS Pastoral Conference will meet, s. G. w., August 22-24, at? Pechtold's church tn Centreville, N. I. They ask that you register at <b>once</b>.</p><p>G. T. Henkel.</p><p>The Wisconsin Pastoral Conference meets, s. G. w., at Watertown the 22d of September. - Registration at the kastor loel expressly <b>required</b> by conference resolution. Schlerf.</p><p>The North Illinots Pastoral Conference will hold, s. G. w., its next meetings Aug. 22-24 at Fr. Wunder "s church in Chicago. 8. v. Schenck.</p><p>The Southern District of the General Pastoral Conference of Minnesota and Dakota will meet, s. G. w., September 22-26, 1882, at the church of the Lord? Koth."</p><p>Main subject of the negotiations: Theses on Christian freedom.</p><p>Pickup on September 21 in Lewistown.</p><p>K. F. Schulze.</p></div></div><div><div>The next one-day conference in St. Louis will be held on the second Wednesday in September (13th).</div><div><p>The Eastern General Lutheran Teachers' Conference will hold its meetings this year, Sott willing, August 22-24, at the Emanuels Parish School in Baltimore. - Early registration with Senior Teacher Krieger, 34 lit. VaroUns Street, is requested. W. F. Meyer.</p></div><div><div>Income i" the Ksffe of the Western" District:-</div><div><p>To the synodical treasury: from?. Link's congregation in St. Louis - 20.00. Fr. Johanntng's congregation in Brauerville, Mo., 8.00. From DreKiniaketts district in St. Louis 6.85. Coll. from k. Grupes Gem. m EtSlebe', Mo., 5.40. (Summa -35.25.)</p><p>For inner mission:?. E. Lenks Gem. in St. Louis 10.00.</p><p>For Negro Mission in New OrleanS: R. N. by k. Janzow in Frohna, Mon., 1.00, M. Sch. 10.00. (S. -11.00.)</p><p>For Heidenmtsston: Mr. Knaus through L. Lange in St. Louis .50. Bon to some children through?. Frese in Omaha, Nebr. .75, Geo. Eitel 2.00. Bon "to a cheerful giver" in St. Louis 12.00. (S. -15.25.)</p><p>For the deaf and dumb: By?. Johanning in Brauer- ville, Mo., by I. Meuschke and D. Meyer each 1.00. Brown by?. Frese in Omaha, Nebr. .50. (pp. -2.50.)</p><p>For poor sick pastors: Bom Jungfrauenverein in ?. Biltz' Gem. in Concordia,.Mo., 10.00. H. D. Bruns 1.00. By?. Janzow in Frohna, Mo., by Gotth. Wethhold 10.00, M. Sch. 5.00. By?. Lenk in St. Louis by H. Schäper- kötter 25.00.?. Sapper 2.00, M-t in Town Franklin,?. Doehler in Forestville, Wis... Fick in Boston, Mass., 1.00 each; Chr. Dahl 2.00; H. D. Heimsoth -5.00. C. Pletfer in Frankenmuth, Mich., 2.00. E. Partenfelder in Bay City, Mich., 1.00. Coll. of?. Freses Gem. in Hanover, Kans., 7.75.?. Krämer tu Humboldt, Kans., 1.00, Mrs. Kath. Baden in Independence 5.00, Mrs. Mießner 1.00. (S. -80.75.)</p><p>For new construction in St. Louis:?. Bartels Parish of St. Louis, 1 st plat, 100.00. Bom Dreteinigketts-Distr. das., 2ie plat, 552.00.?. Nütze!" Sem. at West Ely, Mon., 40.00. ?. Lenk' Gem. in St. Louis, 1 st ct., 425.00. Last third of Dr. Walther's das. 100.00. ?. Mießler's painting at Des Peres, Mo., 1st line, 105.00... (S. -1322.00)</p><p>For? M. Wyneken: Von-r in St. Louis 10.00.</p><p>For the burned in Michigan: By?. Frese in Omaha, Nebr., by G. Eitel 1.00, Aug. Prochnow 5.00.</p><p>For the comm. at Logan, O.: Coll. v.?. Lehmann's Sem. to Sandy Creek, Mo., 1.25.</p><p>For the Toledo congregation, H. D. BrmnS at Concordia, Mo., 1.00. From -r at St. Louis 5.00.</p><p>St. Louis, Mo. July 8, 1882, E. Roschke, cashier.</p></div></div><div><div>"iu,ek&lt;"e" i&gt; theK "ffe de" JSi"tt-DistMS:</div><div><p>For the new building in St. Louis: From Chicago: Through ?. Miracles by W. Kriedmann -25.00, W. Redieske 10.00, I. Häberle 25.00, widow Kar. Otto 10.00; by ?. Hölter, 6th pay., 34.00. By ?. Drögemüller in Arenzville, 2nd pay., 42.00. By ?. Burfetnd's congregation in Rich 20.00. (Summa -166.00^)</p><p>To the synod building fund: by teacher Rosen in Addison. 12.50. By H. B. there 12.00. (S.-24.50.)</p><p>To the synodical treasury:?. Waiting's congreg. in Danville 11.75.</p><p>For inner mission: Tetl of the collection, surplus of the "Rail Road Fare" re. at the mission festival of the congregation of Chicago and surrounding area in Des Plaines 575.45. Through?. Engelbrecht in Chicago (deposit in the collection bag) 1.00. (p. -576.45.)</p><p>For Negro Mission: By?. Miracle in Chicago by R. N. 1.00. From the collection plate by?. Frederking" Gem. bet Dwight 10.00. (S.-11.00.)</p><p>For the Negro Church in New Orleans: By ?. Wunder in Chicago from Mrs. N. R. 2.00. By ?. Holtermann in Lost Prairie from Mrs. C. R. 5.00, from the Gem. 5.00. By ?. Drögemüller in Arenzville, coll. at G. Lövekamp's baptism of a child 3.00. Part of coll., surplus of "Rail Road Fare" ic. at the mission feast of the congregation of Chicago and vicinity in Des Plaines 287.72. By Prof. Selle from L. Zum Malln tn Chicago 2.00. By ?. Burfeind in Rich from Mrs. M. Bode 2.50. (p. -307.22.)</p><p>On the emigrant mission in New York: Through Prof. Selle of C. To the Malln in Chicago 2.00.</p><p>To the household in Springfield: part of the coll., surplus of the "Rail Road Fare" re. at the Mission Festival of the Congregation of Chicago and Vicinity at Des Plaines 95.90. By Teacher Sam- mann of the Women's Club at Dundee 12.00. (P. -107.90.)</p><p>For sick pastors and teachers: By?. Franck in Steelville from H. N. 1.00. By Prof. Crämer in Sprina- field from Leonh. Vogel 1.00.?. Hahn's painting at Stauntob, 5.00. Love's Gem. in Wine Hill 11.00. By?. Great tn Harlem by Th. Harks 4.00. Albert Schneider .25. (p. -22.25.)</p><p>For the deaf and dumb: By?. waiting in Danville for Becker's tracts .80. By Prof. Selle of C. Zum Malln in Chicago 2.00. By?. Schltepstck: by himself 1.00, by sr. Gem. in Chenoa 5.00. (S. -8.30.)</p><p>To the Orphanage at St. LouiS: By?. Great in Harlem by Albert Schneider .25.</p><p>For the Progymnasium in Milwaukee: By k. Miracle in Chicago by Mrs. N. N. 2.00.?. Frederking" Gem. at Dwight 20.00. By?. Great Gem. in Hartem two Sunday ascollections 51.55. By?. Engelbrecht in Chirac^ by N. N. 20.00. (p. -93.55.)</p><p>For the community in Planitz, Saxony:?. Drögemüller" Gem. in Arenzville 10.61.</p><p>For dt" Gem. in South Lhtcago, Ill: By?. Mary's in Danville by I. Poll 1.00, C. Schultz.25. (p. -1.25.)</p><p>For the congreg. at St. Joseph, Mo.: By Prof. Selle of L. To Malln in Chicago 2.00.</p></div></div></div></div> |
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For the congregation in Toledo, O.: By Prof. Selle from E. Zum Malln in Chicago 2.00. Fr. Hahn's congregation in Staunton 5 00. By Fr. Burfeind in Mch from Mrs. M. Bod" 2.50. By Fr. Große in Harlem from Th. Harks 1.00, Albert Schneider .25. (S.-10.75.)

KL. New deposits for new building in St. Louis 84.00. Correction. In my last receipt, under the heading "For building the Progymnasium in Milwaukee," the words are missing: By 1>. Miracle in Chicago by L. Nitschkowsky -10.00. Addison, Ill, July 81, 1882, H. Bartling, cashier.

#### Siageksmmea I" the Knffe de- Middle District:

(Schl"-.)

For the Free Church in Saxony, et al. St.: Fr. Schmidt's congregation in Indianapolis -17.00.

To the orphanage near St. Louis: P. Bachmann's congreg. at Evansville 10.00. P. Frank's congreg. at Zanesville 7.27. I. Sattler at La Fayette 2.50. Louis Behlting at Indianapolis .50. Mrs. Werner at Lincinnati 4.00. H. Klinkermann at Farmers Retreat 2.00, from the God's box of the congreg. .75. Wedding coll. at F. Willert at Elyria 5.80. (Summa -32.82.)

For the emigrant mission in New Dork: P. Heintz's parish in Crown Point 1.50. P. Diemer's parish in and around Florida 1.79. k. Reichmann's Gem. in Fryburgh 5.00. P. Kretzmann's Gem. in Farmer" Retreat 8.00. P. Steinbach's Gem. in Fairfield 15.00. P. Schmidt's Gem. in Seymour 10.75. half of MisfionSteffcoll. in Kendallville 23.65. (p. -60.69.)

To the emigrant mission in Baltimore: P. Evers' Gem. in Adams Co. 7.66. P. Steinbach's Gem. in Fairfield 5.50. k. Heintz's Gem. in Crown Point 1.50. P. Diemers 4 churches 7.78. N. by P. Dultz 5.50. G. Niemann in Columbus 5.00. C. Ph. Germann in Leslie .50. P. Horst's Gem. bet Dublin 5.36, Gem. in Hilliard 4.50. (S. -42.75.)

On the Fort Wayne household, P. Heintz's gem. at Crown Point 1.58. P. Niemann's gem. at Cleveland 81.89, 1>. Weseloh's Gem. 27.85. (p. -111.32.)

For inner mission: H. Fricke in Fort Wayne 5.00. k. Steinbach's Gem. in Fairfield 12.12. Mrs. Deichmueller in La Fayette 1.00. Fr. Heintz's Gem. in Crown Point 1.00. k. Querl's Gem. in Toledo 5.15. N. N. 1.00. N. by P. Dultz 5.00. P. Rupprecht's Gem. in North Dover 13.55. k. Schmidt's Gem. in Indianapolis 25.00. P. Werfelmann's Gem. in Reu-Dettelsau 18.10. P. Mohr's Gem. in Inglefield 5.40. H. Michael in Columbus 1.00. M. Hermann in Fort Wayne 1.00. One-third of Mtssion Festival Coll. in Columbus 24.69. Mrs. Rirmeyer in Louisville 2.25. i(S. -121.26.)

For poor students in Fort Wayne: 1) general: k. Meyers Gem. in Adams Co. 19.73, Fr. Stenbach's Gem. in Fairfield 10.36, Fr. Bethke's Gem. in Goodland 4.00, Jung- frauenveretrn in La Fayette 35.70, Fr. Bruagemann's Dreieinigk. Gem. 6.31, Petri-Gem. 2.00; 2) for Scheibs: Fr. Zschoches Gem. in Marion Township 5.00; 3) for Nahrwold: Fr. Zschoche in Marion Township 12.00, whose Gem. 13.00; 4) for Glaser: k. Zschoche's congregation 6.00; 5) for Neubert: Virgins' Association in k. Niemann's Gem. 10.00; 6) for Brink: P. Brüggemann's Filiale 2.55, from the God's box of the Gem. in Darmstadt 1.70, N. R. 1.75; 7) for Koch: Hochzeitskoll. bet I. Haatje in Vtn- cennes 9.00; 8) for Tisza: half of wedding coll. at Scha- per 14.00; 9) for Engelbert: wedding coll. at C.Pröschel 4.61; 10) for Möller brothers: wedding coll. briF. Weaver Cleveland 24.65. (p. -182.36.)

For the deaf and dumb: I. Sattler's in La Fayette 2.50. k. Reichmann's Gem. in Fryburgh 5.58. P. Niethammer's Gem. in La Porte 28.45. P. Berg's Gem. in Adams Co. (partly for tracts) 8.03. P. Dultz's Gem. 16.55, widow B. 5.00. k. Schleffelmann's Gem. in Bremen 14.90, N. N. 5.00. I. Fischer in Cleveland 1.00, I. Schmidt 1.00. P. Mohr's Gem. in Inglefield 4.75. Mrs. Voter in Terre Haute 5.00. Wedding coll. at I. Fischbach's in Peru 10.00. By P. Niemann in Cleveland (for tracts) 10.75. wedding coll. at H. Rose by P. Stock 12.05, also by H. Möllering 13.75. by k. Kaiser in Liverpool (partly for tracts) 5.35. P. Brömers Gem. in Cinctnnati 27.80, Mrs. Werner 2.00. I. Eick- hoff sen. in Indianapolis 2.50. P. Kretzmans Gem. at Farmers Retreat 8.00. P. Schoeneberg at La Fayette (for tracts) 15.15, wedding coll. at I. Burkhardt 7.00. P. Nützel's Gem. at Columbus 5.81. P. Werfelmann's Gem. at Neu Dettelsau 30.50 and 2.50, child coll. at A. Rausch 5.25, W. Blumenschein 8.25. The 2 Gemm. in Indianapolis 59.08. By k. Franke, child coll. at E. Monzinaer, 2.80, at C. Ph. Germann .50. By P. Stock for tracts 7.00. Half of wedding coll. bet F. Schaper 14.00. P. Methammer's gem. in Tracy 4.68. From Chr. Schumm's piggy bank 1.09. k. Spiegel's Gem. in Adams Co. 26.67. P. Schroeder's Gem. at Gar Creek 7.59. Mrs. N. in Liverpool .50. P. Sieger's Gem. in Adams Co. 11.00, its branch 2.67. P. Jox's Gem. in Lo- gansport 35.80, in Delphi 7.00, in Pulaskt 1.35. P. Horst's -Gem. near Dublin 2.25, in Hilliard 2.00, Mrs. W. .50. (S. -445.40.)

To the orphanage in Addison: Mrs. Begemann at Lifty 10.00. Fr. Franks Gem. in Zanesville 6.00. F. Schröder by Fr. Evers 3.00. Wedding coll. bet Dr. März in Fair- field 6.88. Teacher Lankenau's pupils in Adams Co. 1.50. widow S. by P. Dultz .50. confirmands in Bremen 1.50. by P. Stock 2.00. teacher Backner's Klaffe in Fort Wayne 1.23. W. Blumenschetn in Neu-Dettelsau 3.25. (S. -85.81.)

For Negro mission: M. Schön in Logansport 1.00. k. Hemtz's Gem. in Crown Point 1.00. out of little M.'s piggy bank 1.00. P. Zschoche's Gem. in Marion Township 7.00. out of? Berg's Gem. in Adams Co. 1.00. N. R. by P. Dultz 5.00. Mrs. I. Luecke in Columbia City 1.50. Teacher Leutner's Klaffe in Cleveland 5.00. N. N. in North Dover .25. k. Denninaer's Gem. in Mt. Hope 2.50. P. Werfelmann's Gem. in New Dettelsau 7.37, Hau Barlach 1.00. P. Stock's Gem. at Fort Wayne 11.06. Widow Meyering in Fort Wayne .50, M. Hermann .75. A. Burkhardt at La Fayette 1.00. P. Nützel's Gem. at Columbus 5.31. P. Schmidt's Gem. at Elyria 9.56. By P. Franke of C. Ph. Germann .50, Ph. Germann .25, N. N. 20. W. Pohl at Cleveland 1.00, Bro. Küster .50.?.

Zagel's comm. at Fort Wayne 15.00. Wedding coll. bet F. Bittet at Cleveland 6.00. P. Jüngel's comm. to White Creek 10.65. Half of Mission Festival coll. at Kendallville 28.65. N. R. at Liverpool.50, Mrs. Schneider.25. (S. -120.80.)

For Heathen Mission: N. R. in North Dover 1.00. For poor students in Springfield: P. Meyers Gem. in Adams Co. 6.00. N. R. in Aaron for Nelson Lee 2.00.

For "poor" students in Addtsön: 1) general: Mrs. I. Schaper in Columbia City .50; 2) for Brust: thank offering by Mrs. R. N. in Inglefield 5.00, Mrs. Dor. Umb. 1.00; 8) for Tisza: by teacher Lankenau, wedding coll. at F. Scheimann, 19.50, bet W. Dröge 16.50; 4) for M. Kirsch: P. MeyerS Gem. in Adams Co. 28.65, Women's Club 7.95. (S. -79.10.)

For sick pastors and teachers: I. Sattler in La Fayette 5.00. Women's Club in Fr. Michael's parish near Fort Wayne 5.00. Fr. Saupter's parish in Evansville 18.00. (S. -28.00.)

On the St. Louis household, P. Dulitz's Gemm. 11.20. k. Niemann's Gem. in Cleveland 76.19, I?. Weseloh's Gem. 34.50. (p. -121.89.)

Fort Wayne, June 30, 1882, L. Grahl, cashier.

#### Incoming ia the knobs de- eastern district:-

For the synodical treasury: from the congregation in Rondout -5.63. congregation in Martinsville 11.51. congregation in Paterson 8.65. k. Ahners congreg. in Pittsburg 81.75. congreg. in Hamlt n 9.00. congreg. in Ellicottsvillr 4.00. Jmm. congreg. in Baltimore 34.80. trif. congreg. in Buffalo 11.85. congreg. in Eden Valley 8.25. congreg. in Wolcottsville 10.00. congreg. in Wolcottsburg 8.70. congreg. in Tast Boston 4.59. congreg. inRoxbury 17.50. (Summa -160.73.)

For the widow's fund: W. Dirck 25.00. H. Richert, thank offering for happy childbirth, 2.00. Louis Berg Sr. by k. Dahlke 10.00. Thank offering by Mrs. P. Sander 3.00. (S. -40.00.)

For the orphanage near Boston: Community in Bayonne 5.62. Through Fr. Hanser from I. H. Schäfer 1.50. Through Treasurer Schmalzriedt 4.25. I. Göhrtn through Fr. Lindemann 1.00. Mrs. Utermöhlen by P. Häfner .25. comm. in Smallwood 2.50. Kindtaufkoll. by Bro. Walther in Cohocton 4.50, by Joh. Büchner 2.83. comm. in Dorkville 9.08. (S. -31.53.)

For the deaf and dumb: Frtnckes Jr. confirmands 9.56, R. N. 1.00. congregation at Ktngsville 7.50. congregation at Johnsburg, Pa. 1.50. from I. Goehring by Fr. Lindemann 1.00. by Fr. Dahlke from some congregation members 5.05. (Summa -25.61.)

For sick pastors: Miss E. S. through P. Lindemann 5.00.

To the college building in St. Louis: Widow El. Rock 10.00. A. Rock 10.00. Bro. Rule 4.00 (add 24.00 through Her). Cong. at Accident and Cove, 2nd Sdg., 62.75. Cong. at Schenectady 38.60. By P. Lindemann 5.00. Trinity Cong. at Buffalo, 13th Sdg., 26.00. Cong. at Smallwood nachtr. 2.00. Karl Schmidt at Maynard 2.00. (S. -215.35.)

For the building of a Negro chapel in New Orleans: Gem. in Dorkville 5.03. Through Fr. Hanser by Mrs. Henr. Letmate 1.00. B. H. Succop in Pittsburg 2.00. 8th Fields by P. Häfner 5.00. I. Drach by P. Sieker 2.00. P. Sieker 5.00. k.O. Hanser 1.00. (S.-21.03.)

For Negro Mission: W. Scholz through Fr. König 1.00. Anna Witte through Fr. Häfner 1.00. Mission Festival Coll. in Cohoc- ton 11.50.

For Mission in Srie: Women's Club, by Fr. Stutz 10.00. Mission Feast Coll. in Cohocton 18.50.

For inner mission: W. Dick 25.00. Mission festival in Pittsburg 128.77. Mrs. Utermöhlen through Fr. Häfner .25. (p. -149.02.)

For poor students in Fort Wayne: Mother Schon through k. Senne 50.00, Marie Ketz and Marg. Döll each .50, Chr. Mieser 1.00. (S.-52.00.)

For the burned in Michigan: By I. Brandner 1.00.

For emigrant mission in Baltimore: mission festival coll. in Pittsburg 15.00. Treasurer Schmalzriedt 8.00. Treasurer Bartlina 2.00. (S.-25.00.) For the congregation at St. Joseph, Mo.: Fr. Schulze 1.00.

For the comm. in Peorta, Ill: Mrs. Friedrich by k. Schulze 2.00.

For the progymnasium at New Dork: from W. Dick, 50.00. Gem. at Johnsburg, Pa. 2.00.

For the parish in Riederpla n itz: a. For gifts: by E. H- Junghans in Vincennes 5.00, by I. T. T. 5.00. By W. Maas through Fr. Sieker 5.00. d. For bonds: by Fr. Gräbner 12.00, W. Holl 6.00, P. Querl 6.00, P. Schulze 6.00, P. Gehrke 12.00, by P. Sieker from John Bölkcn 12.00, Heintr. Cordes 12.00, Emil Roller 6.00. (S. -72.00.)

New Dork, July 7, 1882. I. Btrkner, cashier.

of the "Mission Dove," 8.00, whose pupils 2.00. S. Wangelin .25. comm. in Montague 8.00. comm. in Rtdgeway 5.80. comm. in Manistee 6.00. K. Vchow in Detroit 1.00. G. Lang in Frankenlust 1.00. M. Hammel in Roseville 1.00. C. Harm in Roseville 1.00. (G. -89.17.)

For inner mission: Mrs. Chr. Lank in Frankenmuth 1.00. Mrs. N. R. in Adrian 2.00. Congregation in Roseville 8.00. Congregation in Manistee 10.00. Congregation in Luthersburg 4.00. Congregation in Caledonia 3.85. Congregation in Rogers City 4.00. congreg. in Amelith 12.62. coll. at I. G. Fischer's wedding in Frankenlust 5.56. C. I. M. Kernstock, thank offering for happy delivery, 2.00. M. Hammel in Roseville 1.00. (p. -58.53.)

For emigrant mission: congregation at Manistee 10.00. congregation at Burr Oak 4.00. congregation at Lolon 1.50. congregation at Montague 3.00. coll. at Granzow's wedding at Saginaw City 1.25. coll. at I. S. Lacker's child baptism at Frankenlust 8.20. (p. -22.95.)

To the widow's fund: From the kk.: Fürbringer 4.00, H. O. Schmidt 4.00, Torney 4.00, H. Bauer 4.00, Witte 4.00, Jüngel 4.00, Schwartz 4.00, Trautmann 5.00, Lohrmann 5.00. From the teachers: S. Riedel sen. 3.00, Selle 1.00, Beyer 1.00, v. Renner 1.00, Denntnger 2.00. Gem. at Clay Bank 4.20. Beauty at Saginaw City 5.00. Joh. Krinhardt at Frankenmuth 3.00. (p.-58.20.)

For the deaf and dumb: Cong. in Roseville 7.88. Cong. in Cold Mater 3.90. By P. Wuggazer 1.65. Cong. in Burr Oak 2.00. Cong. in Adrian 1.60. Mrs. N. N. 1.00. Cong. in Ridgeway 3.50. On W. B. Schmidt's wedding in Frankenmuth s. 7.87. Cong. in Montague 13.25. Cong. in Luthersburg 10.55. Cong. in Caledonia 5.00. by P. Gose 3.00. A. Mittelberger in Saginaw City 5.00. on Burk's wedding s. 7.05. on Matth. Eichhorn's wedding in Amelith s. 5.40. W. Stein in St. Clair 2.00. Mrs. Feldmeier 1.00. Mrs. Ruff .25. Mrs. N. R. for happy delivery 5.00. G. Lang in Frankenlust.80.. (S. -87.20.)

For sick pastors and teachers: Gem. inMontague 3.14. Gem. in Frankenmuth 22.10. Gem. in Fräser for k. DSSchletrn 4.00. M. Hammel in Roseville 1.00. (S. -30.24.)

For the Wyneken family: Gem. in Frankenlust 11.34.

For P. M. Wyneken: Coll. at Saginaw City Synod 53.87 & 2.58. Widow Seidel 1.00. (p.-68.24.)

For the parish in Planitz: Mich. Förster in Roseville 1.00. M. Hammel 1.00. P. Kirsch in Ruth 1.00. (S.-3.00.)

For the HauShalt in Springfield: Gem. in Amelith 4.25.

For the HauShalt in Addison: Gem. in Amelith 8.25.

For the orphanage near St. Louis: M. Hammel in Roseville 1.00.

For the orphanage at Addison: teacher Wagester's pupils 3.85, whose children .80. I. S. Roth II. at Frankenlust .50. (S.-5.15.)

For poor students in Fort Wayne: comm. in Luthers- burg 3.60.

For the English mission: Gem. in Amelith 8.22.

For the parish in Centreville: P. Hügli- parish 10.82.

For the comm. in Fergus Falls: k.Hügli" comm. 10.82.

For the comm. in Davenport: P. Hügls comm. 10.81.

Correction.

In my receipt of June 17, under "Negerkirche" instead of "Ernst Teschke" read: E. Peschke and instead of "Joh. Schönfeld": Schöneberg; under "innere Mission" instead of "Herr und Frau Sander": Frau Herr und Frau Sander.

Detroit, July 31, 1882. Chr. Schmalzriedt, cashier.

#### For the preachers" "ad teachers" Widows -and orphans" "Coffee (of the Illinois DistrctctS)

have been received:

1. contributions:

From the kk.: G. Blanken -5.00; H. A. E. Schäfer 2.00. From the Chicago Teachers' Conference 19.25.

Two. Gifts:

From M. P. by V. Wagner 2.50. By Fr. Feiertag from members of his congregation 2.00. From H. Buchholz by Fr. Gemeinde 2.50. By H. Buchholz through P. Holls 2.00.

By Mr. cashier H. Bartlina 18.50 were delivered.

Chicago, Ill, Aug. 8, 1882. H. Wunder, cashier.

#### For poor students ""- Michigan

received since January of this year: By P. I. L. Hahn for Speck- hard from Fr. Schmidt -5.00, A. Haag 1.00, H. Dehmel .50, I. Oker.50, I. Gremels Kinder" 2.00, A. Beck .55. For the pupil Fr. Hahn from Widwe Auch 2.00. By P. A. Ch. Bauer from sr. Gemeinde 4.60. By P. H. Stute, ges. at a wedding, 5.36. By Treasurer Schmalzriedt 4.66,14.00 and 20.02 (from the Gem. in Frankenlust), 8.50 (from P. Bohn's Gem.) and 8.00 (from the Women's Association in Adrian). By k. Hattstädt from the women's club in sr. Gem. IS'OO. Wedding coll. at G. F- Bender in Frankenlumf for the Bernthal brothers 8.10. By P. Düver, Easter coll. sr. By Fr Lemke from his congregation, 10.00. By Fr I. Schmidt, High Rite collection at Wttt and Maurer, 8.10. By Fr Hahn, Kindtaufkoll. bet R. Martini for the pupil Fr Hahn, 8.00.

May the Lord, according to His promise, reward the dear givers abundantly in time and eternity!

Roseville, Mich. July 6, 1882.

I. Ltst.

Received for the church building of the congregation at Toledo, O.: one-third of the missionary festival coll. at Kendallville, Ind. -24.12; from the congregation at La Porte, Ind. 25.75; from H. D. Heimsoth at Lake Creek, Benton Co., Mo, 10.00; from Mrs. G. B. by k. E. M. Citizen, 1.00; from the comm. in Columbia City, Ind. 4.50; from Mr. Schuetz in St. Louis, Mo., 1.00; from H. Sievers in Worden, Ill. 3.00; from C. F. B. in Serbin, T", .25; from Unnamed in Jersey City 5.00; by Treasurer Bartling 25.00; by 1>. Bro. Weidmann at Springville, R. D., 5.40; by Mr. Bro. Auch at Sebewaing, Mich. 5.00; by Mrs. Em. Rothe by P. Fick, 5.00.

With heartfelt thanks

Toledo, O., Aug. 1, 1882.

H. W. Querl.

**For da" Ivth. Kaisenhans at St. LouiS, Mo.** received since May 22: Bon Joh. Pritzlaff in Milwaukee to purchase a picture of Fr. Bünger, painted by Mr. Wehle, -5.00. From the Women's Association in Jacksonville, Ill, 6 sheets, 12 towels 10 pillow cases, 2 pr. stockings. By k. Rething in Lincoln, Mo., 1.00. Ges. by Teacher Meyer in Marshall Co. Kans., .50. From the wife of a parishioner, by Bro. Maße in Wentzville, Mo., 5.00. Mrs. Schaab in St. Louis 5.00. Coll. of Bro. Matthias' congregation in Paola, Kans, 6.00. Ges. at the wedding of Mr. Aug. Siebe at Baden, Mo., 4.00. Bon of the Gem. of P. B. Sievers at Cape Girar- deau, Mo., 8.80, Anna Waldmann das. .25. High-zett. coll. at Mr. August Schulz's at Pierce, Nebr, 5.00, same with Mr. Richmann in St. Louis 12.65. From the Jmm.Distr. in St. Louis by Günther 12.00, by Huning 8.90. From the Dreieinigktsdststr. by Hänichen 4.50, by Senf 1.50, from N. R. .30. From the Kreuzdistr. by Schumann 15.50, by Körner 3.00. From P. Wartens' Gem. by N. N. 2.00. From k. E. Lenks Gem. by the pupils of the 1st class 9.50, by the pupils of the 2nd class 3.40, by the Singchor 10.00, by Heinrich Doht 5.00, by M. Dötting 1.00. Wehmeyer 1.00. Fräul. Fried. Spilkr 1.00, Mrs. Koch .50. thanksgiving offering by Bro. Bremer's wife at Iron Mountain, Mon, 5.00. by Unnamed found in basin of Trinity Church in St. Louis 2.00. Ges. on W. Ziegenbein's Werner wedding at Concordia, Mon, 12.80. by Bro. Stemmermann at Onaga, Kans, By Mr. F. Kuh- fohl 1.00, Hau M. Westphal 1.00. Ges. on Dr. Harnisch's wedding in St. Louis 15.00. Gratitude offering of Mrs. A. by k. Michels in Franklin Co. on Mo., 5.00. Adam Kiefer in Bueyrus, O., .45. For enclosure of the new garden was given: by Schulenburg and Böckler material worth 20.00, Schnelle and Querl desgl. 15.00, Wm. Beckemeyer desgl. 12.00, Chas. Wehking desgl. 12.00. From the Woman's Club in Collinsville, Ill, 12 boys' shirts. From the Women's Club at St. Charles, Mo. 12 dresses, 8 pairs of boys' trousers, 13 aprons, 24 towels, 2 sheets, 7 girls' shirts, 18 pr. underpants, 12 bodkins, 3 pr. stockings and 11 pr. socks. From Unnamed in Trinity Distr. in St. Louis 5.00. C. Fink in Manchester, Mo., 3.00. Therese Kurio in Serbin, Tex., .75, H. Schlundt .50, Theophil Leonhardt .50. Klotter and Scherer in St. Louis a large photograph of Blessed Mr. P. Bünger. From Des Peres, Mo.: from Mr. Borchering some bushels of apples, also from Mr. Greb and Widow Mertz. From Zionsdistr. in St. Louis from Mrs. Heidemann 3 waists, 4 dresses, 1 remnnant of calico, 1 lot of worn dresses. From the Dreietnigkeitsdistr. by Mustard 2.85, Brockmeier 3.10, Hänichen 3.75. From the Kreuzdistr.: by Schumann 6.00. From the Women's Association in P. Lenks Parish 15.00, from Mrs. Reller 1 lot of clothes. From Jmm.-Distr. by Wilhardt 3.00, wedding coll. at Gust. Kas- trup 5.25. From Zionsdistr. by Göhmnn 15.00. By k. Brandt from Frank Rönigke (Jmm.Distr.) 5.00, v. Young Men's Association in his Gem. for building the school 5.00, from a friend of the orphans 1 package of girls' clothes, in the Gem. ges. 25.00. From Michael Mertz in Des Peres for building the school .50. From widow A. M. Ort in the Gem. P. C. Böses in South Ridge, O., 5.00. From F. W. Stieaemeyer in St. Louis 1.00. Collection from St. Andrew's Church in Buffalo, N. U., 10.10. From St. George Sewing Society in Fr. Hanser's congreg. in St. Louis 15 boys' shirts, 7 pr. stockings, 4 dtzd. Handkerchiefs. Mrs. Stein in St. Louis 1 lot of worn dresses. From the Steinbach siblings in St. Louis, 1 lot of woolen yarn. From I. Meüschkedby Fr. Johanntng in Brownsville, Mo., 1.00. By Fr. A. Graves in Merlden, Conn. to build school, coll. sr. St. Joh. comm. 10.37, G. Gühring Jr. 2.00. By k. Michels in Franklin Co. Gem. 9.00, by Mrs. k. M., thank offering, 5.00.  
St. Louis, Aug. 5, 1882. I. M. Estel.  
eor. 36 L Rätter Street".

**For the Deaf and Dumb Institution in Norris, Mich.:**  
By P. Kollmorgen's comm. in Atwater, Minn, -4.25. k. Bocks parish in Antonta, Mo., 5.00. Fr. Zuckers parish in Defiance, O., 11.60. Fr. Wesemann's parish in Grafton, Wis-, 5.20, Mrs. Selzer 1.00, Mrs. R. Wentzel, thank offering, 1.00. k. Gräbner in St. Charles, Mo. & comm. 25.00. Fr. Drucken- müllers Michaelts comm. in Rogers City 7.00. Fr. Schumms comm. in Kendallville, Ind. 10.00. Fr. Rademacher's comm. in North Ridge, N. U., 15.00. By Fr. Walker in Brunswick, Mo. by Mr. Hecke 1.00, N. N. 2.00. Mrs. Georgina Kiefer in Haverstraw, N. U., 2.00. P. Grothe's Gem. in Reeseville, Wis., 5.25. P. Streckfoot's Gem. in Aesung America, Minn., 13.25. P. Biewend's Gem. in Boston, Mass., 4.00. By k. Rohlfing in Alma, Mo., members of Trinity Gem. 16.25. Hans Christianson in Detroit for Becker's pamphlets .15. k. Germeroth's congreg. in Shipley, Ont. 3.75. c. Serrel in May- ville, Wis. .70, Mrs. Slag 1.00, Jmm. congreg. 10.85, Joh. congreg. 12.45. p. Willes congreg. in Concordia, Mo, 19.00. By Treasurer Schmalzriedt in Detroit 17.00. P. Ottes Gem. in Derby, Kans., 5.00. P. I. Bernthal's Gem. in Scotland, D. T., 6.00. P. Hüscken's branch in Drake, Mon., 5.00. k. Sprengeler's Gem. in Wilton, Minn. 7.00. P. Geyer's Gem. in Serbin, Tex. 10.00. From P. Germann's Gem. in Ft. Smith, Ark. by W. Harder 1.00, Mrs. Geiger 1.00, H. Schmieding 1.15, Selig.65, F. Sempel .65, Mrs. Grober .50, Reutzel .30, Werfelmann .25, W. Hoffman" .15, Geistmann .15, A. Harder .15, Schulte.15, Ahrens.15, Steinike.15, Riefing.15, Bolinger .15, Teacher Rauffmann .15. By Treasurer G. Renfer 30.00. k. Mueller "s congreg. at Beaufort, Mo., 5.00. P. Steege "s congreg. at Dundee, Ill., 10.40. P. Grätzel "s congreg. at Gardenville, Md., 1.20. P. Grüber "s Jmm. congreg. m Utica, Nebr-, 18.20. H. Th. E. Kennest "s congreg. at Wellsville, Mo., 3.60. By Treasurer Schmalzriedt 24.84. P. Renz "s congreg. at Hudson, N. U., 2.50. Fr. Weidmann at Springville, N. U., 2.00. Fr. Sapper's congreg. at S. St. Louis 9.60. By Fr. Hirschen at Drake, Mo. by Geb. Licsemeier 3.00. By Fr. Stiegemeier at Lanesville, Ind. evening coll. sr. Gem. 10.25. by Teacher D. Lange's pupils at Nicollet, Minn. 6.00. by Father Jben's Gem. at Farmington, Mo. 4.50. by Father Krebs' Gem. at Aurora, Ill. 3.75. by Father Bergt at Hooper, Nebr. evening coll. 4.00, for Becker's pamphlets 4.00. by Teacher Pfeiffer at Frankenmuth, Mich. by John Roth 1.00. by Father Jungkuntz' Gem. at North Judson, Ind. 5.30,

By some members .95, Gem. in Gundrum 8.25. By k. Bernthal in Nankton Co, D. T., of Ganske Sr. 4.00, Joseph Miller.50, G. Miller .50. by cashier Bartling 222.41. by P. Sapper in South St. Louis from Emilie Beckert 1.00. by P. Baumann from s. Gemm. in Broadland and Philo, Ill, 18.35. by P. Saupert in Evansville, Ind. from Mrs. K. Bippus 2.00, K. Held 1.00, E. and O. Saupert 1.00. By P. Iahn at Grand Island, Nebr. (Prairie Creek Gem.) 12.50. P. Hilgendorf's Gem. at Belle Creek, Nebr. 4.85. k. Meyer's Gem. at Riowa, Nebr. 7.91. by Treasurer Schmalzriedt 72.75. by teacher A. F. W. Fedder at Belleville, Ill, from the Gem. 1.65. by P. W. Luebckert's Gem. at Washington 13.00. by P. Börneke from Mrs. Beier 1.00. by Treasurer Ttarks at Monticello, Iowa, 100.00. by P. Klindworth from members of his. Gem. 5.00. by P. Döderlein's Gem. at Homewood, Ill, 17.82. by Treasurer H. Bartling at Addison, Ill, 31.60. k. Mattfeld's Gem. at Manson, Iowa, 6.15, by Joh. Lübke 2.00, W. Pohl 1.00, C. Berner 1.00, I. Lembke .50, Th. Zierke .50, F. Haffelbring .50, W. Knierrmann .50, Ch. Gruß.50, I. Sak .50, Th. Mattfield .50,^J. Stach .25, I. Busse .25, C. Potzak L5, F. Freimuth .25, W. Kausche .25, Habenicht .25, L. Market.25, A. Habenicht .20, L. Rogert .10. teacher Zitzlaff's pupils at Evansville, Ind. by Joh. B. Beyer .50, Mrs. A. Schnute .25, Lena Richert .25, Emilie, Lizzie and Jda .50, H. Holtzl.OO, G. Mutschler 1.00, L. Schmelte 1.00. By k. Nething in Lincoln, Mo. by Louis Kunold, Sr. 1.00, by Mrs. Car. Feth in Cleveland by women's club 26.75. by P. Eiferts Gem. in Pembroke, Ont. by 5.50. by P. Wahl in Mobile, Als. by 1.00. Detroit, July, 1882, C. D. Strubel, cashier. 207 ckekkersoa ^vs.

With the most heartfelt thanks to God and the dear givers, we hereby certify the receipt of the following gifts of love for the benefit of our church building at Centreville, Mich. By Treasurer Schmalzriedt -17.15. By Treasurer Bartling 5.19. By P. I. Bohn 6.75. By P. W. Hattstädt 10.00. By I". F. Häuser 3.00. by P. E. Wedel 5.00. by P. C. Schatz 5.77. by P. W. T. Strobel 5.00. by P. I. Trautmann 9.50. by P. A. C. Bauer 2.00. by P. F. Sievers jun. 2.00. by Cantor S. Riedel 19.00. further by Mr. C. A. W. .50. by N. N. in St. Paul, Minn. 1.00. by Dr. Ludwig 5.00. by Mr. I. Rohde a crucifix. From the congregation at Jackson, Mich. an altar and pulpit together with clothing.  
On behalf of the Lutheran congregation at Centreville, Mich. the board of directors: C. Bohm, F. Meier,  
C. Hempel, F. Kuhlmeier, H. Gose.

With heartfelt thanksgiving to God and to the benevolent givers, I hereby acknowledge the receipt of the following gifts of love for my afflicted congregation: by Father A. Biewend in Boston-1.00; by Dr. Walther, 5.00; by Father W. Friedrich of his congregation in Waconia, Minn. Gem. at Waconia, Minn. 5.00; by Chr. Hartmann at Htnckley,-Ill. 5.00; by G. H. Frank and L. Schulz at New Orleans 1.00 each; by P. Johl at Hart, Minn. 3.00; by P. A. Zagel by several members of sr. Gem. 7.00; by P. Adam at West Point, Nebr. from a "friend of the kingdom of God," 5.00. (Summa -33.00.)  
Peoria, Ill, July 26, 1882. G. Traub.

Received for the parish in St. Joseph, Mo: From Dr. F. Schade -10.00. By Father A. Lohr from Mrs. Nothdurft 10.00. From Mr. Ed. v. Otte 1.00. From Bro. Werfelmann at Fort Smith, Ark. 1.00. Vou Marie Endres at Leavenworth, Kans. 3.00.  
Many thanks to the kind donors.  
St. Joseph, Mo., July 12, 1882. M. Great.

In behalf of my missiongemetnden, I say hearty thanks to the congregation of the Rev. Ebert, of Hartland, Wis. for -26.71, collected at their mission feast this year, as a contribution toward the upbuilding of our parsonage. C. Purzner.

With heartfelt thanks received from the dear congregation bet Marysville, Nebr. -18.00 in support of my sons in Springfield, Ills. G. Grüber.

Received for the pupil Ch. Drögemüller by Mr. P. Düver of the Women's Association in Adrian, Mch., -2.75. R. A. Bischofs.

For poor students received with heartfelt thanks from Mr. I. H. Myers at Ambia, Ind. -5.00. By Mr. k. Matuschka, from sr. By Mr. P. Maack, from his congregation in St. Charles, Co. C. F. W. Walther.

**For the local Semiuarbidliotheh**  
Received with heartfelt thanks from Herrk. Moser, member of the English Conference: a collection of reports of the Lutheran Tennkssee Synod (from the year 1842, including German ones from the years 1842-'49 and '53) and some other synods. G.

**New printed matter.**

**First Synodal Report of the Wisconsin District of the** German Lutheran Synod of Missouri, Ohio, &c. St. in 1882.

This synodal report contains the thorough negotiations on the following thesis: "They (a well-founded true Lutheran congregation) consider all false teaching contrary to God's Word to be a dangerous poison for the soul. This is first irrefutably proven from God's Word; then it is proven from history that in our church this has been acted upon from the beginning and that our synod has also acted upon it up to now. The doctrinal battles are listed here, which our Sy.

node has fought. Whoever has hitherto been indifferent to error and has not been able to find himself in the fight for the pure doctrine will certainly come to a different conviction by reading and studying these negotiations without prejudice. And those who have already recognized the necessity of the struggle will be encouraged anew by reading them to fight bravely and, if they cannot join the ranks of the fighters themselves, to pray all the more fervently for those who are called to lead the struggle, that they may win one victory after another. The report runs to 95 pages and will be sent postage free by the Concordia Publishing House on sending in 30 cents. G.

**Short curriculum vitae of the weil. Hon. Pastor Joh. Fr. Bünger**, faithful pastor of the Lutheran Immanuel congregation at St. Louis, Mo., together with speeches delivered at his solemn funeral. St. Louis, Mo. Published by F. Dette. 1882.

At the request of the local Immanuel congregation, the biography of their faithful pastor recently published in the "Lutheraner", together with the funeral sermon preached by Father Hanser in the church and the eulogy of Father Link, appears in pamphlet form. Certainly the wish of many foreign readers has been fulfilled by this publication, who not only wanted to have the wonderful valuable biography in one booklet, but also to know what was said at the funeral. The net proceeds - certainly quite puffing - are destined for the orphanage, of which our dear blessed Pastor Bünger was the founder and untiring administrator. The 109-page pamphlet will no doubt find many buyers. The publisher, Mr. F. Dette (710 Franklin Ave., St. Louis, Klo.), will mail the same on sending in 25 Cts. G.

**John Knade's Self-Knowledge.** Historical narrative of the time of the Reformation. By C. Quandt. Revised American edition. St. Louis, printed and published by Louis Lange. 1882.

The desire for entertainment is becoming greater and more general in our day, even among Christians. This cannot be changed, however great the dangers of this desire. The right way to avert these dangers as far as possible is undoubtedly to offer Christians such entertainment material as contains not only nothing offensive, but also something beneficial for this and that life. This is the path that the editor of our dear "Evening School" has taken. For those for whom the "Evening School" is not yet sufficient, he has also published books that are suitable for satisfying the need for harmless and useful entertainment reading. The above-mentioned book, "Johannes Knade's Self-Knowledge," also has this good purpose, and we can add with a good conscience that this newest of Mr. L. Lange's writings for the entertainment of Christians far surpasses its predecessors. It does not contain poetry, but is based on what really happened, and relates events from a time whose knowledge is of great value to a Christian, especially to a Lutheran Christian, namely from the time immediately before and after the Reformation. The main character of the story is a young Roman priest in Gdansk named John Knade, who came to the knowledge of the truth and himself described many of his inner and outer experiences, which have been faithfully used by the narrator. The entire narrative is a series of highly enjoyable pictures of the life and activities of all kinds of people immediately before and after Luther's appearance. Everything is written so vividly that it seems to the reader as if he were placed in the middle of that time and as if he were experiencing what was happening at that time. A large number of persons of high and low rank, pious and impious, so-called spiritual and secular, appear in it. Nothing in it is dull; everything arouses the reader's interest and keeps him in a pleasant suspense until the end. May the Lord bless the book on all those who read it. The book contains 800 pages in octavo and costs 75 cents per copy in pressed paperback. It can be obtained from the publisher of the "Evening School". W. [Walther]

**Correction.**  
The church dedication indicated in No. 14 of the "Lutheran" was held in Little Valley, New York, not Iowa. A. Krafft,k.

**Verril-erte Adresse":**  
Rov. L. IV. ^Vobor, 8ox 71, kerr^viie, korr^ 6o., Klo.  
Rsv. ck. 1°. Kluelier, Box 69, Ss-IrdurZ, 6o., Klied.  
Rsv. 6. Glue, Horuäoo, Rarlvius Oo., Luos.  
Rev. L. ^VsKver, 1053 Klissiou 8tr, 8au kruuoisoo,  
Rsv. 6. 6. L Lruuckt, kruiris ^ve. L Hutobiuson 8tr.,  
Aortk 8b. Louis, loo.  
ksv. 8. IVauZeriu, cor. 16tb L Klorxs 8ts., 8t. Louis, clo.  
"L 6. ck. Behind, 163 Lossutb 8tr., ObuonAO, 111.  
ck. 6b. IViutorstelv, 8airbur8, 6o., Kliob.  
R. H. Treiber, 164 Lossutb 8tr, OkiosZo, IN.  
ck. "L Tb. Leueok Queller, ^Voockrrortb, Iroquois 6o., Ill.  
Llr. P. 6th kestuur, 6or. lltb L Furnuna 8trs, Omubu, dled.  
treasurer of the Nebraska district of the synod of Missouri, Ohio, &c. St.  
Lntereck ut tbo cost ONo" ut 8t. lxxrris, lo, "s secosck-olnss^mLttsr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo., Sept. 1, 1882, No. 17.

Paul, the apostle to the Gentiles.

(Conclusion.)

Soon after his baptism he began to preach Christ in the schools of Damascus, that he was the Son of God. But he did not go from Damascus to Jerusalem to learn from the apostles, because he had been called and taught by Christ directly, Apost. 26, 16. f. Rom. 1, 1. Gal. 1, 1. 17. but he went to nearby Arabia and from there back to Damascus. He drove the Jews into a corner with his proofs that Jesus was the promised Messiah, so that they could not answer him. They became his enemies and sought his life. From the governor of King Aretas they obtained permission to spy on the gates of the city day and night, so that Saul could not escape them. But he was let down by the Christians at night through the window of a house near the city wall in a basket and thus escaped from his enemies. Apost. 9,23. f. 2 Cor. 11, 23.

Only now - three years after his conversion - he came to Jerusalem. The Christians were afraid of him at first and did not believe that he was a disciple; but Barnabas from Cyprus, a member of the church (Acts 4:36), who knew him, introduced him to the apostles Peter and James the younger. Only 15 days he remained at Jerusalem: Greek-speaking Jews pursued him, that they killed him. Following a divine instruction, he left Jerusalem and went to his hometown of Tarsus. The brothers accompanied him as far as the sea at Caesarea. After some years Barnabas fetched him from Cilicia to Antioch, the capital of Syria. For here the gospel had been brought by exiled Christians. A great number of Gentiles had become believers, and Barnabas was sent by the apostles to these young Gentile Christians to strengthen them. Knowing that Paul was to be an apostle to the Gentiles in particular, he sought him out in Cilicia and led him to Antioch. Here they both worked together for a whole year with great blessing. Here also the disciples were first called Christians. Apost. 11, 25. f.

From here Paul, after he had been in Jerusalem for the second time to bring a collection of the Antiochian church for the poor Christians in Judea, Apost. 11, 30. 12, 25. he was sent out by the command of the Holy Spirit with prayer and laying on of hands for a greater work among the Gentiles - around the year 45.

The first great apostolic journey he made with Barnabas through Cypem, Pamphylia, Pisidia and Lycaonia. They always addressed the Jews first and in case of their stubborn opposition the Gentiles. Returning to Antioch, they proclaimed to the church how much God had done with them, and how he had opened the door of faith to the Gentiles, and did not remain with the church a little while. Apost. 14,28.

About this time some false brethren came from Jerusalem to Antioch and troubled the church by teaching that the Gentile Christians could not be saved unless they were circumcised and accepted the law of Moses. Therefore Paul and Barnabas, along with some other brethren, were sent to Jerusalem by the Antiochian church, Acts 15, Gal 2:1. Gal. 2.1. f., about the year 50, fourteen years after Paul's conversion. Here the question was considered by the apostles, elders, and church, and it was decided that the Gentile Christians should not have the yoke of the Mosaic law put upon them, but that they should only abstain from certain things for a time for the sake of the weak Jewish Christians. With a letter from the "apostles, elders and brethren" to the "brethren from the Gentiles" Paul and Barnabas returned to Antioch.

For some time the apostle worked in the now calmed church, then around 51 or 52 he made his second great journey. Barnabas separated himself from Paul because he did not want to leave the company of his nephew Mark, who had become a renegade on the first journey, and went on an independent journey with his nephew. Paul, on the other hand, accompanied by Silas and Luke, who were later joined by Timothy, traveled through Asia Minor and then sailed to Europe for the first time. Apost. 16, 9. He traveled through Macedonia where he founded the churches in Philippi and Thessalonica.

Then, persecuted by the Jews, he went to Greece, where he preached in Athens and stayed a year and a half in Corinth. Here he wrote the two letters to the church in Thessalonica. In the midst of this church the apostle had, because of the hostility of the Jews, Apost. 17, 5. f., he could only stay a few weeks. Therefore it was important to strengthen the church that had held on to the gospel during the tribulations, to warn them of the dangers of the big city and to exhort them not to deviate from the pure doctrine especially concerning the return of the Lord. From Corinth Paul made a journey to Jerusalem, Apost. 18,18. 22. after which he returned - 53 or 54 - to Antioch. He did not remain here long, however, but started on his third great journey, Apost. 18,23. f. He first visited some churches in Phrygia and Galatia, and hereupon proceeded to Ephesus. This rich and prosperous trading city in the middle of the East and West was the center of his apostolic activity for almost three years. Here he could most easily gather information about the churches he had founded. Here he received, among other things, the distressing news that false apostles had penetrated into the Galatian churches, who demanded that Christians keep the entire Mosaic Law, especially circumcision, if they wanted to become righteous and blessed. Therefore he wrote the glorious letter to the misled Galatian churches, in which he so powerfully advances the doctrine of justification. The apostle had also received news about the condition of the church at Corinth, that disunity had arisen, church discipline had fallen into disrepair, and disorder had broken out in the worship gatherings 2c. Therefore, he immediately wrote a letter to the Corinthians, the first one, in which he speaks about the various evils in a punitive, instructive and admonishing manner.

From Ephesus he was driven out by the turmoil that the goldsmith Demetrius aroused, Apost. 19, 23. He turned to Troas and from there to Macedonia. Here he received news about the effect of his letter to the Corinthians: some had changed their minds, others were hardened. This news caused him to write the second letter

to the Corinthians, in which he first addresses the repentant, then the hardened. Not long after that he went to Corinth himself (around 57). Here he remained three months, and during this time he established a connection with the church at Rome in the glorious letter to the same. Already in Ephesus he had planned to visit this church, after he would have delivered the support collected on the last journeys for the poor Christians in Jerusalem, Apost. 19, 21. 19, 21. He really came to Rome via Jerusalem, but as a prisoner.

By what heavy forebodings he was moved on the journey to Jerusalem, we see from the strange farewell speech, which he held at Miletus to the Ephesian church servants, Apost. 20,17. f. At Caesarea a prophet prophesied to him of his imprisonment, but he continued his journey confidently and joyfully. "I am ready," said he, "not only to be bound, but also to die at Jerusalem, for the name of the LORD JEsu."

When he arrived in Jerusalem, the Jews of Asia Minor who were with him saw him and stirred up the people against him. He escaped death only because the captain of the Roman garrison took him prisoner. In vain he defended himself before the people, before the high council, and at Caesarea, where they had fled him from the Jewish rage, before the Roman governor Felir, who held him prisoner for two years, always hoping that Paul would give him money. Since Paul received no justice even from the following governor Festus, he appealed to the emperor, Apost. 25:11, and after he had confessed and begotten before Agrippa II, he was led away as a prisoner to Rome, about the year 61. Two years he lived at Rome as a prisoner, bound together with a soldier, but with liberty to preach the gospel. To receive visits from his assistants and to write letters. Paul wrote four wonderful letters in this Roman imprisonment, the one to the Ephesian churches and to the Colossians, the tender letter to Philemon, whose slaves he sends back to him and recommends, and the lovely letter to the Philippians.

The book of Acts only reports up to the second year of the captivity. The question is whether Paul was already martyred in this Roman captivity or in a second Roman captivity. Passages in Paul's letters compel us to assume that he was released from the first Roman captivity and made further apostolic journeys, e.g. Phil. 1,25. f., 2,24., Philem. 22., Rom. 15,28. And also church writers report that Paul, released from captivity, traveled to Spain and also visited churches in Macedonia, Greece and Asia Minor once again. On these journeys he undoubtedly wrote the letter to Titus and the first letter to Timothy.

Finally, in one of the last years of the emperor Nero, in the year 67 or 68, he was captured again and brought to Rome. With the certain prospect of his soon martyrdom, 2 Tim. 4, 6. f., he wrote the last of his letters, the second to Timothy. According to the unanimous testimony of church writers, he was beheaded in Rome.

The dear apostle Paul is presented to us, as he himself writes 1 Tim. 1, 16. for an example of grace.

"That we may be comforted, if we be tempted of our sins, and because Christians had the gift of performing miracles. These be fainthearted; that we may not despair for their sakes, but miracles were, as it were, the bells with which the people were comfort ourselves, saying: Well then, I confess with Paul that I lured to the Lord. Then came the bloody persecutions of the Christians. "The churchyard was fertilized with the mild blood through Christ showed mercy and grace to Paul, who was of the martyrs."

exceedingly a great abuser and blasphemer, so God also out of pure goodness, grace, and mercy will pardon and forgive my sin for the sake of his own Son, our dear Lord JEsu Christ, who also for my sake was sent into the world to redeem me from sins by his cross and death. This it is that Paul saith, let these things be done for our exemplification and consolation." Luther, Erl. Ausg. 16,130.)

In the apostle Paul we have a wonderful example of faith and love, as we can see from his letters. What a heroic faith he had! How mightily did he press on with the doctrine of grace! How Christ was his all! How zealous he was to win souls for the Lord Christ! How valiantly he fought against the false teachers who robbed Christ of His glory and turned souls away from Christ and plunged them into perdition! With what holy hatred was he filled against the destroyers of the churches of God! How tirelessly he worked for the cause of the Lord! How frugal he was! How humble was he, the highly enlightened, the highly pardoned! How much he had to suffer for the name of JEsu, and how patient he was in all suffering! He could write in truth just before his end: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is appended unto me the crown of righteousness, which the LORD, the righteous judge, shall give me in that day." 2 Tim. 4:7, 8.

We, who are descended from the Gentiles, have special cause to thank God that He ordained the dear apostle Paul to be an apostle to the Gentiles. Luther, the most faithful disciple of the apostle Paul after the time of the apostles, writes: "We should now rejoice and take comfort in this, and also give thanks to God, who has given us Gentiles . . . hath called and sent such a glorious apostle Paulum; as he himself testifieth to Timotheo, saying 2 Eptst. 1:11, that he was set a preacher and an apostle, a teacher of the Gentiles in faith and truth. Therefore Paul is our apostle. As well as other apostles may be all our apostles; for they all at the same time received and taught a doctrine from Christ; yet Paul is our apostle." (Erl. ed. 16:122.)

The persecutions of Christians in the first three centuries.

We have seen what a wonderful beginning the Christian church had, how quickly and how far it spread already in the time of the apostles. The simple preaching of Christ proved to be divine power and divine wisdom. The great change that this gospel produced in those who received it, the blessed peace that they felt, their godly walk, their heroism in the midst of the most horrible tortures - drew the attention of many to the gospel. In addition, there were the miracles and signs with which the Lord, who had ascended into heaven, confirmed the word of the apostles. Even after the time of the apostles, here and there

The first persecutions of Christians came from the Jews, from the Jews who rejected Christ, their Messiah, who now no longer warmed to the chosen people of God, but became His enemies.

The Pentecost sermon of Peter with the Pentecost miracle and the wonderful effect of the sermon first made some impression that the apostles and disciples had grace with the people with the first believers, Apost. 2,47. But when the apostles continued to preach more and more loudly and joyfully that there was salvation in no one else but in Jesus crucified, risen and exalted to the right hand of God, when more and more souls were added to the church, then the anger of the chief priests, the Pharisees and Sadducees was enraged: They feared for the fatherly religion, the Sadducees felt disturbed in their Epicurean unbelief, the self-righteous arrogant Pharisees wanted to know nothing of the fact that their works should count for nothing, that salvation and blessedness were obtained through faith in Christ alone. They imprisoned the apostles and pushed them over; they even thought of killing them when they did not heed their commandment to keep silence about Christ, but declared: "One must obey God more than men," Acts 5:33. 5:33, and were restrained only by the counsel of Gamaliel. The long restrained rage gave vent when Stephen, one of the seven deacons chosen by the church, a man full of faith and the Holy Spirit, chastised their obstinacy. Apost. 7. they gritted their teeth at him, cried aloud, stopped their ears, rushed in with one accord to him, thrust him out of the city, and stoned him. He was the first martyr of the first Christian church. Now a great persecution arose against the church in Jerusalem, in which Saul was especially involved. The Christians fled to the countries of Judea and Samaria.

After some time, about the year 44, Herod Agrippa set his hands to torment some of the church. He had the apostle James the Elder beheaded. When he saw that the Jews liked it, he imprisoned the apostle Peter, who was released from prison by the angel of the Lord, Acts 12. (12) Saul also experienced the hatred of the Jews soon after his conversion; they soon sought his life, and almost everywhere he preached Christ he was persecuted by them. The apostle James the younger was thrown down from the pinnacle of the temple and stoned.

Finally, God's terrible judgment of wrath fell upon the apostate, hardened Jews and their city Jerusalem, in the year 70, as Christ had foretold. After they had suffered terrible hardships from the Romans years before because of their rebellion, Jerusalem was finally conquered by the Romans in the aforementioned year and their empire was brought to an end. Horrible hunger, which made even a mother slaughter and fry her child, pestilence, and the sword of the Romans consumed 1,100,000 people in Jerusalem. The city with the temple became a heap of rubble, even levelled to the ground by fire and shovel. The lands of Judea were partly sold, and the Jews, many of whom already lived outside Judea, were scattered abroad. The Christian congregation at Jerusalem, however, had followed the admonition of the Lord,



They left Zerusalem and found a safe haven in the little town of Luther knew the spirit in his time just as well as we know it today. So the devil and his kingdom are trampled underfoot, so that a Pella, on the other side of the Jordan, on the border of Arabia. Already in Luther's time there were swarm spirits whoman's hand may snatch men out of his jaws through baptism, Later, in the years 132-135, when the Jews, under their false resembled today's Methodists and Albrechtians almost as much through absolution, through the word and sacrament. Forasmuch Messiah Barkochba, revolted anew against the Romans and as one egg resembles another. These were the so-called then as these things are not the word and work of man, but the waged a new, exceedingly bloody war, which was ruinous for heavenly prophets. They also came to Luther in order to word and work of God, who is almighty, and cannot lie; we may be them, the Christians once again felt their vengeance. Countless "convert" him, whereby, when Luther denied them God's Word, sure that whosoever believeth and is baptized shall be saved, who did not deny Christ and did not want to participate in the they always referred to the Spirit, Spirit, Spirit, who had to do Mark 16:16. 16:16: For whatsoever the priest doeth here after the outrage were killed by them under cruel tortures.

Since then the Jews, who were scattered in all countries, no about their spirit, because it was not the spirit of Scripture. fools and the enthusiasts, who do not want to believe that baptism longer had the power to show their hatred of Christians by What Luther thought of the Methodists' method of works forgiveness of sins, that bread and wine in the sacrament independent persecutions, but they were all the more eager to conversion is evident from one of his sermons on the Sunday are Christ's body and blood, that absolution excludes heaven, help the Gentiles in their persecutions. after Easter, where he says: "Christ comes with his regiment have not yet begun to spell out the article in the child's faith: I

Of the persecutions which proceeded from the Gentiles we through the ministry of the word, he does not come with believe in God, Almighty Creator. For this cause also they cannot shall hereafter relate. thumping and rumbling, storms and rumbling, but neatly and keep pure any article of Christian doctrine." (VIII, 1424 f.)

carefully.... Thus he neither destroys nor destroys anything It is also well known what a twisted doctrine of profession and within man, neither his senses nor his reason, but enlightens preaching the ministry is held by the enthusiasts of today, that and improves his heart and mind. The devil, on the other hand, anyone who pretends to be moved by the Spirit can preach in by means of his ruffian spirits, rumblers, rioters, and public. In this they not unfrequently boast and say to preachers troublemakers, destroys and corrupts everything, both in who have prepared themselves by thorough study for the holy outward and worldly government and nature, and inwardly in the office of preaching: You must slide down the pews and study for hearts of men, which he even makes insane and dark with his so and so many years, but we can step out at any time and speak spirits; as we have well experienced at this time in his rebellious fresh off the cuff as the Spirit gives us! - Now, anyone who has a

## Luther and the Methodists.

In 1736, a book was printed by the papists and has since been reprinted several times with the title: "Der Katholische Lutheraner, d.i. handgreiflicher Beweis aus den Schriften Luthers, dass ein Lutheraner den wahren römisch-katholischen Glauben annehmen und öffentlich bekennen kann, ohne einen Nagel breit von der Lehre Luthers abzuweichen. In this book, then, it is also proved in the Jesuit manner that Luther was not Lutheran, but Roman Catholic. What Luther wrote when he was still up to his ears in the Papacy, and of course later recanted himself and condemned as the abominable false doctrine of the Papacy, is presented as Lutheran doctrine, and individual passages from his later writings are twisted and torn out of context, so that they say exactly the opposite of what Luther wanted to say with them. If the papists want to make a shaky Lutheran who is leaning toward the papacy completely Roman, they not infrequently put this book of lies into his hands. prophets, enthusiasts, and rebaptizers." (XI, 1028 f.)

As ridiculous as it is when the papists want to refer to Luther in order to justify from his writings the abomination of the sacrament. The same speaker thus speaks Match. 28,19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Item John 20:23: Receive ye the Holy Ghost, and to whom ye remit sins, they are remitted. Item Mark. 14, 22: Eat, this is my body; drink, this is my blood. These things do in remembrance of me. And what this speaker saith, that must be done. Even though he uses water, bread, wine, and the hand of man as an instrument and sign, he still says it is to be his work: what men do here according to his word and command, that he will have done. This speaker is omnipotent, and created all creatures from nothing; so he is also true. Because we have his word in baptism, absolution, and the sacrament, we ought not to doubt, but assuredly to believe that what the word tells us will be done; for nothing is impossible to him, Luk 1:37; so he cannot lie, Heb 6:18. Though we see the poor, sinful hand of the priest, we ought not to be deceived. This speaker wants to

But in doing so, these gushers only prove their boundless ignorance. The Methodist hoax

and the forgiveness of their sin? On the word? No, on the feeling, on the spirit in their heart. But what does Luther say? He says:

"The enthusiasts also say much of God, of the forgiveness of sins, and of the grace of God, even that Christ died; but how I obtain Christ, and how grace comes to me, that I may get it, that we may come together, they say: The Spirit must do it alone; they lead me on the monkey's tail, saying that the outward oral word, baptism and sacrament, is of no use, and yet preach grace. That is, proclaiming to me the treasure, and saying fine of it; but the key and bridge taken away, whereon I should come to the treasure." (III, 2502.) - Our present-day enthusiasts also freely confess it, that they make blessedness dependent on works. Thus, in the Catechism of the "Evangelical Fellowship," it is asked, "Are good works necessary as well as faith for the attainment of blessedness? - Yes, is the genuine Papist answer. In this, of course, they declare that good works are only necessary as fruits of faith for salvation. This is precisely how the papists in Luther's day wanted to get out of the noose. Luther, however, wrote: "That is blowing hot and cold out of one mouth, when I say: Faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, works must be nothing at all, if the same nothing (that is, faith) is included. Such is their secret opinion, and the old former abomination, brought forward under new words, and a new skirt put on the old idol." (XVII, 2438.)

There you see, dear reader, how gloriously Luther agrees with the Methodists; as gloriously as with the Papists. If he were to come again today, he would have to raise his voice as powerfully against the swarming spirits of the Methodists and Albrechtians as he once raised it against the abominations of the papacy. It is all vain workmanship with them, as with the Papists. This is their real fundamental error, from which all their false doctrines spring. Hence it is that they make people sin in things that are not sin at all; hence it is that they imagine they can become perfectly holy, so that they no longer commit any sin at all; hence it is that they have their penitential bench and all the quackery of the soul, by which, in fact, the glory of God is robbed, the most holy merit of Christ is trampled under foot, the grace of God is pushed aside, and man is made the author, creator, and sustainer of his own blessedness.

Luther gives his final judgment on the swarm spirits in the following words: "With this doctrine (that they make salvation dependent on works), the unholy, mad enthusiasts and the spirits of the mob are at this time again obscuring the grace and benefits of Christ, depriving Him of His due honor, that He alone does not make righteous, and making Him only a bad servant of sin; nor have they learned any more from us than that they only repeat our words to us, and yet do not understand a whit of the matter of which they want to speak. They want to be esteemed and held as if they taught the gospel and the faith in Christ both purely and correctly, as we do; but at bottom they are only vain teachers of the law in all things, as the false apostles were." (VIII, 1856 f.)

H. . .

(Submitted.)

Dear young readers, which image do you resemble?

In the number of the "Ev.-Luth. Freikirche" of the first of July of this year there is a memorial of a godly virgin, Clara Heinzig in Rusdorf near Oberfrohnna in Saxony. On the evening of May 30 of this year, during a heavy thunderstorm, in the midst of the family circle, after the evening blessing had just ended and she had barely finished reading the 51st Psalm, a ray of weather struck her in the heart and killed her instantly. In that memorial of honour it says of her:

"Her life is well suited to be held up as a mirror image to our adolescent youth, who in these last shameful times are in great danger of allowing themselves to be drawn deeper and deeper into the world's lusts and pleasures, and thus at the same time into ruin, by the delirious spirit of lust for the eyes, carnality, and the arrogant life. Her death, however, preaches most forcefully to all who see these lines that what David says to Jonathan is true: 'Verily, as the Lord liveth, there is but a step between me and death' (1 Sam. 20). (1 Sam. 20.)

"From her childhood, nourished by her godly parents with the sensible, lukewarm milk of the Gospel, beautifully adorned by God in body and spirit, this Clara Heinzig stood in God's spouse of the Christian Church like a rosebud that had just begun to unfold sweetly. The flame of Jesus' love burned brightly in her heart. To sit with Mary of Bethany at Jesus' feet was her most blessed joy. How eager she was for the house of God and its beautiful services, sparing no hardship and complaint of the long journey. (She had to walk 3 hours to church.) How she especially enjoyed the Christian teachings, of which she never missed one without need. How she revealed her knowledge, so that all who listened were often astonished at her understanding and her answer, as in the case of the twelve-year-old boy Jesus. And when, on the day of the Lord, dissolute youths and virgins called upon her to come with them to play and dance, to run with them in their wild, disorderly ways, how did she then know how to confess feudely and boldly: This is feme of me! Know ye not that I must be in that which is my father's? She disliked the pleasures, lusts, and pleasures of the world; she avoided the idolatrous temples of her carnality as if they were plague houses; her whole life bore witness to her heart's disposition:

Away, world, away, sin, to thee I give not my heart, Only, JEsu, to thee Set this gift, Keep it for and for!

She was beautifully adorned with the true adornment of Christian virgins, of which St. Peter writes: "What adornment is not to be on the outside with braids of hair and gold, or putting on clothes; but the hidden man of the heart unfeigned, with a gentle and quiet spirit, that is precious in the sight of God? She was a pattern and model for Christian young men and maidens. In her, her contemporaries, the youth could see how they praised the Lord with the fresh blossoms of their youth, how they denied the world, how they kept themselves unsullied by their vanity, how they fought against all temptations to immorality and unfaithfulness.

chastity in words and deeds should be insensitive. In her, sons and daughters could see how they should keep the fourth commandment against father and mother and seek their joy and honor in willing obedience to their parents. In short, she was an honor to her dear Savior before the world, a joy to her parents, an ornament to our church, a shining example to her peers, a virgin after the heart of God. And what was best of all, she did not know it herself that she was so. She only knew how to say and gnaw on her sin. But with her it also meant from the bottom of her heart:

The ground on which I am founded, Is Christ and his blood, That makes me find the eternal true good.  
In me and my life There is nothing on this earth, What Christ has given me, That is worthy of love.

Thus she walked in silence before her God, keeping herself in shy seclusion and friendly humility, and not seeking to make herself conspicuous everywhere by eloquence, fluency of speech, or vain finery. Without knowing it herself and without wanting to, she let her light shine before the people and won the hearts. Thus she, like the boy Jesus, increased in wisdom, age, and grace with God and man.

"But just then, because her soul was well pleasing to God, therefore he hastened with her out of the evil life.".... She was ready, her house was spiritually well ordered. Therefore her quick death was only a quick rapture from the pit of this world up into the heavenly hall of joy. Without tasting the bitterness of death, her soul, like Elijah's, ascended to heaven in the weather, and in a moment tasted the most blessed joy. Truly, her lot has fallen most sweetly; a beautiful inheritance has become hers." -

Isn't it true, dear young readers, that this is a lovely picture of a godly virgin, a model worthy of imitation; and happy is the pastor who is allowed to erect such a monument of honor. But ask yourselves now, each one of you: Am I like this image, am I anything like it? Is there in me such a holy earnestness to live as a child of God according to my baptismal and confirmation vows, to deny the world with its lust, and to seek the things above? - Surely you do not want to be like the image of such young people, of whom it should be said: In their hearts burns brightly, not the flame of the love of Jesus, but the flame of the love of the world. Nothing is more repugnant to them, or at least more troublesome, than the Word of God. They still attend the public divine service out of habit, - if they can "cast out" no excuse, - or because they hope to meet fellow-members with whom they can confer where to meet in the afternoon, and with what worldly amusements they will then pass the time. Especially are the Christian teachings avoided by them like fire. Now and then, of course, they come to the examinations, but there the most terrible ignorance is revealed; there it is shown that the catechism is never looked at by them at home; there godly old parishioners cannot be sufficiently astonished at the lack of understanding and ignorance that is revealed in the answers of such young people, who, after all, from their youth have been taught pure doctrine.

The most important thing is that they do not give out information about what they have been taught faithfully, if answers are even given to the very simplest questions. Mostly, however, they do not present themselves for the examination in the Christian teaching, but look for a place in the church where they can undisturbed prepare a pasture for their lustful eyes, or indulge their own thoughts and pass the time. - Instead of opposing the dissolute youths and worldly virgins who invite them to shameful games, dances, etc., instead of confronting them with all seriousness and determination, instead of confessing in word and deed that as Christians they abhor such things, they join in the same desolate disorderly conduct, and are even secret instigators and instigators. If only the pastor does not find out, all is well. The pleasures, delights, and lusts of the world are sought by them. The sentiment is, if a thought of eternity enter in...

I am still young, there is still time, I must first enjoy this pleasure.

They lack the true adornment of Christian youths and virgins; there is preening, vanity, pomposity, boasting, mean, crude, impudent behavior, shamelessness in words and gestures, impudent arrogance, showiness, glibness, etc.; in short, they are examples that Christian youths and virgins should not imitate. In them one sees with horror how the blossoms of youth are withdrawn from Christ and sacrificed to the world, - how the fourth commandment is trampled under foot by their disobedience, stubbornness, self-will, barking back, reproaching their parents, especially by the fact that they either go against the express will of their parents, or they are not even aware of it, that either against the express will of their parents they move about in loose companies, or roam about at night, - or do this, while they have made their parents or masters believe that they wished to go to quite other places, and asked permission to do so, in short, causing their parents vain heartache and robbing them of all joy. With their pompous, conceited nature there is no question of true knowledge of sins; they care little for them; they do not feel them. Or it is all a dead, forced being with them, the heart being quite untouched. They are a grief to godly parents, a dishonor to the Savior, often blights on the church. - They increase in age, but not in wisdom and grace with God and man.

Again, dear young reader, examine yourself, to what image are you like? Do you base yourself in true faith on Christ's blood and righteousness, so that you are ready to depart at any moment? - This thou knowest: Godliness has the promise of this life and the life to come. But do you also believe it from the heart, so that you now also walk always as one who belongs to Christ? - Remember, the world passeth away with its lust: but he that doeth the will of God abideth for ever. C. L. J.

### Synodical Convention of the Nebraska District.

This district assembled for the first time from June 28 to July 4, at the parish of Bro. Ad. Bergt in Dodge County. In the opening sermon, the Rev. General Presbyter, under the picture of a building lodge, showed the purpose and duty of synods, and pointed out, on the basis of his text, Ps. 127:1. 2. that everything, building, the

Watching, worrying without the blessing of the Lord for ...or else.

As a great disproportion appeared between the number of voting and non-voting members of the Synod, in that of the 32 pastors only 8 and as many congregational deputies were entitled to vote, the petitions of congregations desiring to enter into the Synod's association were first considered under the temporary presidency of the General Herr Präses. 18 congregations now elected through their pastors and deputies in the following officers: P. Hilgendorf, Praeses; P. Frese, Vice-President; P. Meyer, Secretary; Mr. C. Festner, Treasurer.

Although the usual decision was made to devote the morning sessions to teaching and the afternoon sessions to business, the first days were spent only on practical matters, due to the absence of the honored speaker. Among the practical matters, the matter of the inner mission mainly occupied the attention of the assembly. Through the discussion of the brethren who had worked in this field and who could report great successes, the mission was recognized anew among the scattered brethren in its great importance for the church, and it was decided to continue it freshly. Father Tönjes, who had been active as a traveling preacher in the southern part of the state, but who was no longer so urgently needed here, because this part is now occupied elsewhere, was called upon by unanimous decision of the assembly to persevere in his difficult and demanding profession, but to consider the northwest of Nebraska as the scene of his activity. The Rev. General Herr Präses took the opportunity here to put in a good word for the person of the traveling preachers, by expressing the heartfelt request that their salaries not be set too low; for, first, it would be an evil economy to expose the worker to privations through too meager a living and thus let him wear out his strength before the time, and secondly, there would be a great temptation for the traveling preachers themselves to look for permanent pastorates under such circumstances and to become unfaithful to their profession as missionaries.

Our dear Dr. Walther had been kind enough to promise to conduct the lectures and also to take over the lecture for them. From hour to hour, from day to day, one waited eagerly for him. An incoming dispatch brought the enlightening news that he was being held back by a flood in Missouri, but at the same time increased the concern for his dear life. What became of the doctrinal negotiations at the synod? Good counsel would have been expensive here had not Father Biedermann, at the request of the assembly, presented his theses on conversion, prepared for such an emergency on behalf of the Northern Pastoral Conference. In spite of the hurried preparation of Mr. Speaker, yet, under God's blessing, the discussion of the theses proceeded well. New life came into the meeting when, to everyone's surprise and joy, Dr. Walther arrived on Saturday. The last two days of the meeting were days of rich blessing and refreshment, on which Dr. Walther, after having given guidance to the theses he had begun, presented the important and comforting doctrine of conversion, which touches the very foundation of our Christian life, in words of holy conviction from God's word and the symbolic

books, as well as the writings of our faithful fathers, so clearly that every layman, indeed every child, could follow.

The Synodal Report, which will contain the proceedings in detail, will hopefully also be distributed in many copies in the congregations and then also read. May God bless it!

Address of the treasurer: k'. 6. none-, before. I ltk anä k'Lrvs.m 8tr8., OvaatiL, Nebr.

### To the ecclesiastical chronicle.

#### I. America.

**Church charity.** In the Wisconsin "Parish Journal" of August 15, we read: On the 14th of May died at Stoughton, Wis. an old settler named H. O. Gjerjord, who, as his administrator now informs us, in his will, which he executed thirteen years ago, bequeathed two-thirds of his estate to the Lutheran College at Decorah, belonging to the Norwegian Lutheran Synod. Since this fortune is estimated at about 9000 dollars, the sum of about 6000 dollars falls to the aforementioned institution.

**A miser** recently died in New York, leaving ten million. A New York paper makes the following remark: "When he comes before God, he will have to answer two hard questions, first, How did you get the money? and second, What did you do with it?"

**Pabst and Turk.** In Philadelphia the other day an Irish Catholic league decided to give the money they had collected to the Mohammedan Arabi Pasha, who is at present having the Christians murdered, in order to fight England, which they detest.

(Pilgrim retiring)

#### II. foreign countries.

**Egypt.** Missionary Lansing in Egypt says that the following prayer is said daily in the Mohammedan schools of Egypt: "O God, destroy the infidels and polytheists (the Christians^, your enemies, the enemies of religion! O God, make their children orphans, and desecrate their dwellings, and let their feet slide, and give them, and their families, and their servants, and their wives, and their children, and their kinsmen, and their brethren, and their friends, and their possessions, and their families, and their wealth, and their lands, for a prey to the Moslems [Mohammedans]."

**In France,** a lady applying for a teaching position in a city school was asked on examination what word she would substitute for "God" if she found it in a reading. She replied, "I would read straight as it is written." She was - rejected.

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#### To the second

In 1813 a respectable citizen, who was also a diligent churchgoer, had a lawsuit with a girl whose property he had to administer. The girl, otherwise known as reliable, had told her confessor that the guardian had embezzled from her money; the circumstances were so precisely stated by her that the priest became convinced that the guardian had allowed himself to be blinded by greed and had defrauded the girl. When the guardian was prepared to take the oath, as is still the custom in some southern German countries, the priest accompanied this sacred act with a very serious admonition. As if struck by lightning, however, the priest was shocked when thereupon

Nsaid.....: "Pastor, I know what the HErr. says, Be not deceived, God is not mocked; and I say, I can swear the oath pure, or these legs shall not carry me again to the New Town (where he dwelt)." "Master N, " cried the chaplain.

...horrified, "I dread. Here is the oath caution; either you can swear lawfully, or I dread to live under the same roof with you." It was impossible for the parson, in spite of all the encouragement of his relatives, to enjoy that evening a little. "There we sat," relates his son, who was then a candidate in theology, and who was spending his autumn holidays in his father's house, "the dinner untouched. The mother was wistfully stroking the grief-stricken brow of her beloved husband. There was a knocking at the window, which I opened. 'Mr. Candidate,' said the town constable Flick, 'have you heard the misfortune? The N. in the new town has come to his brother-in-law Siegert, who has the maturity (barrel hoops hanging out were the sign of the burgher's house in which beer was tapped), stumbles on the floorboard of the tap-room in the going in and breaks both legs in the thigh!' How he could break both legs at the same time, the doctor could not understand. The man did not swear; he remained lame. My father, who was soon after further promoted, left the town, with the hope that never-wearying mercy had softened the hardened heart."

(According to the Hannöv. S.-Bl.)

How a Christian may forestall his preacher, that he may not punish him for his sins.

Old Heshusius, who preached the gospel so sweetly, but also punished sins as sharply as few preachers, tells us that when he once had a conversation with the godly Duchess Elisabeth of Mecklenburg in Güstrow, in which a sharp punitive sermon, which a pious preacher had preached and which had offended some, was remembered, the Duchess said: "I know a good way of dealing with God and with preachers: for if I have stumbled from human weakness, and am therefore admonished from God's word, I will not defend my weakness, for in so doing I would make evil worse; but confess and ask God for mercy: then God can no longer be angry, and you preachers have no more to punish." - Behold, dear Christian, if thy preacher punish thee too severely for thy sins, as thou mayest think, this is not the right way to remedy that evil, that thou shouldest be thy preacher, and rebuke him. No, the right way is rather to forestall your preacher, that is, when he begins to punish you, to punish yourself at once; then the preacher must be silent, or, instead of punishing you, he must comfort you. Thus David once did, when Nathan the prophet began to punish him (2 Sam. 12:13.), and from David the king that duchess seems to have learned this "good handle." W. [Walther]

Every man looketh not on his own, but on the other man's.

Phil. 2, 4.

The Schneeberg Chronicle contains the following account. When Elector Johann Friedrich offered Dr. Luthern, in gratitude for the trouble he had taken in getting the German Bible printed, a "Kux" (that is, a share) in the "Fundgrube zum Fürstenserttag" (a mine of that name) here, because he was the son of a miner, Luther thanked him most humbly and most highly for it, and did not want the "Kux," and said, "Der

The devil is mine, who would cut off the ore for my sake by God's permission, and the other trades would have to pay me. It behooves me much better to give penance with an Our Father, that the ores may stand, and the spoil be well invested." - Have you, dear reader, ever refused an honest gain because you feared that it would be to your neighbor's disadvantage? Or have you often done harm to your neighbor in order to profit from it? Have you, for example, sought to turn away your neighbor's customers in order to turn them to yourself? As Luther did, so true Christians tend to do, the opposite, false Christians. Compare Luther's interpretation of the tenth commandment.

W. [Walther]

Who is the Bible for?

A Dutchman in the chaplaincy saw a Hottentot reading the Bible and said mockingly, "That book is not for such as you are." The Hottentot replied, "And yet it is!" The Dutchman: "How do you know?" The Hottentot: "Well, my name is in it." The Dutchman: "Your name? Where then?"-"Now here," said the Hottentot, reading: "JESus Christ came into the world to save sinners' - sinners - that is my name - and the book is for me."

Inscription of a papal monument of honour.

Pope Hadrian the Sixth, who died in 1523, was born in Utrecht, became Chancellor of the University of Leuven, and finally became Pope through the mediation of the Emperor. After his death a monument was erected to him in Louvain with the following inscription: "Utrecht planted, Louvain watered, the Emperor gave prosperity." (This was evidently intended to be an allusion to 1 Cor. 3:6.) Some wag therefore wrote under it: "God has done nothing here. " W. [Walther].

A Christian.

A man is not called a Christian because he does much, but because he takes from Christ, creates, and gives only to him. If a man no longer receives from Christ, he is no longer a Christian; so that the Christian's name remains only in receiving, and not in giving or doing, and that he receives nothing from anyone but from Christ. If you look at what you do, you have already lost the Christian name. It is true that one should do good works, help others, advise and give, but no one is called a Christian by this, and for this reason he is not a Christian. Luther.

What should a Christian thank God for on his birthday?

To this question the godly Scriver answers in his Treasury of Souls: It is said of the pagan worldly wise man Plato that he thanked God for four things: 1. that he was a man, and not an unreasonable animal; 2. that he became a man, and not a woman; 3. that he was a Greek, and not a foreigner; and 4. that he was born in the days of his teacher Socrates. Let every righteous Christian rather give thanks to God, 1. that he is a man of sense, and endowed with sound limbs; 2. that he is a Christian, and not a heathen; 3. that he is born in the kingdom of Christ; and 4. that he is born in the light of the word, which is the best teacher. Compare the glorious 18th prayer in the "Little Treasure of Prayer" "on the Day of Birth." W. [Walther]

Orbl "att""en "ad Ei "fihr""ße".

On the 10th Sunday after Trin. on behalf of the Honorable Presbytery of the Iowa District, Mr. P. Joh. Hesse Lei Pat- tersonville in Stoux County, Iowa, was inducted by me. F. S. Bünger. Address: Rcv. d. Hesse, kutttrsronvMe, 8iour Oo., Iova.

By order of the Reverend President I. Schmidt, on the Sten Sunday after Trin. Br. Potzger, candidate of theology, ordained by the undersigned and inducted into his office at the Lutheran Michaelmas parish at Belknap, Presque Jsle Co, Mich. I. D. Druckenmiller. Address: Lev. Lr. kotier, Loxers (Atz?, kresque Isis Oo., Med.

On the 10th Sunday after Trin. Mr. Tietje Hink, candidate, was ordained by the undersigned on behalf of the Honorable Presidency of the Minnesota and Dakota District, and introduced at St. Paul's and St. John's parishes in Srant County, Dakota. Mr. P. Hink will serve principally as a traveling preacher in the James-Mver-Thal. Bro. Pftenhauer. Address: Rov. 2?. Hink, üllldruck, Ornnt Oo., v. 1.

By order of the Honorable Presidency of the Western and Rebraska Dsttrkts, C. Beker, preaching minister, was ordained by the undersigned, assisted by the Rev. E. A. Frese, on the Stenth Sunday after Trin. in the forenoon at St. Paul's parish near Falls City, Rich Co, Rebr. and in the afternoon was ordained in the branch parish at Fairview, Brown Co. Kans. by Rev. E. A. Frese assisted by the undersigned. A. W. Bergt. Address: kev. 6. seccr, FuU" Oltx, Nedr.

By order of Mr. C. Strafen, President, Mr. Wilhelm Weigle, candidate, was ordained and introduced by the undersigned in the congregation at Cltntonville, Waupaca Co. Wis. on the 9th Sunday after Trinity, Aug. 6, 1882. I. I. Walker. Address: Uev. As. IVelxle, OUntonvMe, IVuupuc" Oo., IVIs.

Candidate F. Brockmann was ordained by order of the Reverend Presidium on the IOth Sunday after Trin. and introduced into his two congregations at Vera and Vandalia, Ill, byG . Gößwein. Address: Rsv. SrooLrmu, Vorn, Oo., Ill.

On the 8th Sunday after Trinity, by order of the Reverend President Clöter, the candidate for the office of preacher, L. W. Nickels, was ordained and introduced to the congregation at Town Rost, Minn. by the undersigned. W. Nickels was ordained and installed in the congregation at Town Rost, Minn. by the undersigned; on the same day he was installed in the congregation at Town Delphi, and on Monday in the congregation at Rose Hill by the undersigned. H. I. Mueller. Address: Rev. 6th IV. Mekels, vukeüclđ, "sucksoo Oo., Man.

On behalf of the Hon. Pres. Eastern District, on the Sth Sunday after Trin. Mr. Candidate Wm. Brück," from the Seminary at St. Louis, ordained and inducted in the midst of his congregation by the undersigned. I. W. Gram. Address: 8ev. 'iVm. Lroeecker, l'uruUum, Lrl" Oo., V.

By order of the Honorable Presidency of the Minnesota and Dakota Dsttrikt, Candidate G. Rumsch was ordained and inducted by the undersigned, assisted by Herr" v. Melchers, in the congregation at Rosenberg, Aankton Co, Dak. on the IOth Sunday after Trin. J.J.Bernthal. Address: Lcv. 6. rumsek, xuakton, vuk.

On the Sten Sunday nack Trin. Mr. Candidate W. Gans was ordained and inducted by the undersigned in his congregation in and near Magnrtawaa, by order of the Hon. Presidency of the Canada DistrictS. I. Frosch. Address: 8ev. M. Ouns, ülasnetuvun, Sound vlstr., Outario.

By order of the Hon. Pres. Wunder, Candidate G. I. Wegener was ordained and inducted in his St. John's parish in Bishop Township, Effingham Co, Ill, by the undersigned on the ivtea Sunday after Trin. H. Kowert. Address: Rsv. O. "1. Mexencr, LMottstorvo, LLoxkum Oo., IU.

of. XI. p. 1'tto., the 20th of August, Father Gustav Wangerin was publicly introduced by the undersigned, assisted by Professors Schall" and Piep", as pastor of the local Immanuelsgemeind". St. LouiS, Mo., 1882. C. F. W. Walther.

Mr.?. M. Otto was inducted into my" previous Wale z" Town Scott, Sheboygan Co, Wis. as ordered. G. F. Schilling. Address: Rcv. LI. Otto, Scott, Sksdozexem Oo., IVIs.

Mission Festivals.

On August 6, being the 9th Sunday after Trin. the churches in "nd around New Kork celebrated their annual mission feast in Broadway Park, East New York. Rev. T. Körner preached the mission sermon; Rev. Frincke jon. an address on inner mission, and Rev. Frey of Brooklyn told some mission stories. The collections yielded the beautiful sum of -275.00. The two-hour break between the morning and afternoon services was also used by many guests to visit our Lutheran hospital, which was opened 10 months ago, to inspect it from inside and outside, and to rejoice in this new work of Christian mercy.

C.J.T.F.

On the IOth Sunday after Trin. the Immanuels congregation at Mount Olive, Ill. celebrated their first quite blessed mission feast. The celebration was held in the woods, in the most favorable weather. The neighboring congregation at South Litchfield attended in large numbers. There were also guests from Harvel and Nokomis. Sermons and addresses were preached by Messrs. kk. G. Link, Bro. Bergen, C. Schroeder, L. Zahn, and the undersigned. The collection yielded the beautiful sum of -133.67.

H. Wetsbrodt.

On the Tenth Sunday after Trinity, the congregation at Altamont, Ill, together with the congregations at Bethlehem and Blue Point, celebrated their mission feast. The festival preachers were Messrs. kk. Ko- wert, Gräf and Lewerenz. Collection: -89.70. G. Gößweth.

The Western District

of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from October 11 to 17, in St. Louis.

Doctrinal Talks: Continuation of the lecture: "That only through the doctrine of the Lutheran Church alone is all glory given to God, an irrefragable proof that it is the only true one. This also appears (Ill, 10. and 11.) from the doctrine of the invocation and worship of God, and from the doctrine of obedience to men in matters of faith and conscience."

Parochial reports will be collected during the meetings.  
E. Lenk.

\* \*  
\*

Those coming to St. Louis for the Western District Synod are asked to report to.

ülr. k'. ^V. Sekorlekt, 1411 8outd 7tL 8tr.

The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, on the third Wednesday in October, at the congregation of the Rev. I. F. Niethammer, at La Porte, Ind.

Registrations are requested no later than 14 days before the start of the meeting.

The brethren in office do not want to forget to bring their parochial reports.  
G. Runkel, Secr.

Notice.

By resolution, an Honorable Synodical Conference will meet, God willing, on the first Wednesday of October, at the congregation of Mr. P. A. Wagner, of Chicago, Ill. The following items are before us for discussion:

- theses on the election of grace, such as those of Dr. C. F. W. Walther, and adopted by the Hon. Synod of Missouri, Ohio, &c., at their last meeting at Fort Wayne, Ind.
- theses on church fellowship.
- theses on the *jus parochiale*.
- theses on inner mission.

Delegates do not want to neglect to bring their credentials, and committees to review synodical reports do not want to forget to submit their reports.

\* \* \* C. A. Frank, Secretary.

Circumstances, which I do not consider necessary to explain in detail here, nevertheless compel me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office should kindly report to the undersigned; guests, on the other hand, may report their attendance to my dear fellow ministers here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many train stations here, a hint will suffice for delegates: remember West 19th Street, or take the South Halstedt Street Car at Randolph Street and drive south to 19th Street, where the church and rectory are immediately on the right. A. Wagner.

58 Af. 19tL 8tr.

**Anonymous letters**, that is, letters without a signature, we also receive from time to time. So that writers of letters who are ashamed to put their names to their letters do not continue to trouble themselves in vain, we hereby inform them and let them know that when we receive a letter addressed to us, before we read it, we are accustomed to see who has signed it. If we see that it is anonymous, we do not read it, but throw it into the fire.  
W.

[Walther]

For your consideration.

**All eiasendaage" for the "Lutheran", reports, advertisements, onittnnngen, addresses are to be sent to the editor nvter the address:**

"Lutkvrsner", OoneorälL 8vmillarx, 8t.. Louls, Llo.

**Rar letters, which contain business, Befellnagen, funds re. send "to nater the address:**

Lutd. Oonooräla Verlaß, eor. dlaml 8tr. <L lucklana ^ve., 8t. Louis, icho.

Concordia College at Fort Wayne, Ind.

Monday, October 2, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than September 15.

The following should be noted with regard to the recording:

1. a written report on the moral conduct, aptitude and knowledge of the person to be admitted must be sent in at the same time as the application.

2) For admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (-2.00), chair (75 cents), lamp and washbasin are best purchased here at the institution.

The boarding fee per quarter amounts to -16.00. Each pupil has to pay -5.00 for light and stove. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment have to pay-4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent directly (not by the students) to Dr. Dümling to avoid inconvenience and disgruntlement. Pupils who will not study theology pay -40.00 annual tuition; those whose parents are not in the Synodical Conference Association give -20.00 board per quarter. The pupils of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of the professors. As the women in our local congregations do the pupils the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the College of Teachers  
R. A. Bishops.

Notice.

The Eastern District Synod of Missouri having made the Progymnasium already begun last year by St. Matthew's Parish, New York, theirs, and having provisionally appointed another teacher for the purpose, this institution is to be opened, God willing, on the 4th day of September, 9 o'clock in the morning. For the time being there are two classes: a Sexta and a Quinta. For admission to the Sexta, in which Latin is begun, it is necessary that the entering pupil has received a good preliminary education in a parochial school. For the Quinta it is especially required that the applicant has a good command of the 5 declensions and 4 conjugations in Latin. The school fees for each of the two classes amount to -15.00 per quarter. Pupils who come from out of town and require board and lodging may apply for this at the

Director of the institution for a monthly allowance of -12.00 (laundry not included). Please contact the undersigned by 15 August if possible.

On behalf of the Supervisory Authority  
Edmund Bohm, Director.  
298 Lroome 8treet.

Ksnfcrenz - Ads.

The Texas District Conference will meet, s. G.W., Sept. 15-19, at Mr. P. Wilder's church at Spring Station, Harris Co., Tex. **G.** Birkmann.

The Southern Illinois Pastoral Conference will be held September 21-25 in Belleville. Early registration is requested. W. Achenbach.

The Southern District of the General Pastoral Conference of Minnesota and Dakota will meet, s. G. w., September 22-26, 1882, at the parish of Bro. Kothe.

Main subject of the negotiations: Theses on Christian freedom. Pickup on September 21 in Lewistown.

K. F. Schulze.

Ei "Sekoru "e" iu the Sasse de- Illinois District:-

For new building in St. Louis: from P. Lewerenz' parish tn Effingham -50.00. r. Brauer's congreg. in Brecher, 6th Zhlg, 56.25. f. Bückman in Ehester 10.00. by Fr. Holls in Mlll- town from Mr. Keil 5 00. by Fr. Beck in Jacksonville from sr. Salems congreg. 55.00, from women's verethn 10.00, from himself 5.00. by Fr. Große in Harlem from H. Esch, G. Am- ltng & H. Munstermann 5.00 each. by P. Steege in Dundee from Joh. Holz 10.00. by P. Achenbach's congreg. in Venedy 40.00. from Chicago: by U. Wunder from G. Müller & Chr. Meyer 15.00 each; by P. Succop from Ad. Mecklenburg 25.00, C. Winkelhake 15.00. u. I. Sehls 5.00; by P. Bartling from Karl Runge, A. Baumann (2nd z.), O. Ristow, Jul. Ristow, G. Laitsch 10.00 each, Fried. Dahms, Karl Runge, Fr. Berndt, Jak. Kröck, Heinr. Ülrich a. Sam. Schöhnke 1.00 each, Fried. Sievert .50. (p. -387.75.)

For the building fund: By H. B. of Bro. Thon in Addison -5.00.

For the synod treasury: k.Hieber's congregation in Town Rich 7.29. Fr. Ottmann's congregation in Collinsville 5.95. Fr. Nachtigall's congregation in Wartburg 3.00. Addison congregation in arrears for Pentecost collection 1.45. Fr. Achenbach's congregation in Venedy 10.00. (S. -27.69.)

For the English Mission in the West: By Fr. Frese in Champatgn byF. A. Beißer -2.00.

For inner mission: Fr. Ottmann's congregation in Collinsville 3.50. Subsequent to the mission festival coll. in Des Plaines: By C. F. Wolfs 5.00 and by Mr. Gindele 7.00. Teacher A. Albers pupil in Eagle Lake .25. By Fr. Ottmann in Collinsville from A. Junghans 2.00. (p. -17.75.)

For building a negro school in New Orleans: By k. Käselitz in Lukas Township -10.00.

For Negro Mission in Little Rock, Ark. from the collection bag of Fr. Franck's congregation in Steelville -5.00.

For Negro Mission: half of the collection taken at Teacher W. Pflug's wedding at E. H. W. Leseberg's in Addison 12.30. Teacher A. Albers students at Eagle Lake 5.00. (S. -17.30.)

For the Negro Church in New Orleans: k.HiebersSchüler in Town Rich 1.85. By Prof. C. A. T. Selle from Aug. Reichow in Chicago 5.00. By P. Loßner bet Lake Zürich from sr. Gem. 6.57, Mrs. H. H. 2.00, H. Thies 2.00. By k. Döderlein in Homewood from W. Sehle 5.00 and Joh. Stck- mann 2.00. By P. Schliepsick in Cayuga from N. N. and N. N. each 1.00. By P. Ottmann in Collinsville from A. Junghans 2.00. By P. Hahn in Staunton from R. N. 1.25. (p. -42.47.)

On the Negro Mission in New Orleans: Collected by Fr. Brunn in Strasburg on Joh. Ruff's infant baptism that. -4.25.

On the Emrgr. mission: Through Fr. Hiebei of sr. Gem. in Town Rich 6.06, sr. Filialgem. 8.85. (p. -9.91.)

For the emigrant mission in New York: From the collection box of Fr. Franck's parish in Steelville -5.00.

For poor students in St. Louis: Through Fr. Hölter in Chicago from the Young Women's Association for A. Bünger 10.00, Student Albrecht 5.00. (S.-15.00.)

To the household in Springfield, Ill: By Prof. C. A. T. Selle from Aug. Reichow in Chicago 5.00. By P. Hölter tn Chicago from the Women's Association 17.00 & by P. Lochner das. from sr. Gem. 9.54. (p. -81.54.)

For poor students in Springfield: Fr. Ottmann's congregation in Collinsville 5.55. From the communion coffee of Steiges congregation in Dundee 5.00. By Fr. Engelbrecht in Chicago for Bendin from the Women's Association 15.00, for Lugenheim from the Jüng- ltngs Association 10.00. (S. -35.55.)

For poor students in Fort Wayne: By Prof. C. A. T. Selle, part of the coll. at teacher A. Rieß's wedding in Chicago, for A. Meinicke 8.00. By P. Hölter in Chicago, thank offering for recovery of Mrs. S., for Ed. Tappenbeck 5.00. From the Missionary Society of the Jmm. congregation in Rock Island for F. and G. Möller 8.00. and for A. Meinicke 4.00. (S. -20.00.)

For poor pupils in Addison: By Prof. C. A. T. Selle, part of coll. with teacher A. Rieß'Hochzeit in Chicago, -3.05.

To the household in Addison: half of the coll. on teacher W. Pflug's wedding at E. H. W. Leseberg's in Addison, 12.30. By Prof. C. A. T. Selle from Aug. Reichow in Chicago 5.00. From the communion coffee of P. Steege's comm. in Dundee 9.23. (-S. 26.53.)

For sick pastors and teachers: Fr. Hieber's congregation in Town Rich 6.00. By Fr. Ottmann in Collinsville from Mrs. K. 1.00. By Reinke in Chicago from Gust. Klotz 2.00.



New printed matter.

**Doctrinal Poem of the Election of Grace.** Faithfully and popularly written by an old Lutheran preacher, according to the testimony of the Missouri Synod, which is "scriptural" and in harmony with the confession of the Lutheran Church. Second improved edition. Beardstown, Ill, printed and published by Ross and Son. 1882. (Price 30 cents.)

The first edition of this beautiful "doctrinal poem" has already been published in detail in the issue of the "Lutheraner" of December 1 of last year, and at the same time a sample of it has been communicated. We take the liberty of referring our readers back to this advertisement. That the booklet has so soon experienced a "**second improved edition**" is the best testimony to its value. May it, now that it has been cleansed of many printing errors that crept into the first edition, find more and more readers. No one will read it without finding rich edification in it. It can also be obtained through our Concordia publishing house for the price shown. W. [Walther]

**Hans Egede**, the Apostle of Greenland. A piece from the history of the mission. With 8 pictures and a map. Reading, Pa, Pilgrim Bookstore. 1882.

Although this booklet does not meet any need of a reader of the dear "**Missionary Dove**", since the latter has drawn a picture of the life and work of Egede, the New Lutheran Missionary among the Greenlanders, in the last few months, for the sake of those of our readers who do not hold the "Missionary Dove", we also display the above booklet with pleasure. It is excellent in content and decoration. The price of a copy is: Stapled with a strong cover: 20 cents, by the dozen 15 cts, by the hundred 12 cts. In muslin binding with gold title: 25 cts, in dozen 18 cts, in hundred 15 cts. W. [Walther]

**Memorial of Faithful Witnesses of Christ.** A collection of brief Christian biographies from ancient and modern times. For the edification of Lutheran Christians. Ebr. 12,1. 2. fourth volume. With 6 portraits and a title picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. On commission from Heinrich J. Naumann in Dresden. 1880.

When this volume was displayed some time ago, the price could not be noticed, as no copy had yet arrived at the Concordia- Verlag of Germany. We therefore draw our readers' attention once again to this final volume. Whoever knows the first 3 volumes of the "Memorial of Honour", a collection of biographies of godly men who served the Church of Christ faithfully, will certainly also wish to have this 4th volume. It contains the biographies of Johann Arndt, Ernst the Pious, an excellent Duke of Saxe-Gotha, Valerius Herberaer, Paul Gerhardt, Johannes Lassenius, Joseph Schaitberger, a man from Salzburg who was expelled by the papists for his Lutheran faith, Hans Egede, the Greenland missionary and bishop, Thomas von Westen, the missionary of the Lapps and Finns, Christian Friedrich Schwartz, missionary in the East Indies, and finally our blessed Wyneken. No one will read these biographies without benefit; those of the 3 missionaries will certainly stimulate everyone to new zeal for the work of the mission. Many will have read the biography of Blessed Wyneken in the calendar of the year 1877, but many will certainly also be pleased to own this delicious work of Blessed Dir. Lindemann also in book form; calendars are easily lost. What makes this reprint (129 pages in the book) still especially valuable are several alterations made partly by the author himself, partly by the son of the blessed Wyneken, Prof. Wyneken. The beautifully decorated, 379-page volume is accompanied by 7 pictures: The meeting hall of the Diet of Worms and 6 portraits: Arndt, Ernst der Fromme, Paul Gerhardt, Lassenius, Schwartz and Wyneken. For those who have the first volume, which has found many purchasers, the news that the 2nd and 3rd volumes are still to be had in a few copies. The price is for volumes 2, S and 4 each -1.25. Postage: 7 cents. G.

Changed addresses:

Rev. "I. I. Natsok, 6oru 8ill, Millamsou Oo., 1er.  
Rev. 6. L ^exener, vietrlcd, LBuZkam 6o., 111.  
Rev. .1. Icha^er, 3506 6arollue 8tr., 8t. Louis, Llo.  
Rev. 8th Rartels, NorAankorck 8tr., Issest 8t. Louis, 8o.  
Rev. L 8. Hauke, Ovaplu, LlorZau Oo., 81.  
Rev. L L. Duld, ssssrIrgkts Krove, 6ook 6o., Ills.  
Rr. Rr. ^Sinussen, 125 ssss. 21 st 8tr., LidieaAO, III.  
L Mieämauu, 204 Oarckeu 8tr., lülevelaucl, O.  
8. L. Rretssokmar, 8ox 264, Rreeport, III.  
8. 8. Icherteus, 459 Oßckeu ^ve., OodieaZo, III.  
^olm Dkoma, 8ox 39, 8tute Oeutre, Narskull Oo., Icnvn.  
6. I. R. 8ekolr, 1372 Rouck <Zu Lue ^vv., Ichii^vaukee, ^7is.  
Rev. Rust ickailueucker, Luteran Ichlesloum  
Lutsreck ut tds Rost OLvs at 8t. Louis, ülo., as secouck-olass matter.

R. Schieferdeckers Gem. in New Gehlenbeck 14.00. (S. -23.00.)  
For the widow's fund: R. Grosses Gem. in Addison -67.90.  
For the deaf and dumb: By Prof. C. A.T. Selle from Aug. Reichow in Chicago 8.00. By P. Brauer in Brecher from P. Pauls 2.00. By R. Loßner at Lake Zurich from Mrs. N. N. 5.00. By R. Schmidt in Freeport from E.Seitz .25. By R. Traub in Peoria "von s. Katechismusschülerem" 8.75. by R. Nachtigall in Wartburg " by some women and school children" 2.00. by R. Große in Hartem by F. 8. Weiß 1.00. by P. Engelbrecht in Chicago by Alwine Plumhoff 1.00, Martha Fadschild .28. R. Achenbach's Gem. in Benedy2.00. (p.-27.28.)  
To the orphanage near St. Louis: R. Hieber's Gem. in Town Rich 5.00. By R. Obmann in Collinsville from A. Junghans 2.00. (S. -7.00.)  
For the Progymnasium in Milwaukee: Subsequently from R. Brauer's Gem. in Brecher .25. F. Bückmann in Ehester 5.00. R. Frsrse's Grm. in Champaign 13.10. R. Schmidt's Gem. in Freeport 11.17. For Construction: By R. Wunder in Chicago: from R. N. 5.00, F. Nix 20.00, M. B-ckr 10.00, F. Babende- rerde, H. Lemmerich u. G. Rabe 5.00 each, K. Koch 50.00, L. Dohl 15.00, H. Schultz 100.00, Ch. Dovenmühle 50.00, K. Boseck 5.00 & I. Stumpfhaus 2.00. By P. Böder at Arlington Hrights by D. Lührs 2.00. R. Great Gem. in Addison: by teacher E. Rosen 125.12 & H. B. 12.00. By R. Wunder in Chicago by K. Amhaus 1.00. (S. -441.64.)  
For the Free Church in Saxony: Through R. Ottmann in Collinsville by C. Müller -3.00.  
For the congregation in Toledo, O.: By R. Frese in Cham- patgn by F. A. Beißer 3.00. By P. Holls in Millstadt by H. Buchholz 2.00. By R. Hahn in Staunton by N. N. 1.00. (S. -6.00.)  
For the Gem. in Fenton, Iowa: R. Lochner's Gem. in Chicago 20.60. By P. Great in Hartem of F. 8th White .50. (S. -20.50.)  
For the congregation in Planitz, Saxony: R. Strieter's congregation in Proviso 20.00.  
For the Lutheran Tracterein: R. Hartmann in Woodworth 1.00.  
88. new deposits for the new building in St. Louis -60.00, signed by the parish in Effingham -73.00. (S. -133.00.)  
Addison, Ill, 16 Aug. 1882. H. Bartling, cashier.

Entered the Saffe of the Wisconsin - District:

For the congregation in Planitz: From Gust. Heinecke in Sheboygan -1.00. Wedding coll. at Aug. Gädke 8.00. R. Datb 1.00. A. Plötz5.00. (Summa-15.00.)  
On the orphanage near St. Louis: R. Präger 1.00. R. Ptehn's congreg. on Aellow River 3.42. P. Schneider 1.00. R. Daib's children 1.03, collected in Christian teachings 5.47. From an orphan friend .81. Traugott Neigenfind 2.00. From the women's association of the congreg. of R. Arnold 10.00. (p. -24.73^  
For poor and sick pastors: Miss K. in Sheboygan 3.00. R. Präger 1.00. I. Jung in Sheboygan 2.00. By R. Leyhe 2.00. By the Women's Association in Freistadt 10.00. R. Daib 2.50. Mrs. R. Plötz 2.50. Traugott Neigenfind 3.00. John Pritzlaff 20.00. Friedericke Dobberphul 1.00. (S. -47.00.)  
On the Einig r. Mission in New York: Mission Festkoll. in Btoomfieltd 5.60, in Reedsburg 15.00. (S. -20.60.)  
To the widow's fund: F. B. Arnold 1.00. B. in Allouez 10.00. Th. Eißfeldt, proceeds of pictures sold, .40. Wedding coll. with teacher Schumacher 11.50. Teacher Brandenstein 4.00. R. Plehn 4.00. (S. -30.90.)  
For the Toledo congregation: Mrs. Kaufmann 3.00. Mrs. N. N. in Reedsburg 5.00. R. from A., Mich., 2.00. (S. -10.00.)  
For students 8-ist in Fort Wayne: Collected by teacher Hillger 5 p.m. By R. Wambsganß, wedding coll. bet Gottfr. Torke, 6 p.m. (S.-23 p.m.). For poor students in St. Louis: R. Fr. Schneider 5.00.  
For the English Lutheran Mission: Fr. Goehringer's congregation in Sheboygan 10.00.  
For Wisconsin District Inner Mission: Jmm. congregational singing society in Milwaukee 30.65. Mission festival coll. in Bloomfield 35.00, in Reedsburg 40.00. R. Wildermuth's congregations in Edgerton and Whitewater 9.30. (S. -114.95.)  
On parsonage building in R. Nickels' congregation in Minnesota: 1?. Strasen's congregation in Watertown 10 a.m. Mission festival coll. in Bloomfield 5 a.m. R. Daib 1 a.m. Ed. Schumann 1 a.m. (S. -17 a.m.)  
For the Progymnasium in Milwaukee: tuition for pupil Rix 12.00. Aug. Gädke in Wayfide 1.00.  
For the establishment of the Progymnasium in Milwaukee: R. Strasen's congregation in Watertown 111.00. From the Trinity congregation in Milwaukee: C. Hilgendorf 25.00, Bro. Uecke 5.00, Lev. Wühbrecht 25.00, John Pritzlaff 1000.00, Franz Wolläger 100.00, Aug. Lüdtko 75.00, John C. Koch 250.00. R. Leyhe's Grm. 10.50. P. Wildermuth's Gem. at Edgerton and Whitewater 9.30. R. Leßmann's Gem. at Berlin 7.00. By R. Küchle from Mrs. N. N. 2.00. Gem. at La Porte, Ind. 7.00. T. H. Menk at St. Paul 2.00. (S. -1656.80.)  
For Negro Mission: Miss B. at Sheboygan 2.00. C. Trupke at Grafton 3.00. Teacher C. Bartelts school children 2.50. Teacher Bärln's pupils 2.35. Teacher Hartmann's pupils 2.28. Teacher Hartmann's pupils 1.81. Mission Festival Coll. at Reedsburg 18.00. (S. -31.94.)  
For the Negro Church in New Orleans: Miss Emma Heinecke 2.00. Teacher Steinmeter's pupils 3.00. Martha Trupke in Grafton 5.00. From the piggy bank of F. Köhn's children 1.20. Mrs. A. Müller 1.00. I. Jung 2.00. Gem. in Sheboygan 9.13. Mission Festival coll. in Bloomfield 15.00, in Reedsburg 20.00. By R. Leyhe 2.00. R. Wichmann's Gem. in Freistadt 12.20. By P. Küchle from Mrs. N. N. 3.00. I?. Wambsganß' Gem. in Adell 11.77. (p. -87.30.)  
. For the deaf and dumb: Mrs. I. in Sheboygan 2.00. W. Niebuhr 1.00. Mrs. N. N. in Reedsburg 5.00. R. Plehn's comm. on the Aellow River 7.20. H. Krenzin 1.00. Wedding coll.

bet Jul. Noack in Bloomfield 3.32. R. Wtldermuth's Gem. in Edgerton and Whitewater 5.00. (S. -24.32.)  
To the seminary building in St. Louis: R. Thee! 10.00, deffen comm. at Newton 40.50, to Crystal Lake 45.25. I?. Ledeburs Gem. at Mequon 5.00. R. Plehns Gem. at Aellow Rtver 7.00. R. Goehringers Gem. at Sheboygan, 3rd Sendg., 96.00. R. Wichmanns Gem. at Freistadt 31.00. (p. -234.75.)  
Milwaukee, August 5, 1882. C. Eissfeldt, cashier.  
**For "da" orphanage in Addison, Ill.:**  
From congregations 2c. in Illinois: By R. Schmidt in Schaumburg: half of the wedding collection at H. Gieseke -7.00, at Heinr. Rahe 10.10; (by W. Sporleder) bequest of the deceased. Joh. G. Riedinger 83.60. From P. Döderlein's parish in Homewood 12.00. Through R. Brügmnn in Pilot: wedding coll. at W. Schmidt 2.25, from Chr. Brink mann .50, Chr. Denker.10, Good Friday coll. 2.96, Easter coll. 1.60, Pentecost coll. 3.34. From R. Brauer's Gem. in Crete: by Brandt and Rinne 7.75 and 5.25, by I. O. Meier 10.00. By P. Zahn in Roko mis, .wedding coll. at Hcrrn. Min- drup, 5.00. From the orphan box of R. Sieving's Gem. in Ottawa 4.00. By R. Schuricht in St. Paul from F. W. Storck .70. By R. Rabe at Uorkville from Miss Louise Ahrens 1.00. From Chicago: By R. Wagner from N. N. 5.00.; By R. Succop from Mrs. Fr. Franke 1.00; By R. Bartling by H. Neubauer 2.00. By R. Traut- mann in Lyonsville by C. Mihm 5.00. By P. Riedel in Bloomington, coll. bet teacher H. Laufer's wedding, 14.00. W. Bartels in Chicago & Peter Dammann there 5.00 each. From R. Grosses Gem. in Addison: by F. Stünkel sen. 45.85, by Wm. Grote 37.25. (S. -287.25.)  
From parishes 2c. outside Illinois: By cashier Eißfeldt in Milwaukee (delayed by mail) 10.00. By teacher Denntnger in Adrian, Mich., of the Virgin Veretn 5.00. By E. H. W. Leesebrrg of Mrs. Luzran White in Fort Dodge, Iowa, 4.00. (S. -19.00.)  
From children: Acknowledged in the Children's Gazette 50.72. ByTeacher G. Grimm's pupils at Fort Wayne, Ind. 4.00. (p. -54.72.)  
In board money: By H. Miller at Rockland, Mich. for Heinrich and Ernst Siegel -140.00.  
For purchase of a piano: Through R. Wunder in Chicago, coll. bet K. W. Seeglitz' wedding, -12.00.  
Addison, Ill, July 31, 1882, H. Bartling, cashier.

With most heartfelt thanks toward God and the dear givers, the undersigned certifies the receipt of the following love offerings for the church building of his congregation: from M. E. Barthel in St. Louis - 5.00; by R. I. Wilhelm in Carrick, Pa. by W. Gräper 5.00; F. Linn, H. Fricke each 2.00; H. Schaper, M. De- wald, H. Schmidt, F. Krämer each 1.00; F. Abicht, W. Ulmer each .50; Prof. A. Crull in Fort Wayne 1.00; Bro. S. B. 1.00; R. I. Bundenthal in Lansing, Mich. Chr. F. Herrmann in State Lenre,-Iowa, 1.00; by P. C. Franke in Jackson, Mich. by sr. Gem. 16.22; by P. H. Horst in Htliard, O., by H. Horch, Matth. Schatz, Stephan Renner, G. Geier, I. Fladt, 5.00 each; Bro. Döllinger, And. Renner each 3.00; Chr. Wol pert, Michael Karrer, Abr. Horch, Joh. G. Porschct, R. H. Horst, H. Weber, Fr. Renner, Fr. Michel, G. Geier Jr, Joh. G. Körner each 2.00; G. Fischer 1.50; A. Tinnappel, M. Blau each 1.25; H. Kühn, W. Scheuer, Ph. Wolpert, M. Rings, Job. F. Horch, Elis. Hürch, Reg. Porschel, G. Horst, Geo. Hau Eisen, Jak. Zehntem, K. Puseker Jr, G. F. Döllinger, K. Strunken- burg, Joh. Geier, Aug. Seeber, M. Datz 1.00 each; Joh. Schatz .75; D. Rings, Kon. Wester, Joh. G. Bandtel, Joh. Steinbauer, Sam. Paulus, K. Puseker Sr., Joh. Fischer, Pauline Horst each .50.  
Logan, Ohio. H. Henkel, R.  
For poor students received with heartfelt thanks through Mr. R. Weseloh, collected at the wedding of Mr. W. Pöse in Cleveland, O-, -5.00. C. F. W. Walther.

For the local SelninarhikliotheK

received with heartfelt thanks from a friend of the institution: I. I. I. Döllinger, Muhammed's religion according to its internal development and its influence on the life of the peoples. G.

Received:

For F. Walther -9.00 from the congregation of Mr. R. Th. Mteßler; 10.25, ges. at the wedding of Mr. G. Uebler; 8.10, ges. at the silver wedding of Mr. 8. Bickel. For Lobeck from Mr. R. Berg's congregation m Adams Co, Ind, 12.04. For Brink from Mr. R. Bethke's congregation 8.50. From Mr. R. Succop for Dubvernell 7.00.  
With sincere thanksH . W. Diederich.  
  
Received for **the English Lutheran Mission in Vizier"**:  
By Mr. M. C. Barthel from Mr. I. H. Myers at Ambia, Ind, -5.00. C. F. Lange, cashier.

Received with thanks from a friend of the M. Luther Orphanage, Boston, by Messrs. B. H. Succop and Son, of Pittsburgh -20.00. H. Fick.

My congregation has also received the following gifts to cover its church debt: From H. Reinker, W. Schimmelpfennig, P. and Eva Bardonner, H. Harting, H. Lücke, Fr. and H. Tönsing 1 share each; from H. F. Sch. 20 shares; from H. Büttner 4 shares; from F. Kipp 5 shares. Total: 37 shares ----- -185.00. From H. Schenkel 5.00; from H. Eickhoff 2.50. Many thanks and God bless!  
Cincinnati, August 21, 1882. Alex. Broemer.

For the burned down people in Port Hope, Mich. I also received: Through Mr. Teacher Himmler in Frankenmuth -2.00. Through Mr. R. I. L. Hahn in Sebewaing from G. Weidner 1.00. The Lord reward the dear givers. Th. Schöch.

Correction.

In No. 14 of the "Lutheran," p. 110, column 3, line 6 from bottom, read -14.50 instead of -14.60. P. Klindworth.



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### The persecutions of Christians in the first three centuries.

In the pagan Roman Empire, the practice of a religion not recognized by the state was forbidden, and the acceptance and propagation of it was considered a state crime. Christianity was executed, others robbed of their goods, others banished from one such unrecognized religion. The Christians were regarded as dangerous to the state, as enemies of the emperors and the Roman people: they spread so rapidly, they held so closely together, they refused to perform the ceremonies of the Roman state religion, to sprinkle incense on the emperor's bust, to take part in pagan and sinful public revelry on imperial birthdays, at victory celebrations, and the like. The people, stirred up by pagan priests, sorcerers, and idolaters (Acts 19:24), regarded the Christians as quite godless people, because they did not want to know anything about his gods and had no temples, no altars, no sacrifices, no visible deity themselves. It believed the most horrible accusations that they practiced vice in their assemblies, slaughtered children, ate human flesh. All the plagues of the land, pestilence, earthquakes, floods, etc., were the fault of the Christians, and the ignorant people too easily believed that by persecuting the Christians the wrath of the gods would be propitiated.

The first general persecution of Christians broke out under the Emperor Nero in the year 64. In that year a terrible conflagration broke out in Rome, which, deliberately fomented and spread, lasted six days and seven nights. The emperor watched from a distant tower and rejoiced in the beautiful spectacle. But when the embittered Romans universally pronounced the emperor a murderer, he laid the blame on the poor Christians and raged against them with selected cruelty. But the cruel tyrant was not satisfied with simply killing them, crucifying them, throwing them to wild beasts-he devised still more horrible ways of death: some were bound alive between two boards and thus sawed to death; others were sewn into the skins of wild beasts and torn to pieces by dogs; others, wrapped in wax and pitch, were killed with a sharp post under their chins.

Lit at night in the imperial gardens as a candelabrum. Paul and Peter also attained the martyr's crown at this time. The persecution lasted about four years and spread from Rome to the provinces, especially to Spain.

Twenty years later, under the suspicious emperor Domitian (81-96), persecution broke out again: many Christians were executed, others robbed of their goods, others banished from the empire, among them also the apostle John. The prophecy of Christ's kingdom and the fact that some persons of David's family still lived in Palestine were used by enemies of Christianity to provoke the emperor, who was anxious about his rule, against the Christians. He sent for two of Jesus's relatives to come to Rome after the flesh, in order to interrogate them and that Christ's kingdom was not of this world but heavenly, he realized that he had nothing to fear from such people. He dismissed them with scorn and derision, but stopped the persecution of the Christians.

The Emperor Trajan (since 98) was the first to enact a specific penal law against the Christians. The governor over Bithynia and Pontus, Pliny the Younger, saw with horror that the idol temples became more and more empty and the Christian religion spread more and more. He therefore applied the law renewed by Hadrian against fraternizations (hetaerias) against the Christians. Some were executed, others fell away. But as the number of the accused (of every age, sex, and station) increased, and the severest investigation had proved that the Christians were guilty of no crime, but only given to a "perverse and exaggerated superstition," he became apprehensive. He addressed himself to the Emperor, reported the inquiries thus far made, and asked for further orders of restraint. He reported that on a certain day they all met early in the morning, sang hymns to Christ as God, pledged themselves to avoid all evil and in the evening had a common but innocent meal. He expressed his opinion that those who refused to sacrifice to the gods were blaspheming Christ.

and to scatter incense to the emperor, should be punished with death, but the apostates should be acquitted. The emperor agreed with him in the main, and stipulated that the Christians, though not visited, should be punished with death if they were stated to be such and convicted.

The persecution was most severe in Syria and Palestine. Many lost their lives, among them also Simeon, the 120 year old bishop of the church in Jerusalem. Some of the Christians had denied Christ out of fear of death, and they were trying to bring Simeon to this place so that his example would lead others to apostasy. He was scourged for several days in succession, but he endured these tortures steadfastly and finally sealed his confession with the death of the cross. Ignatius, Bishop of Antioch, was also martyred in this persecution. When the Emperor Trajan came to Antioch on his march against the Medes and Persians, Ignatius let himself be led before him in order to ask him for protection for his congregation. His confession, which he made before the emperor, brought him the death sentence: he was to be brought to Rome and there torn apart by lions for the amusement of the Roman people. With joy Ignatius heard the death sentence. In the midst of 10 rough soldiers, to one of whom he was fastened by an iron chain, he was led to Seleucia, where a ship lay at anchor. At Smyrna, where the ship landed, he was allowed to visit and refresh himself with the bishop Polycarpus. Here, as everywhere he came on his journey, the Christians crowded to him to receive from him some spiritual gift. On the way he also wrote several letters to churches in Syria and Asia Minor, warning them against false teaching and denial. His letter to the church in Rome shows how steadfast he was about to die. He wrote, among other things: "More you cannot allow me than to be sacrificed to God. - Him I seek who died for us, him I desire who rose again for us; he is my gain who is reserved for me; - be not a hindrance to me. - Living I write to you, but longing for death. My love is crucified." On his arrival at Rome the Christians besought him with tears to permit them to effect his release, but he was not to be moved.

Already the following day he was to be thrown to the lions. The Colosseum, the largest of all amphitheatres, with room for 85,000 spectators, was packed. The martyr is led in. Joyfully he walks along. Now he kneels down, his eyes turned to heaven, his hands folded. Not long may the eager crowd wait for the bloody spectacle. The cages are opened. Hungry lions leap out roaring. The dear martyr is heard to say, "God's com I am; through the teeth of beasts I will be ground, that I may be found the pure bread of God." Only a few bones remained of the corpse.

Only little improved the situation of the Christians under the emperor Hadrian (since 117). Although he forbade tumultuous popular attacks on Christians, these could still be prosecuted by judicial means, since the Christian religion was still a forbidden one. Things seemed to get a little better under Antoninus Pius (since 138). It is true that the tumultuous attacks of the people on the Christians were renewed by famine, earthquakes, floods, conflagrations, etc., but the emperor declared himself against them and sought to protect them even by legal action.

The persecutions of Christians took a new turn under Mark Aurelius (since 161). He not only gave free rein to the hatred of the people against the Christians, but also gave a law, according to which they were to be visited from now on and forced to deny their faith by the use of mattems. We have more detailed information about the persecution at Smyrna in Asia Minor (167) and at Lugdunum and Vienna (Lyon and Vienne) in southern France (177).

The governor of Asia Minor sought first by entreaties, and then by threats and tortures of all kinds, to bring the Christians at Smyrna to deny their faith. Mauled with scourges so that all muscles and veins lay uncovered, laid on pointed stakes, the martyrs nevertheless remained steadfast; and those who remained steadfast were thrown to the wild beasts. Among the faithful blood-witnesses was the aged bishop Polycarpus, a disciple of the apostle John. When the rage of the pagan people had already been shamed by the joyful confession and the steadfastness of the martyrs, the furious people demanded the death of the bishop, because they saw in him the instigator of all ungodliness. At the urgent request of the congregation he went to a lonely country house. Here he stayed with a small company, pleading day and night for the salvation of the church. When his whereabouts were betrayed, he went to another country house.

Not long after, his pursuers came there too. When they found him, he could have gone to another house. But he would not, but said: "The Lord's will be done." He talked kindly with the pursuers, had food and drink set before them, and then willingly followed them to the governor. The latter challenged him to deny Christ. But Polycarpus said, "Six and eighty years have I served him, and he hath never harmed me; how then should I blaspheme this my King, who hath saved me?" The governor hereupon threatened him with wild beasts and with death by fire, but Polycarpus stood firm. The governor could no longer restrain the fury of the people, who brought wood from all sides and built a funeral pyre, whereby

the Jews also assisted. Polycarpus ascended the funeral pyre, praising God for having made him worthy to share in the number of his witnesses and in the cup of Christ's suffering. Pagans and Christians witnessed that the flames' beat round him without injuring him; then a soldier pierced him with the sword. But the martyrdom of this old man had made such a deep impression on the governor that from that moment he stopped the persecution and did not want to know that there were any Christians left.

The persecution was even more bloody in Lugdunum and Vienna, because here the authorities not only approved of the people's rage, but sought to arouse it even more. For a long time the Christians could not show themselves in the streets without being maltreated; indeed, the people forced their way into their houses and plundered them. The poor Christians had to put up with all this. When the governor came, the people dragged all the known Christians before his judgment seat, and now began the most dreadful tortures; for the Christians were not only to deny their faith, but also to confess all the outrageous crimes of which they were accused by the people. When this was of no avail, torture was applied to their heathen slaves, who too soon bore false witness against their Christian masters, and testified that the Christians ate human flesh and practised vice in their assemblies. Now the governor and the people believed themselves justified in every cruelty. Some, though they denied under tortures, were nevertheless cast into prison. Their dismal fall drove the faithful to the more joyful confession. Most of the apostates repented of their fall and died as joyful martyrs.

Among the steadfast martyrs was the 90-year-old bishop Pothinus. Enraged by his confession, the people fell upon him, trampled him by the hair, kicked him, threw stones at him, and maltreated him in every way. Half-dead, the old man was brought to a disgusting prison, where many Christians had already suffocated; here he soon died as a result of the maltreatment he had suffered.

A deacon Sanctus and another Christian Attalus, called "the pillar of the church," also showed great heroism. They were tormented by red-hot brass plates, fastened to the most sensitive parts of the body, terribly scourged, roasted on a red-hot iron chair, thrown to the wild beasts to be torn to pieces, and at last, after enduring all this for days, fully executed.

Most of all, however, the patience of her executioners tired the tender slave Blandina. She had endured all possible tortures from morning till evening, so that her tormentors themselves were surprised that she was still alive; but she always received new strength as often as she confessed: "I am a Christian, and no evil is done among us." After she and a boy of fifteen, Pontikus, had daily witnessed the execution of the others, they both finally died as martyrs: the boy was torn to pieces by wild beasts, Blandina was martyred anew by blows of the scourge, bites of the beasts, and the iron chair, and finally exposed in a net to the horns of a wild bull.

The Christians who had Roman citizenship were beheaded. - Even still the pagans raged against the bodies of the martyrs: they threw them to the dogs, left the remains unburied for 6 days

lie, and only then were they burned and their ashes scattered in the Rhone. "They shall not," mocked the heathen, "have even the hope of resurrection to rely upon!"

Only for a short time a strange event had brought the emperor Marcus Aurelius to other thoughts. When he was waging war against the Marcomanni in the year 174, he and his army were lured by the enemy into a desolate region and surrounded. Weary from the march, the soldiers were thirsty, but there was no water to be found anywhere. They must either surrender or die of thirst. Then, when the army was already in battle array, the Christians serving in the army threw themselves on their knees and began to pray to God. This sight alone seemed miraculous to the enemy, but immediately something more miraculous occurred: a sudden approaching thunderstorm drove them into flight - and the rain refreshed the weary warriors. The army division in which these Christian soldiers stood was given the name: Thunder Legion. The impression this incident made on the emperor was short-lived. He soon attributed the miraculous salvation to his pagan gods, and now sought all the more zealously to protect the prestige of his gods by persecuting the Christians.

After this emperor the condition of the Christians changed for a while: by some emperors they were tolerated, by others persecuted. Septimius Severus (since 193) was at first favorable to the Christians, because a Christian slave had cured him of an illness, but later forbade the acceptance of Christianity and thereby aroused a persecution by which especially the Christians in Egypt and North Africa were affected.

Vivia Perpetua of Carthage, a noble woman of twenty-one, was thrown into prison with other catechumens. At first she was shocked by the horrors of the dark, hot, overcrowded prison, but it became her palace when her son was returned to her. In prison she received baptism. Before she was led to interrogation, her father, a heathen, came into the dungeon and sought to turn her away from Christianity by threats, then by fervent entreaties and hot tears. "Child," said he, "have pity on my gray hairs, have pity on your father, if I am still worthy to be called father by you. Make me not the reproach of men. Look upon thy son, who cannot live after thee." So the father pleaded, and kissed her hand; he threw himself at her feet, and with tears called her no longer daughter, but his mistress. Deeply she lamented the aged father, Who was as if consumed with grief; But she remembered the word, "He that loveth father or mother more than me, Is not worthy of me." When she was brought before the judge, her father found himself once more with entreaties and adjurations; the governor, too, who interrogated her, urged her to sacrifice to the emperor for the sake of her father and child. But she remained faithful, and with her fellow-sufferers was condemned to be thrown to the beasts. Her friend Felicitas, a slave who was delivered of a child in the dungeon, replied to a mocking pagan dungeon servant, "Now I suffer, but then another will be with me and suffer for me, because I suffer for his sake." The cruel sentence was carried out. A wild cow was let loose on both of them. The beast did not kill them, they received the death blow from a gladiator.

Potamiana of Alexandria, a chaste virgin, steadfastly endured the most terrible punishment; she and her mother Marcella were slowly immersed in boiling pitch. The pagan soldier who led her to death was beheaded the following day because he confessed Christ. (Conclusion follows.)

## The apostasy of the Ohio Synod.

The leaders of the Ohio Synod have recently further revealed their apostasy from the Lutheran doctrine of Iowans, and specifically against the Iowan doctrine of conversion and election by confessing what the leaders of the Iowa Synod have written against us concerning the doctrine of conversion and election by grace. Prof. Loy, in the *Standard of August 26*, says that Professors Fritschel of the Iowa Synod against Missouri "have had the voices of warning heard from the beginning," that "they have published able articles in their synodical journals, and have successfully defended the truth at conferences and synods." The same is pronounced by Prof. Stellhorn in the Columbus "Church Newspaper" of September 1. Now every true Lutheran who is acquainted with the doctrine of the Iowa Synod knows that that Synod, as in other errors, is in spite of even partial convergence. So something new \*) is also entangled in a synergistic Pelagian doctrine of conversion and election of grace. For the Fritschels teach - and the members of the Iowa Synod have not contradicted this - that man, before he is converted, can decide for himself to accept of faith "much more as the teaching of those ancients than any the gospel; they teach that man's becoming blessed rests "in the last analysis on man's free, own decision for grace," they think he can continue in the sense of those ancients: 'So here accordingly also teach that God, in the election of grace, has it comes to man's OWN personal decision, and so it has its regarded man's free, own decision, that man's self-decision is reason in man's different conduct against the grace offered, in therefore the reason why certain persons are elected to his OWN personal decision, why the one is lost while the other blessedness. That this is a thoroughly un-Lutheran doctrine is becomes blessed' - then I am firmly convinced that he is wrong known to every Lutheran who is acquainted with the Scriptural in the. I do not believe that he is able to adduce a single teaching of his church as set forth in the Confessions. Our passage from all our ancient dogmatics wherein they admit that a confession says: "But the mind and will of the unregenerate man the final decision lies with man himself, namely, that he himself is nothing else than *subjectum convertendum* alone, that is, he may also decide for heaven in and during the act or process of who is to be converted, as the mind and will of a spiritually dead his conversion." So wrote Stellhorn 10 years ago (Brobstsche man, in whom the Holy Spirit works conversion and Monatshefte, 1872. pp. 344 ff.). And now? Now he confesses regeneration, to which work the will of man, who is to be the errors of Iowa which he then fought! Then the Iowa doctrine converted, does nothing, but lets God alone work in him until he was a new doctrine to him; now, having become an Iowa man is born again and then also works with the Holy Spirit in other himself by the deceit of the father of lies, he blasphemes our subsequent good works, which is pleasing to God." (Formula of confessional Lutheran doctrine as a new one! Concord, *Solid. Decl.* art. 2. p. 416.) Whereas, then, our Confession teaches that man in no way assists in conversion, here with theological subtleties or hair-splitting. No! Here we or determines to accept grace, but that the Holy Spirit alone are dealing with nothing less than the honor of our dear Savior, accomplishes the work of conversion, and that man assists by namely, whether the honor of making us blessed must be given virtue of the new life only after conversion has taken place, the to him alone, or whether this honor is also due to us, at least in Iowans, and now also the Ohioans, teach that man decides for part. Woe to him who, as now Ohio, takes the honor from Christ grace himself even before conversion has taken place, and is and gives it to man. Let not our souls enter into their counsel! therefore active in helping to bring about his conversion. In reference to the election of grace, however, our confession says [Beeper] (Concordians, Art. 11, p. 489): "Therefore it is wrong and unjust to teach that not only the mercy of God and the most holy merit of Christ, but also in us, is a cause of God's election, for the sake of which God chooses us to eternal life.

I have." The Iowans, and now the Ohioans, on the other hand, teach that God looked to man's own free choice in election, and that this man's own free choice is the reason why certain men are elected to eternal life. So the Iowans and Ohioans teach as plainly as possible-in contradiction with the Lutheran Confession-that "there is in us a cause of God's election." To which our confession says No! they say Yes! The synods of Iowa and Ohio are in this respect quite un-Lutheran synods, apostate from the Lutheran confession. Prof. Stellhorn, who has fallen away from us and gone over to the Ohioans, plays a deplorable part in this. He wrote about 10 years ago against the Fritschel's doctrine of "man's own free choice" is contrary to the clear Christian doctrine of the total depravity and moribundity of the natural man in spiritual things," that is, that the Iowa doctrine is synergistic-Pelagian. Stellhorn also reproaches Fritschel with wrongfully appealing to our ancient dogmatists for his doctrine. I think," he writes, "that Prof. Fritschel would also have to admit unreservedly that the matter lies in this way, that Prof. Fritschel's and others' views are not those of our ancients, in spite of many similar expressions and Prof. Fritschel's theory in any case." Furthermore, Stellhorn noted at the time that Prof. Fritschel concludes from the members of the Iowa Synod have not contradicted this - that expression of the later dogmatists that God has chosen "in view man, before he is converted, can decide for himself to accept of faith" "much more as the teaching of those ancients than any of them wanted to put into it." Stellhorn writes: "If Prof. Fritschel the last analysis on man's free, own decision for grace," they think he can continue in the sense of those ancients: 'So here accordingly also teach that God, in the election of grace, has it comes to man's OWN personal decision, and so it has its reason in man's different conduct against the grace offered, in his OWN personal decision, why the one is lost while the other blessedness. That this is a thoroughly un-Lutheran doctrine is becomes blessed' - then I am firmly convinced that he is wrong known to every Lutheran who is acquainted with the Scriptural in the. I do not believe that he is able to adduce a single teaching of his church as set forth in the Confessions. Our passage from all our ancient dogmatics wherein they admit that the final decision lies with man himself, namely, that he himself is nothing else than *subjectum convertendum* alone, that is, he may also decide for heaven in and during the act or process of who is to be converted, as the mind and will of a spiritually dead his conversion." So wrote Stellhorn 10 years ago (Brobstsche man, in whom the Holy Spirit works conversion and Monatshefte, 1872. pp. 344 ff.). And now? Now he confesses the errors of Iowa which he then fought! Then the Iowa doctrine converted, does nothing, but lets God alone work in him until he was a new doctrine to him; now, having become an Iowa man himself by the deceit of the father of lies, he blasphemes our subsequent good works, which is pleasing to God." (Formula of confessional Lutheran doctrine as a new one! Concord, *Solid. Decl.* art. 2. p. 416.) Whereas, then, our Confession teaches that man in no way assists in conversion, here with theological subtleties or hair-splitting. No! Here we are dealing with nothing less than the honor of our dear Savior, namely, whether the honor of making us blessed must be given to him alone, or whether this honor is also due to us, at least in part. Woe to him who, as now Ohio, takes the honor from Christ and gives it to man. Let not our souls enter into their counsel!

## A foundation stone laid in Germany.

In the "Evang.-Luth. Freikirche" of August 15, there is the highly gratifying news that the Lutheran congregation in the world-famous large factory town of Chemnitz in the Kingdom of Saxony, which has left the regional church, has publicly and solemnly laid the foundation stone for its own church there, after having had to make do for a long time with nothing less than a suitable location for its public services. We cannot but share the news of this in the "Free Church" with our "Lutheran" readers. It reads as follows:

The 8th Sunday after Trinity, July 30th of this year, forms a memorial stone in the life of our congregation, which the grace and goodness of the Lord of the Church Himself has raised up for us to bear loud testimony to the truth: "The Lord has not yet and never will depart from His people." On the afternoon of the above-mentioned day we laid the foundation stone, or rather the cornerstone, of the Lutheran Trinity Church with loud praise to the faithful God who had helped us to this point, as well as with fervent pleas for His further gracious help. If we let pass by our souls what God has done for our congregation in the few years of its existence, we must break out with a deeply moved heart into the words of Jacob: "Lord, we are too lowly for all the mercy and faithfulness that you have done for us."

Only seven years have passed since our congregation was founded by God's grace on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. Twelve poor working families, until then members of the St. Johannis congregation in Planitz, came together at the instigation of the same Pastor Ruhland to found an independent congregation in our city. And now the congregation counts 87 voting members. The hall that has now been used for five years for holding services, which was converted into a church hall on the ground floor of a house purchased by the congregation by means of an extension to a restaurant, is no longer able to accommodate the congregation. With only 225 seats, some of which are very small, it does not even offer enough room for the members of the congregation, let alone for the guests who do not belong to the congregation, of whom there are always quite a number. Even during the Sunday Christian teachings, the only aisle often has to be filled, and during the main divine services, the overcrowding in the narrow, low room - one half of the church hall is only the usual height of a room - creates a veritable stifling air, which only allows latecomers to enter with a certain amount of effort, and which not only makes preaching immensely difficult, but also has a slackening and tiring effect on the listeners. In addition, the hall is so dark that we often had to light the morning services on cloudy days. In view of all this, one would have to be surprised that in a large city like ours, the numerous guests do not shy away from visiting our poor church hall, if one did not know how expensive God's Word is here. For Chemnitz, with 100,000 inhabitants, has only four churches, and in addition, half of the local state-church "clergy" are Protestants.

\*) Underlined by Stellhorn himself.

Thus, the need that reasserts itself every Sunday and the duty of love imperiously demanded that we create more space, if we did not want to spill the blessings that God undeservedly bestows upon us. Only after a long hesitation, and after the plan had once again been completely abandoned, did we finally decide to build a church. We are well aware of the great difficulties such a building, however simple it may be, has for our congregation, which with only a few exceptions consists of poor working-class families, especially since the municipal building authorities are still imposing all kinds of regulations on us. And as often as we compare our "debts" and "credits" with each other, we feel like losing heart. But even if we are sometimes afraid, we do not despair. Our help is in the name of the Lord, who made heaven and earth. If we are poor, He is the richer. He is not lacking in means. Heaven and earth are His. If we have not begun the work out of pride or vanity, He will not let us be ashamed, but will help us to carry it out happily for the glorification of His name, the increase of His kingdom, and the accomplishment of His will. -

Concerning the laying of the foundation stone itself, due to the rainy weather we were unfortunately not able to celebrate the whole ceremony on the church building site. The actual festive service had to be held in the church hall, as well or as badly as the numerous listeners could manage, with the undersigned preaching on 1 Petr. 2, 6. Then we went out and up to the building site, which is situated somewhat outside the town proper and is beautiful and high. There, under the sound of the trombone, the song was sung: "God has brought me this far", after which Pastor Hanewinkel said a heartfelt prayer. The undersigned then read the certificate of the laying of the foundation stone, which, together with a hymnal, Dietrich's catechism, a congregational order, Pastor Ruhland's "Getrostem Pilger", a Missourian calendar and several church magazines, was sealed in a tin box and placed in the foundation stone. The latter was then, after singing the hymn: "Lobe den HErrn, den mächtigen König der Ehren" (Praise the Lord, the mighty King of Honors), consecrated with benedictions under the usual hammer blows, and then with prayer and singing of several verses of the hymn: "Ach bleib' mit deiner Gnade" (Oh stay with your grace) the celebration was closed. - May the Lord our God be kind to us and promote the work of our hands with us; yes, may He promote the work of our hands! Amen.

Chemnitz, August 1882, P. Kern, Fr.

We rejoice with all our hearts with our brethren over there in our old fatherland over this event, which shines upon them as a ray of hope in their gloomy and depressed situation. May the great promise be fulfilled in them more and more gloriously: "Blessed are the people who consider you their strength and follow you with all their hearts, who go through the valley of tears and make wells there. And the teachers are adorned with many blessings. They receive victory after victory, that it may be seen that the right God is in Zion." (Ps. 84:6-8.) Well does the world and the false church smile when we rejoice highly over an event as over something great, which seems to be something so small in their eyes. But may one smile! A little hut, in which the Lord lives with a

The temple that has its fire and hearth in a pure word and sacrament (Ies. 31:9) is more glorious than all the magnificent temples in which the abomination of desolation stands in the holy place. To Philadelphia also the Lord says, "Thou hast a little strength"; but because it had "kept its God," and "denied not its name," the Lord surrounded it with a brightness of his promises, against which all the flashing of gold and marble is but the appearance of a will-o'-the-wisp. Rev. 3:7-13, W. [Walther].

To the ecclesiastical chronicle.

I. America.

We are able to inform our readers of a **most gratifying piece of news** concerning our institutions. While until the middle of last month only one student had registered for the new school year in the practical seminary in Springfield, a not insignificant number of new students have already arrived as a result of the "cry for help in great need" ("Lutheraner" No. 16), so that the total number of students is 128: 80 in the seminary, 48 in the proseminary. - Up to now, 30 new students have entered our seminary. The number of our students here is 92 at present; among them are 11 Norwegians. - According to the latest news, more than 40 students have enrolled for the Progymnasium in Milwaukee, where 2 professors are already working. - We will also report on the other institutions in due course. May the Lord our God continue to be kind to us and bless our work.

**Jewish Mission.** A pastor of our synod - st. - writes us: "Mission festivals and collections! - All right! But one should finally remember Ishmael! Make known the cause of the future mission to the Jews (which is only a question of time)! Make it understood! Sharpen the conscience of the church! There are Jewish Christians among us! Invite such pastors to mission feasts! Why do nothing for another year? The Russian Jews are a new impetus for the work of the mission to the Jews. Oh, let Jews, Abraham's sons, JEsu's brethren, find grace, too, besides Zulu kaffirs and Hottentots!"

**A God-pleasing way to raise money for a bell.** As reported in the "Lutheran", a Lutheran (?) congregation in Lykens, Pa., has set up collection boxes in the drinking houses of the town and surrounding area, into which the visitors of these houses should put an offering for the purchase of a bell. They had also offered 3 premiums for those landlords whose houses would receive the most. They consisted of three, two and a dozen beer glasses with the name of the landlords. The sum raised in 38 saloon s was -108.66. While this was not enough to purchase, the congregation still considers the sum "a great help." The apostle Paul says, "For your sakes God's name is blasphemed among the Gentiles!"

**At the meeting** recently held by the Freethinkers at Watkins, N. Y., one man in particular was glorified, because, they said, he had even endured imprisonment for "the cause of the Freethinkers." But what had he been imprisoned for? He had spread lewd writings.

II. foreign countries.

**General Council and Iowa Synod.** In a report made by Inspector Deinzer at a meeting of the Löhische Mission Society on July 12, the aforesaid writes, among other things, as follows: "The Mission Committee of the General Council (an association of Lutheran Synods of North America) invited us at the beginning of

This year we invited him to come into closer contact with us and to send him a part of our consignments. The prospect of gaining a new field of work and of being able to continue to stretch our tent ropes had something enticing about it; but the matter was met with misgivings on the part of our friends here and there, and after careful consideration we believed that we should not accede to the wish of the General Council. The decisive factor in rejecting the request addressed to us by the General Council was, on the one hand, the perception that from the most diverse ecclesiastical circles in Germany, offers of assistance were made to the General Council and multitudes of workers were sent to it, for which reason our assistance seemed superfluous; on the other hand, the declaration made by the most competent quarters: 'that the Iowa Synod still needs our support for a number of years not yet foreseeable'. Under these circumstances we can rejoice that all at once such a great zeal for the ecclesiastical care and gathering of our emigrated fellow believers has awakened, but for the time being we believe that we owe our service to the Iowa Synod and have therefore sent all eight of our emigrants to America.

**A city council vote.** A few years ago, in a larger city, the issue was the establishment of a new cemetery. The denominational side of the question came up. In the city there are Protestants, Catholics and dissidents, or, as these latter are also called, sectarians, separated ones. Of one of these latter, a well known man, one of the better political newspapers had brought a short summary of his life and literally added: "His life was a model of piety, charity and philanthropy. The city councillors of the predominantly Protestant city found that it was entirely in keeping with the concepts of tolerance and religious freedom of our time to grant joint use to the Catholics as well. Only the separated ones came into question. Then one member said: "The separated should also be able to bury their dead among the others, no doubt about that. Death makes everyone equal. We don't have to be so narrow-minded about it; nowadays we bury the suicides, the executed and those who have died in prison in the same row with the others, why should we set up a barrier for anyone? To this a wise councilor spoke the wonderful word: "Yes, but these people (namely, the suicides, the executed, etc.) still have religion!" Thus writes the Hannoversche Kreuzblatt of August 6. - Whoever separates himself from the national church has therefore, according to this enlightened city councilor, no longer any religion. W. [Walther]

**The British Bible Society** distributed over 2,000,000 Bibles last year.

An admonition by Luther not to despise even the sermons of less gifted preachers.

In the years 1537 to 1540 Luther preached sermons on the third and fourth chapters of the Gospel of St. John, which were not found and printed until 1847. On the words which Christ addressed to the Samaritan woman at Jacob's well: "If thou knowest the gift of God, and who he is that saith unto thee. Give me to drink; ask of him, and he shall give thee living water" (John 4:10), Luther makes the following important exhortation on these words:

"Let this be a treasure, that God speaks to you in your bodily ear, and the only thing lacking is that we do not recognize this gift. For I hear the sermon, but who speaks? The priest?



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| Not so; thou hearest not the priest. The <u>voice</u> is his, but the word that he speaks or speaks, that is spoken by my God. Therefore shall I hold the word of God in honour, that I may be an excellent disciple of the word. If we thought so, we would gladly go to church and hear the sermon, and listen only to the dear word; and there it would follow that Christ would say, Give me to drink; but because we do not give honor to the divine word, nor ask for our own glory," (that God himself speaks to us through men), "therefore we do not hear the word; and no one is gladly heard, except he have a good, bright voice. When thou comest to that place, thou art half ready to become Jacob, if thou lookest more on the priest than on God, and seest not the person of God, but gapes only at whether that person be learned and skillful, and have good speech or excuse. For he speaketh the word of God that speaketh evil, as well as he that can speak good. Your father speaks the word as well as God, and your neighbor speaks the word of God as well as the angel Gabriel. There is no other word that a disciple speaketh, and that the angel Gabriel speaketh: but one can speak it better than another. Let the bowls be unequal; some are silver, others pewter, or earthen vessels of clay: but the same meat is served in silver and pewter, and the venison, well seasoned and prepared, tastes as well out of a wooden basin as out of a silver one. So hold also of baptism and absolution. Let this be thy consolation! But they know not the person of God, but gape only at the person of man: as if a weary and a hungry man would not eat, unless the meat were set before him in a silver basin: as many preachers are now chosen, and many of them fall through the basket, and are cast out and driven away. This is a piece of those who do not recognize this gift, and think that a man is speaking there, when it is not an angel who is your teacher, but your dear God, who creates your body and soul. Not that one should despise and throw away the gifts, since God has distributed according to his measure, to one less and to another more; for the gifts are diverse, but there is only one God who works through the same gifts. The treasure must not be despised for the sake of the person. This is what our Lord God wants to say, not only to the Miss, but also to all of us." (S. Erlanger Ausgabe der Werke Luthers, Vol. 47, p. 224 f.) | and touched a small parcel. On it was written: "To Mr. Gutmann, the court gardener - with fruit paddies." And on another he read: "To the Wittwe Weibel - with unbleached canvas."<br>Peter examined all the packages carefully, put them all together in a heap, and placed the boxes on the bench to his left. Just then he pushed the latch forward at the low parlor door, and reached for the light to put out the little flame. There was a knock at the window, and outside stood a tall, long gentleman - the landlord of the "Golden Eagle. He was in a hurry, and brought in a little letter, and muttered, "Here, messenger! A fat morsel! A hundred thalers in paper money, - to the merchant Fränckel! But well provided, quite well - he hears it - good night!"<br>Peter did not forget to send his friendly greeting to the well-known gentleman. He pushed his window shut, looked at the little letter in the moonlight, and thought: "A hundred thalers, and yet so small and light! What a beautiful sum!"<br>He held the letter tightly in his hand, his eyes transfixed on it. Again and again he read: "One hundred thalers in paper money."<br>And the zeros grew and became as big as the full moon, and the little letter looked like pure silver, and the seals shone on it like great drops of gold.<br>The youth lusted after earthly things, and evil thoughts rose in his heart. Like ugly snakes they stuck their heads into his left ear and whispered: "Take it, take it!" And he thought no more of the seventh commandment, and willed the five seals to be loosed. But his hands trembled, and suddenly it was as if his dead father stood before him in a shroud, crying, "Beware lest thou consent to sin, nor do contrary to God's commandment!"<br>Peter struggled and wrestled with himself, and the drops of sweat ran down his brown cheeks. The letter in his hand became as heavy as a lump of lead and fell to the floor. Peter himself collapsed in fright, and he came to as if from a deep sleep.<br>He looked around him and cried out on his knees to his Lord and God: "Do not lead me into temptation. To be poor is not a disgrace, but to steal is a sin! O faithful God, keep me from this horrible sin, and cleanse my heart from evil desire!"<br>Peter could not sleep all night. With the dawn he swung his hat, and after saying his morning prayers, wandered to the capital, sang his morning song with gusto, and carried money and goods, parcels and letters to wherever the addresses were.<br>And Peter from then on did conscientiously what he was told to do, and with God's help remained an honest man.<br>(Evangelical Lutheran Messenger of Peace.) | <b>Ordinations and introductions.</b><br><br>By order of the Reverend Mr. Praeses Wunder, I ordained Mr. Ernst Werfelmann on the Tenth Sunday after Trin. Mr. Ernst Werfelmann was ordained and introduced into my congregation as assistant preacher under the assistance of Father G. Johannes.<br><br>". Reinke.<br><br>Adresse: Rsv. L. ^Verkeim"" ,<br><br>718 ir. cuulwL 8t., vltteuxo, IU.<br><br>By order of the Honorable Presidency of the Iowa District, on the 12th Sunday after Trin. Mr. Julius Deckmann, Candidate, was ordained and inducted by the undersigned in his congregations at Atlantic City and bet Wtota, Lass Co, Iowa.<br><br>Mrs. Ehlers.<br><br>Adresse: Rsv. Mullas veekwauL ,<br><br>Sox 10S, ^tlaotto 6lt/, lo^va.<br><br>By order of the Hon. President of the Illinois District, on the 11th Sunday after Trin. the Candidate of Theology Mr. C. Keller, called from the formerly Uniate congregation at Thorn- ton, Cook Co, Ill, was ordained by the undersigned, assisted by Mr. k. L. Brewer ordained and inducted. F. Döderlein.<br><br>On the 13th Sunday after Trtn. tm order of the Honorable Presidium Southern District<br>1. Mr. P. G. Kuehn of the undersigned introduced to the Trinity Church at Houston, Texas.<br>2. Mr. Candidate I. Trin small ordained by Mr. P. E. H. Wischmeyer, assisted by Mr. P. G. Kühn and the undersigned, in the midst of the same congregation, and inducted into his office as traveling preacher in Texas. G. W. Behnken.<br><br>On behalf of the Presidency of the Eastern District, k. A. T. Pechtold, at Song Green, Md., on the solitary Sunday after Trinity, by the undersigned.<br><br>I. G. HLfner.<br><br>Adresse: Uev. 1?. keebtolct, vulune^s Vnlls^ ,<br><br>Lnltlmoro 6o., Lkct.<br><br>On the solitary Sunday after Trin. Mr. P. I. G. Nützel, of Columbus, Ind. was inducted into Trinitv narish at Oshknsh Wis. assisted hv Mr. P |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>The seventh commandment.</b>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     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                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <b>Laying of the foundation stone and introduction.</b><br><br>To the dear Lutheran readers the certainly welcome news that on the 2nd Sunday after Trin. Sunday after Trinity, in the afternoon of August 27, the ceremonial laying of the cornerstone of our institution building, the Lutheran Concordia-Gymnasium in Milwaukee, Wis. took place, with numerous representatives of the local congregations belonging to the Missouri Synod. The ceremony was opened with the singing of the hymn "Praise the Lord, the mighty King" etc., which was followed by the speech of the undersigned laying the foundation stone. This was followed by a choral piece by the mixed choir of the Dreieinigkeitsgemeinde and the hymn: "Run danket alle Gott", during which a collection (\$167.00) was taken up. Mr. P. G. Küchle then read a "History of the Origin of the Lutheran Concordia Gymnasium in Milwaukee, Wis." which he had written, after which the actual laying of the cornerstone was performed by Mr. P. Ch. Löber. The beautiful celebration concluded with a choral piece by the men's choir of the above-mentioned congregation and the singing of the hymn: "Ach bleib mit deiner Gnade" ("Oh stay with your grace").<br><br>On Monday morning, September 4, Mr. Emil Hamann, hitherto pastor in Otis, Ind. was inducted into his office as second professor and at the same time principal at our high school. Mr. P. Ch. Löber gave a most splendid introductory address and thereupon made a solemn vow to Professor Hamann to administer his office with all fidelity in the Lutheran spirit and sense. After the newly inducted had addressed a heartfelt speech to the assembled students, this celebration also concluded with praise and thanksgiving to God, who has so graciously helped up to this point. May He graciously continue to help and give happiness and blessing to the future prosperity of our institution.<br>H. Sprengeler. |
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                                          | <b>Resignation.</b><br><br>Although at the beginning of the doctrinal controversy I was in complete agreement with "Missouri" on the doctrine of election by grace, in time I became wavering and as a result was tempted to accept a call from a congregation within the Ohio Synod. Since then, however, it has become increasingly clear to me by God's grace: "Missouri" stands, also concerning the doctrine of election by grace, on the eternally firm foundation of divine Word; "Missouri's" doctrine is the doctrine of our Lutheran Confession. This is now my firm conviction. I must therefore heartily regret the step of having joined the Ohio Synod last year, which unfortunately rejects "Missouri's" pure doctrine of election by grace as a false one and presents it as such before all the world. And so I feel compelled in my conscience to publicly renounce the Ohio Synod and hereby declare my resignation.<br>Ashland, O., September 5, 1882.<br><br>H. Hunziker.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <b>Church dedications.</b><br><br>On the last Sunday after Trinity, the Lutheran congregation of St. John's in Ludington, Mich., dedicated their new church to the service of the Triune God. The church - a brick building in the Gothic style - is 94 feet long and 40 feet wide, including the altar niche and tower projection. The tower is 115 feet high. The festival preachers were the pastors H. Lemke and A. Andersen. The latter preached in English in the afternoon and in Norwegian in the evening. Rev. Torney preached the altar service and undersigned performed the consecration act.<br><br>J.P.Karrer.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

On the 10th Sunday after Trin. the newly built church (22X46) in the midst of my congregation at Herndon, Rawlins Co., Kans. was solemnly dedicated to the service of the Triune God. The dedication sermon was preached by undersigned.

On the Tenth Sunday after Trinity, the Trinity Lutheran Church at Big Cypress, Harris Co, Texas, dedicated their newly built church to the service of the Triune God. Pastors I. M. Maisch and G. W. Behnken preached in German, and Rev. E. H. Wischmeyer in English. The church is 30X50 feet, and has a steeple 83 feet high. \*

On the first Sunday after Trin. the newly built church of the branch parish was consecrated by Mr. C. E. Bode and the undersigned officiated.

On the Tenth Sunday after Trinity, the Lutheran congregation of St. Louis, Gratiot Co., Mich. consecrated their first newly built church to the service of the Triune God. Mr. Jos. Schmidt, President, preached in the morning in German, and Mr. P. I. F. Müller in the afternoon in English. E. Hantel.

Mission Festivals.

On the 7th Sunday after Trinity, the congregations of Pastors Andres and Frosch in Berlin, Ontario, Canada, celebrated a mission festival. The sermon was preached in the morning by the undersigned; in the afternoon by Father I. Frosch. Also Mr. Kirmis gave a lecture, and Father Andres gave heart-warming speeches each time he announced the collection to be made. The two collections yielded the sum of -93.71.

On the 12th Sunday after Trinity the Lutheran congregations of St. Francois County, Mo., celebrated their first mission feast at L r o n M o u n t a t n. The sermons were preached by Prof. Pieper in German and P. Herzberger in English. The undersigned gave a historical lecture. The collection was -38.25.

On the 12th Sunday after Trinity, the Lutheran St. John's congregation in Berlin, Green Lake So., Wis. celebrated its mission festival. Festive addresses were delivered by the ck. C. Markworth and I. Ötjen. Collection-27.00.

On the 12th Sunday after Trin. the congregations of Pastors Koenig, Frincke, Weller and the two congregations of the undersigned celebrated a mission feast at the church on Middle Creek, Seward Co, Nebr. Feast speakers were the Weller, A. Baumhoefener and Frincke. The collection was -74.10.

On the 12th Sunday after Trinity, the congregations of Pastors Th. Mießler, Richter and Winkler celebrated their joint mission festival in the latter congregation. The festive sermon was preached by xx. Ph. Gräbner of St. Charles and Matuschka of New Welle. The collection was -100.00.

On the 12th Sunday nack Trin. the congregations of Pastors Buszin and Drögemüller celebrated their annual community mission festival. The festive sermon was preached by Rev. Merbitz and the undersigned. The collection was -93.00. I. H. Haake.

On the last Sunday after Trinity the congregations of Wilton, Lowden and Davenport celebrated their annual mission feast in Wilton, Iowa. The undersigned preached on the Sunday Gospel in the morning, and Father Brammer in the afternoon. The collection was-57.00.

On the 12th Sunday after Trinity, the congregation of Webster City and the congregations of Fort Dodge and Lolfax Township celebrated a mission festival in Webster City, Iowa. He" Praeses Crämer preached in the morning, Father Maaß in the afternoon and at the end Father Werten" gave a lecture on mission history. The collection was -44.45. H. W. Rabe.

On the 13th Sunday after Trinity, the Zion congregation in Denison, Iowa, celebrated their annual mission festival. The festival was preached by Pastors L. A. Bretschn and A. Detzer. The collection for the inner mission was -20.00. I. C. Th. BrSuer.

On the 13th Sunday after Trinity, the congregations in and around Boone, Iowa, celebrated their annual mission festival. Speakers were Messrs. kk. Goßwetter and Herrmann. The collection was -48.30. I. P. Günther.

On the 12th Sunday after Trin. the parishes of kk. Martin and Dödnleth held their annual mission festival. The festival preacher was P. E. A. Brau".

The collection of -68.00 was divided equally between the internal and external missions.

On the 13th Sunday after Trinity, the congregations of Reu- Gehlenbeck, Worden, Staunton, New Brunswick, Prairie Town, Dorsey and Bethalto celebrated their joint mission festival at the first-named location. There was a large missionary congregation assembled, probably about 1000 people; plus 10 pastors and 5 school teachers. The M. Hahn, Th. Grüber, I. Nachtigall, H. Flachsbart, C. Schröder and I. Bergen preached sermons and addresses. The collection amounted to 178 dollars.

On the 18th Sunday after Trinity, the congregation in Van Wert, Ohio, with the neighboring congregations of Pastors F. W. Franke, Seemeyer and Stubnatzy, celebrated their first mission festival. In the morning Rev. F. W. Franke preached on outward missions, and in the afternoon "He" Rev. Seemeyer preached on inward missions. The collection was -55.70, of which 27.85 was for the church building in Toledo, 14.00 for poor students in Springfield and 13.85 for the Negro Mission.

On the 13th Sunday after Trinity, St. Paul's parish in Nokomis, Ill, celebrated its very first mission feast. The neighboring congregation in Marvel participated. There were also otherwise, notwithstanding the very bad roads, a large number of guests "schienen. The festival preachers were Pastors Wetsbrodt and Bergen juu. The collection resulted in the sum of -80.00. L. Zahn.

To all friends of the mission the "joyful" news is brought that finally the state of Oregon has been won for the Lutheran mission and church. Even if the beginning is still small, and even if the local conditions are still so difficult: an Evangelical Lutheran congregation of 18 families has been founded. This congregation celebrated the first Lutheran mission festival in Oregon on the 8th Sunday after Trinity with other fellow believers who came 20 miles away. That was a real day of joy for us. All hearts were filled with thanksgiving to God who had sent them such gracious help, for at first they were all scattered like sheep without a shepherd. We would also like to thank the friends of the mission, who helped us to regain the preaching of the Word of God. The collection amounted to -11.55 and was designated as the first offering for the church building.

Guest Portland, Oregon. Ed. Döring.

The laying of the foundation stone for our new seminar building

will take place, God willing, on the 16th Sunday after Trinity, September 24, in the afternoon at 3 o'clock. Dr. Walth will deliver the German speech, Prof. Lange the English speech, Prof. Günth will read the history of the institution, Prof. Schall will lay the foundation stone, and Father Stöckhardt will say the closing prayer. All foreign members of the Synod who are able and willing to come to this joyful event will be hospitably received if they will kindly contact the undersigned beforehand. The "Lutheran" of October 1 will bring a description of the whole celebration.

On behalf of the Baukomtee St. Louis, September 9, 1882, O. Hanser, sec.

Dar Lutheran Progymnasium of the South in New Orleans, La.

The school year of our institution covers the ten months from October to July, and, God willing, the classes of the second school year will begin on Monday, October 2, 1882. Pupils who wish to be admitted should register as soon as possible and arrive in time for the beginning of school.

D" HE" d" harvest give blessing and prosperity to our institution. Letters should be sent to

crok. P. Llopps, 115 Derpslollors 8t., Alore Orleans, La.

Warning.

Since young swindlers have often pretended to be poor, needy pupils of one of our educational institutions and thereby swindled people out of "support money", and since this kind of swindle seems to be practiced the longer the more, the teaching staff feel compelled to warn everyone against such subjects, and to bring it to the general attention that the pupils of our institutions are required to have their requests for support certified by the director.

On behalf of the teaching staff, the principals:

A. Crämer. E.A.W. Krauss. R. A. Bischofs. C. F. W. Walther.

Warning.

There is a young man of 25 years named Paul Wolff from Westphalia wandering around here in the country. He also calls himself Hengstenberg and begs Lutheran pastors "under" the pretext of being my nephew, wanting to travel to me, etc., etc., etc.

I warn against him as a dangerous fraud. Cleveland, O. C. M. Zorn.

Concordia College at Fort Wahne, And.

Monday, October 2, God willing, the new school year begins. Applications for admission will be as soon as possible, no later than 15 Septemb", "pray.

With regard to "d" recording, "note" the following: 1. a written certificate of the moral conduct, aptitude and knowledge of the candidate for admission must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating "easy" sentences into Latin.

Each student must be provided with a suitcase, all necessary linen and bedding, quilts, blankets and towels. Mattresses (-2.00), chair (75 cents), lamp and washbasin are best purchased at the institution.

The boarding fee per quarter amounts to -16.00. For light and stove each student has to pay -5.00. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who receive homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The board money is to be paid at the beginning of each quarter, and, to avoid inconvenience and vexation, is best sent in directly (not by the students) to Mr. vr. Dümeling. Pupils who will not study theology pay -40.00 annual tuition; those whose parents are not in the Synodal Confession give -20.00 boarding money per quarter. The students of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of the professors. As the women in our local parishes do the pupils the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with coloured shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teaching staff could find themselves in the unpleasant position of having to send him back in order to save the parents unnecessary expense.

On behalf of the supervisory authority and the teaching staff R.A. Bishops.

The Western District

d" Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from Oct. 11 to 17 in St. LouiS.

Doctrinal Talks: Continuation of the lecture: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that it is the only delusion. This also appears (III, 10. and 11.) from the doctrine of the invocation and worship of God, and from the doctrine of obedience to men in matters of faith and conscience."

Parochial rights will be collected during the meetings. E. Lenk. \*

Those coming to St. Louis for the Western District Synod are asked to report to.

No. P. "7th Zodurlodt, 1411 8outk 7tll 8dr.

The Middle District

of the Synod of Missouri, Ohio, &c. St. will assemble, God willing, on the third Wednesday in Octob" in dn congregation of Mr. P. I. F. Niethammer at La Porte, Ind.

Registrations will be "prayed no later than 14 days before the start of the meeting.

The brothers in office do not want to forget to bring their parochial reports. G. Münkel, Secr.

**Notice.**

By resolution, an Honorable Synodal Conference will meet, God willing, on the first Wednesday of October, at the congregation of Mr. P. A. Wagner, of Chicago, Ill. The following items are before us for discussion:

1. Theses on the Election of Grace, as such were written by Dr. C. F. W. Walther, and adopted by the Hon. Synod of Missouri, Ohio, &c., at their last meeting at Fort Wayne, Ind.
2. theses on church fellowship.
3. theses on the *jus parochiale*.
4. theses on inner mission.

The delegates do not want to neglect to bring their credentials, and the committees for the examination of the synodal reports do not want to forget to submit their reports.

C.A. Frank, Secretary.

\* \*

Circumstances, which I do not consider necessary to explain in detail here, nevertheless compel me to make the following request, which I hope will not be taken amiss:

All delegates and those who may otherwise be obliged to attend the Synodal Conference by virtue of their office should kindly report to the undersigned; guests, on the other hand, may report their attendance to my dear fellow ministers here, who are in complete agreement with this. It is certainly expected that the requested notification will be made by mid-September at the latest. Since there are so many train stations here, a hint will suffice for delegates: Note "West 191" Street, or take the South Halsted Street Car at Randolph Street and drive south to 19, where the church and rectory are immediately on the right. A. Wagner.

58 IV. 19td 8tr.

**Asnferenz - Anzeigen.**

The District - Preachers' and Teachers' Conference of Northern and Western Michigan will meet, s. G.W., October 19, 9 a.m., at Frankenlust. Duration of conference from Oct. 19 biö 23. I. F. Mueller.

The Buffalo district conference will meet, w. G-, on Tuesday, September 26, at 9 o'clock in the morning at Neu-Oberhofen, Erie Co., N. U- The day before there will be carriages ready for the members of the conference at Hamburg on the arrival of the train due at 5.15 a. m. The local priest.

The South Mickigan Pastoral and Teachers' Conference will hold its meetings at the undersigned's parish from October 5-9.

Brothers are asked to contact me possibly 10 days before. Wm.Hattstädt.

The District Conference of Central Illinois will meet, s. G. w., at 9 o'clock in the morning, October 3, at Pekin, and will last three full days. - Registration with Mr. P. H. C. Witte. A. D. Greif.

**Proceeds to the Western District treasury:**

To the Synodical treasury: from Auping & C. Welker each-1.00 by Bro. Matuschka in New Welle, Mo. from Trinity Distr. in St. Louis 10.15, Jmm. Distr. 30.85. l> Sappers Gem. in South St. Louis 1.15. (G. -56.15.)

For inner mission: by Bro. A. D. Krämer of Peter Baden in Winfield, Kans., 8.00. Bro. Gräbner's congregation in St. Charles, Mo., 6.00. Bro. Pennekamp's congregation in Topeka, Kans., 5.65. Dr. F. Schade in St. Louis 10.00. Coll. of Bro. Griebel's congregation in California City, Mo, 6.20. Mother Henning in St. Louis 1.00. part of mission feast coll. in Iron Mountatn, Mon., 12.25. part of mission feast coll. in Fr. Vetter's congreg. in Cole Co, Mon., 25.00. part of mission feast coll. in k. WtnNers Gem. in St. Louis Co. 50.00. For the Rordwestl. Distr.: Dr. F. Schade in St. Louis 20.00. (S. -156.10.)

For Negro Mission: from the piggy bank of the children of k. Lehmann in Jefferson Co, Mon, 1.50. Fr. Roschke's congregation near Pierce City, Mon, 4.25. part of the Mission Feast coll. in Fr. Wink- ler's congregation in St. Louts Co, 20.00. Fr. Gräbner's congregation in St. Charles, Mon, 5.00. For New Orleans: by P. A. D. Krämer of Peter Baden in Winfield, Kans., 10.00. P. Grimm's congreg. in Washington, Mo., 16.00. Mrs. N. N. by P. Behren" in Grundy Co., Ill", .50. Mrs. B. B. by?. cousin in Cole Co., Mo., 2.50. of the same for Little Rock, Ark. 2.50. (S. -62.25.)

For Gentile Mission: Collected by Chr. Schroeder tn Detroit, Mich. 2.00.

For the deaf and dumb: From the children's piggy bank ?. Lehmann's in Jefferson Co, Mon, 1.50. Dr. F. Schade tn St. Louis 10.00. P. Nützel's congreg. in West Ely, Mon, 9.00. k. Richter's comm. in Ellisville, Mon, 10.00. (S. -30.50.)

For Emigrant Mission: By Bro. A. D. Krämer of Peter Baden in Winfield, Kans. 10.00. Dr. F. Schade in St. St. Louis 10.00. Part of Mission Feast Coll. in Bro. WinklerS Parish in St. Louis Co. for New Uork & Baltimore 10.00 each. (S. 40.00.)

For poor sick pastors: by P. Lehman" 2.00, whose congreg. to Sandy Creek, Mo. 4.50. By P. Matuschka in New Welle, Wo., by widow Wulfekötter 2.00; W. Tiemann 1.00. By P. Lenk allhier coll. of the congregation in Clinton Co., Iowa, 5.00; by W. Sallmann & daughter in Baltimore, Md. 2.00. Dr. F. Schade allhier 20.00. Louis Krrtßler by k. Nething in Benton Co, Wo., 5.00. H. Wolters in Mtnerstown, Wo., 4.00. Coll. of Gem. P. Willes bet Brownsville, Wo., 14.40. Rosine Schmidt in Altenburg, Wo., 5.00. P. R'chterS Gem. in Ellisville, Wo., 3.00. Two unnamed each 1.00 by k. Behrens in Grundy Co, Ill. Dr. Mießler in Chicago 3.00. k. Roschkes Gem. bet Pierce City, Wo., 8.75. (S. -82.15.)

To the new building in St. Louis: k Maak's congregation at St. Charles, Wo., 69.00. Fr. Lenk's congregation in St. Louis, 2nd t., 202.50. From the Cross dist. in St. Louis, 4th t., 245.00. Ernst Kissling at Buenos Ayres, South America, 2.00. From Dreietnigketts Distr. at St. Louis, 3rd T., 425.00. By P. Schwartz tu Huron Co, Mich, 6.00. P. Willes Gem. at Brownsville, Mo. 3rd T., 115.00. (S. -1082.50.)

For?. M. Wyneken: Mrs. Scourge in St. Louis 1.00.

Addison: For the household and poor pupils of Dr. F. Schade in St. Louis, 10.00 each. For studying orphan boys of Mrs. Clausen in Carondelet, Wo., 5.00.

Springfield: For the household & poor students of Dr. F. Schade in St. Louis 10.00 each.

St. Louis: For the household & poor students of Dr. F. Schade in St. Louis 10.00 each.

Fort Wayne: For the household & poor students of Dr. F. Schade in St.Louis 10.00 each.

For the Toledo, O. congregation: by P. Matuschka in New Mile, Mo. from Widow Wulfekötter 2.50; A. Kammeier & W. Tiemann 1.00 each; Mrs. F. Sienknecht in Morgan Co. Tenn. 5.00. C. H. in P. Sapper's congregation in South St. Louis 2.00.

For dte Central Bible Society: Dr. F. Schade tn St. Louts 10.00.

St. Louis, Mo. Sept. 8, 1882, E. Roschke, cashier.

**Ei "kam "ea in the Illinois district treasury:**

For the new building in St. Louts: By Joh. Fasse from k. Schmidt's congregation in Schaumburg -82.00. By P. Ment- ner in New Berlin from Joh. Kriel, Jak. Klotz and Wm. Schelp each 2.00, C. Kremzow 1.00. By P. Beck in Jacksonvillr from A. Bataichak 4.00. By P. Nuoffers congregation in Saale Lake, 4th Sdg, 58.00. By P. Holls at Millstadt from H. Dohrmann 10.00, C. Jung 5.00. From Chicago: By P. H. Wunder from C. F. Wolfs & C. F. Baseler 25.00 each, C. Hlberle & L. Frencke 10.00 each, F. Görs, C. Orth, C. Busack, I. Stettin, Ph. Merz, L. Hacker, I. Krüger, F. Steinfurth, K. Kaiser, G. Kosche, A. Lindstädt, C. Schwiecker 5.00 each" H. Lammerich, C. Krüger, W. Uttag, I. Weier, B. Barth, K. Loitz 3.00 each, R. Bernhagen, W. Steffen, B. Meyer 1.00 each, K. Schwankt 2.00; A. Boseck 7.00; by P. Succop from Otto Saul and L. B. IO.OO each, 2te Zhlg. from Ferd. Halz 10.00, I. Demmin 15.00; by P. Bartling from Chr. Zars 5.00. (Summa -376.00.)

To the building fund: by teacher Greve in Addison 85.00.

For the synodical treasury: contribution of P. C. Schrödertn Mount Oliv" for 1881 2.00. P. Lochners Gem. in Chicago 4.00. By P. Wagner in Chicago from Mrs. C. Lübke "for the kingdom of God" 1.00. (S.-7.00.)

For inner mission: Subsequently by Mr. Gtndele for Rail Road tickets sold at the mission festival in Des Plaines 8.00. P. Ponitz' Gem. in Sigel 2.75. By P. Succop tn Chicago by F. Wakendorf 1.00. (S. -6.75.)

For inner mission in the West: through Prof. Selle, one-fourth of the Missionary Festival Coll. in Morris 11.67.

For Negro mission: I?. Heinemann's parish in Okawville 10.05. From Chicago: by P. Wagner from R. N. .90; by k. Bartling from Th. Reinhardt 2.00. (S. -12.95.)

For the Negro Church in New Orleans: P. Wartens' Gem. in Danville 13.25. By Prof. Selle, half of the MtssionSfest- coll. in Morris 23.34. P. Ottmann's Gem. in Collinsville 12.20. (P. -48.79.)

For poor students in Springfield: Through Fr. Miracle in Chicago from the Virgins' Association for H. Spannuth 10.00.

For poor students in Fort Wayne: From Chicago: By k. Succop of the Women's Society for Ph. Dubprnnell 16.00 and by P. H. Wunder of the Virgins' Society for C. Köbel 20.00. (S. -36.00.)

For poor students in Addison: By Treasurer Eißfeldt in Milwaukee 10.50. By Prof. Selle one-fourth of the Mis- flonsfest Coll. in Morris 11.67. By Treasurer Birkner in New Fork 34.00. P. Roeders Gem. in Arlington Heights for Heinr. Garbisch 10.00. (S. -66.17.)

For sick pastors and teachers: Bro. Döderletns Gem. in Homewood 1.00. By Bro. Witte in Pekin by Miss R. N. 2.00. (S.-8.00.)

For the widow's fund: P. Mennicke" Gem. in Rock Island 10.00.

For the deaf and dumb: Thank offering for happy delivery. Through Fr. Schroeder in South Litchfield 5.00. Through k. Große in Harlem from D. Kornhaaß 1.00. From Fr. Norden's congregation in Lindenwood .50. Through Fr. Lochner in Chicago, thank offering from Mrs. N. N., 1.00. Through Fr. Heinemann in Okawville for tracts sold 2.10.? Martin's congregation in Bremen, 5.50. By Franck in Steelville from N. N., 1.00. By P. Bartling in Chicago from Chr. Zuber, 10.00.?. Wittes Gem. in Pekin 18.90. P. Grupes Gem. in Rodenberg 8.00. (S. -53.00.)

To the Orphanage bet St. Louis: By?. Love in Wtne Hill, Wedding Coll. at Christ. Brueggemann, 5.00.

For the Progyrnasium in Milwaukee: Fr. Schroeder's congregation in South Litchfield 72.25. From the congregation in Addison: by H. B. 16.00, by teacher Greve 75.50. Fr. Beck's congregation in Jacksonvillr 13.00. By Fr. Döderlein in Homewood, thank offering of Ph. Zum Mallm, 5.00, communion collections 8.75 & 8.17. r. Franck's congregation in Steelville 7.60. r. Men- ntcke" congreg. in Rock Island 34.00. By P. Wunder in Chicago: by F. W. Kirchhofs 20.00, C. Otto, F. Schröder, A. M. Hammermüller, Chr. Schwartz, C. Amhaus, Ch. F. Grupe, W. Fuchs & I. Windheim 5.00 each, I. Schröder, U. Jerusalem

u. H. Döhla 2.00 each, E. Burkhardt, A. EverS, B. Meyer and Ch. Schnell 1.00 each, F. W. Krause.25, ". Boseck 3.00 u. L. Warneke 2.00. From Chicago: by P. Lochner from W. Tröl- ler (?); by P. Succop from R. Gahl 5.00. (E. -267.52.)

For studying orphan boys from Addison: Through teacher Krumsteg in Chicago from Mrs. Hörmann .50.

For the congregation in Fenton, Iowa: By P. Feiertag in Couhour from Jul. Safran 2.00. By Prof. Selle from the St. Petrtr congregation in Chicago 18.55. By P. Mertner tn New Berlin from H. Kloppe, H. Meyer, C. Diekmann, H. Düver and Mrs. Meyer each 1.00, W. Düver, A. Niehaus & F. Plumpe each .50, E. Luken 5.00 & Mrs. Stork .25. P. Schmidt's congreg. in Schaumburg 50.00. By P. Große in Harlem "von Kirch- gängern" 24.40. P. Wagner's congreg. in Chicago 16.25. (P. -122.95.)

For the congregation in Planitz, Saxony: Through Fr. Wunder in Chicago by R. R. 10.00.

Correction.

In my last receipt ("Luth." No. 17) the following items are missing under the heading: "For the Negro Church in New Orleans": From the collection bag of P. Franck's congregation in Steelville 7.80 and through P. L. Frese in Champaign from F. A. Beißer 5.00. Addison, Ill, Aug. 31, 1882; H. Bartling, cashier.

**Revenue to the coffers of the "eastern" district:**

To the synodical treasury: From the Washington congregation -11.00. Tonawanda congregation 4.00. Farnham congregation 2.60. St. John's congregation Williamsburg 11.06. North East congregation 3.72. St. John's congregation 7.00. (Total -89.38.)

To the Widows' Fund: Warden Bohm 4.00. P. Sieker 5.00. P. Weidmann 2.00. B. H. Succop in Pittsburgh 3.00. Gem. in North East 3.72. P. Leemhuis 5.00. (S. -22.72.)

For Negro mission: St. Mark's congregation in Brooklyn 25.00. From the charity coffee of St. Matthew's congregation in New Fork 50.00. St. Andrew's congregation in Buffalo 9.60. Rortb East congregatn 3.72. Mission festival coll. in St. John's Burg 10.50. (S.-98.82.)

For inner mission: St. JohanntS-Gem. in Williamsburg 15.55. Hoyer through Fr. König 1.00. Gem. in North East 3.72. N. N. through Fr. Bernreuther 2.50. Mrs. Bürger through k. Stürken 5.00. (S. -27.77.)

For mission in Erie: from the missionary box of the congregation in Uork 10.00. Fr. Weidmann 1.50. Missionary feast coll. at St. John's 42.00. (S. -53.50.)

For the Reger Chapel in New OrleanS: Widow Ankermann by Fr. Senne .50. N. N. by Fr. Lindemann 1.00.

For the congregation in Toledo: Jakob Riehl by Father Hahnwinkel 2.50. Jmm. congregation in Baltimore 40.00. Congregation in Co- hocton 8.66. Subsequent of some members of the Dretfaltiak. congregation in Buffalo 19.75. Hoyer by Father König 1.00. (S. -66.91.)

To the seminary building in St. Louis: Lonacoung congregation, 5.31. Baltimore congregation, 2nd session, 255.00. Buffalo congregation, 14th session, 15.00. St. John's congreg. at Williamsburg, 2nd smrdg., 410.00. Fr. Weidmann's congreg. 8.00. Fr. Lindemann's congreg. at Pittsburg nachtr. 12.00. congreg. tn Allegany, N. U-, 2nd smrdg., 27.90. (S. -788.21.)

For heathen mission: N. R. by P. Bernreutyer 2.50.

For sick pastors: Jmm. congreg. in Baltimore 42.88. W. B. by P. Walker 5.00, P. Walker 5.00. I. R. Niebaum in Pittsburg 5.00. I. G. K. in Paterson 2.00. By k. Weidmann 1.00. Hoyer by P. King .50. B. H. Succop at Pittsburg 2.00. N. R. by P. Senne 2.50. P. Sieker 25.00. (S. -91.28.)

To the orphanage near Boston: 2nd S. S. by P. Strengths 5.00. Mrs. Kr. by dens. 2.00. Bro. Tr. through dens. 1.00. S. Feste by P. Sieker 1.00. By the "Kinderblatt" 50.00. S. Wolter by P. Senne 5.00. P. Weidmann 1.50. Gem. in Harlem 4.00. (S. -69.50.)

For the deaf and dumb: From the charity coffee of St. Matthew's parish in New Uork 50.00. Wedding coll. by A. C. Billeb in Buffalo 4.50. V. & E. Coff in Buffalo 1.00. k. Leemhuis for pamphlets sold 7.00. N. R. by k. Steup 5.00. Bettie Gerde" by P. Sieker 1.00. (S. -68.00.)

To the orphanage at Addison: By the "children's paper" 50.00.

To the orphanage near St. Louis: Gem. at Cohocton 3.66. By the "children's paper" 50.00.

To the Orphanage bet Mount Vernon: Gem. in Harlem 4.00.

On the emigrant mtssion in Baltimore: Through cashier Schmalzriedt 5.75.

For poor students in Fort Wayne: Dretfalt.-Gem. in Buffalo for O. Gräßer 15.00.

For Mrs. P. Bolquarts: Gem. in College Point 5.00. By Fr. Sieker 2.30.

For college maintenance: St. JohanntS parish in Wtl- liamSburg 15.28.

For the community in Planitz: Concordia-Verein in Effing- ham, Ill. 2.50. Joh. Bredehoff in Independence, Kans. 1.00. Through P. Weseloh from H. Burdorff 2.00. Karl Beyer 5.00. N. N. 1.00. Through cashier Schmalzriedt 2.00.

Correction.

Page 127 in the receipt for the "College building in St. Louis" read instead of "Widow El. Rock": Widow Elisabeth Kolk and instead of "A. Rock": Adam Kolk. - The page 111 for the "Negro Chapel" receipt 15.50 of the church in Washington belongs to the "Synodal Treasury". New Uork, July 6, 1882. I. Birkner, cashier.

**Proceeds to the treasury of the "Southern" District:**

For the deaf and dumb: By P. Stiemke of N. N. tn Houston -3.00, collected in Houston 1.50. (Summa -4.50.)

For the new building at St. Louts: By Fr. Wahl in Mobile, Ala." by sr. Parish 30.00.

For the progymnasium in New Orleans: By k. Stiemke, Christian teaching collection in Houston, 5.00, by G. W. Frye

in New Orleans 5.00. From the St. Johannis congregation in New Orleans: congregational coll. 30.00, Christmas gift from the congregation 25.00, from the Virgins' Association 4.00. From the Zions congregation in New Orleans: congregational coll. 80.30, from the Virgins' Association 14.00.Coll. 80.30, from the Virgins' Association 14.00, from a school friend of the congregation 5.00, from G. W. Frye 5.00. Coll. at the introduction of Prof. Hoppe 86.00. From St. Paul's congregation in New Orleans: Congregation - Coll.Coll. 40.00, from Mr. H. L. Frantz, gift of his Mobile student's board money 45.00, from a school friend 5.00, from N. R. 3.00, teacher Thompson 5.00, N. N. 5.00. Fr. Böppler in Mobile 10.00. k. Lewcrenz at Moss Point 5.00. (P. -277.30.)

For inner mission in the South: By Bro. Klindworth in William Penn, Tex. Gem. 14.50, by Mr. F. Hinze 1.00. (p. -15.50.)

On the building of a Negro church in New Orleans: by k. Süß in High Hill, Tex. by the Salems congreg. there 2.50. by P. Geyer in Serbin, Tex. baptismal coll. by M. Schulze .75, by I. Urban .50. (p. -3.75.)

For the traveling preacher in TexaS: By Mr. H. 8. Frantz in New Orleans 25.00.

For poor students in St. Louis: Through Fr. Geyer in Serbin, Tex. child's coll. at A. Biar 3.15.

New Orleans, La-, Aug. 28, '82, G. W. Frye, cashier. 88 8t. Andrew 8tr.

**For the "Preacher and Teacher Widow and Orphan" Fund**  
(of the Illinois district)

have been received:

1. contributions:

From the kk.: W. Bartling -5.00, G. A. Müller 4.00, C. H. G. Schliepsiek -3.00, W. Uffenbeck 2.00.

Two. Gifts:

By Fr. Engelbrecht: by H. Kasch 10.00; H. Kasch jun. 1.50; Mrs. Ehrmann 2.50; Mrs. Köritz 8.00. By K.Feier- tagof members of sr. Gemeinde 1.50.

Through cashier Bartling 67.90 were delivered. (Summa -100.40.)

Chicago, Ill, Sept. 4, 1882. H. Wunder, cashier.

**Kar the preacher - "ad teacher's widow"- ""d orphan"" fund**  
(Western District)

have been received:

1. contributions:

From the kk.: G. Stöckhardt, I. I. Otjen each -5.00; H. Weseloh2.00; Th. Mießler 3.00. From the teachers: O. Gotsch, I. G. Röker each 2.00; R. N. 1.30; F. Mackensen 4.00.

Two. Gifts:

By Dr. Schade 20.00. By Fr. G. Bayer from H. Böhl, thank offering for happy delivery of sr. Frau, 3.00. Mrs. N. by Fr. I. Pflanz 1.00. By teacher Roschke from Mrs. Geißel 1.00, by N. R. 2.00. L. Lange 10.00.

St. Louis, Mo., Sept. 2, '82. C. F. Guenther, cashier.

With heartfelt thanks to God and the dear givers, the undersigned certifies the receipt of the following gifts for his congregation, which has been weakened in membership by rotterism and division:

By Mr. Treasurer Bartling (already receipted by the same) -865.67; by Treasurer Eißfeldt (already receipted by the same) 425.79; by P. Riedel (Bloomington) 10.00; by k. Runkel (Aurora) 3.50; by P. Brandt (Baden) from W. Waltke 1.00, Schenkel 1.00, Kostedt 1.00, Steinkamp .50, L. Waltke .50, Spüring .50, Quade .25, together 4.75; from the comm. in Frankenmuth 16.77; by P. Brunn (Strasburg) 6.50; by P. Kleppisch (Troy) 9.25; by P. Brakhage (Farmers Retreat) 7.00; by P. Polack (Herkimer) 10.00; by Treasurer Roschke (already receipted by the same) 7.00; durck k. Fr. Sievers (Minneap'oliS) by Reichmuth 1.00, by himself 1.00.

South Chicago, Sept. 1, 1882, C. Eissfeldt, k.

**For the English - Lutheran Mission in the "eat** received: By Treasurer Roschke of the congregation of P. WinklerS in Central, St. Louis Co, Mo, (a part of the mission feast coll.) -10.00.

St. LouisS, Sept. 11, 1882. C. F. Lange, cashier.

509 kranLlin ^ve., 8t. Louis, ülo.

Received with heartfelt thanks for poor sck pupils since January 11: From P. Zschoche's parish from L. Scherer -3.00. From P. Meyer's parish in Avams Co, Ind, 2 quilts. From k. Kleist's Gem. of Jos. Brudi and Co. barrel of rye flour. From P. Zagel's comm. of M. F., 12 bushels of oats. From the Women's Association. Schöneberg's Gem. in La Fayette, Ind. 9 pairs of stockings, 1 sheet, 3 pillow cases, 1 quilt for Biedermann. From the worthy women's association of the local St. Paulus congregation, 6 shirts, 1 pair of stockings.

For the household: From the women's club of the same parish 4 dozen towels, worth 5.00. A. Scoundrel.

For poor students received with hearty thanks from Baltimore from "d. M." (especially for student Merkel) -10.00. From a "Reader and Friend of the Lutheran" in Boston N. v. N. 1.00.C. F. W. Walther.

For the congregation at Clear Point, Arkansas Co, Ark, from Trinity congregation at St. Louis, Mo, -25.00 and from some parishioners of the congregation at Forth Smith another 8.00 received to Laben, besckeingit with heartfelt thanks.

Little Rock, Ark, Aug. 22, '82, F. W. Herzberger, missionary.

For the two studying sons of the blessed P. Engelbert from a friend of the same from my former parish in Osb- kosh, Wis. to have received -1.50, and through Mr. P. Hügli in Detroit 38.35 as a bequest of his blessedly deceased member I. HeeS, certifies with heartfelt thanks

I. L. Daib.

For inner mission from the Lowell congregation -15.75.

G. Link.

The undersigned received with heartfelt thanks from Mr. P. Jos. Bohn contained pieces are the following". First, the opening address, delivered of his. Parish for the church building in St. Louis, Mich., -10.00, by Mr. k. P. Brand, which, as the committee reporting on it, and perfectly true, remarks, "in language as clear and distinct as it is mild and yet vigorous," communicates the history of the withdrawal from the Ohio Synod, and the formation of the new synodical body. The second most

**Correction.**

In my last receipt "fürdas Waisenhaus" read: By k. Schmidt in important piece is the minute report of the Synod's proceedings on Schaumburg, half of the wedding collection bet Jobann Gieseke, -17.00 conversion, based on theses supplied by Mr. P. H. Henkel. Both, the and bet H. Bähe 10.10. Likewise these names are to be read in mytheses and their execution, are quite excellent, the wording of the theses district receipts in No. 14 (for poor pupils in Addison) and in No. 15 (to clear and definite, the presentation of evidence thorough and conclusive. the college household in Springfield). H. Bartling.

New printed matter.

By the end of this month will be ready for shipment:

**American calendar** for German Lutherans for the year 1883. price: 10 Cts. Per dozen postage paid 90 Cts.

**8seouä Lvuävr.** Illustrateä. Price: 30 Cts.

Numerous order pleads against

**The "Concordia"Verlag".**  
(M. L. Barthel, Agent.)  
before. IAlami 8tr. L Indian" ^ve., 8t. Louis, Lko.

**Proceedings of the Twenty-sixth Annual Meeting of the Michigan District** (the former Northern) of the German Lutheran Synod of Missouri, Ohio, and Other States, Assembled at Saginaw City, Mich. v. 1882.

The Michigan District, at its last meeting, considered a very important question, which affects very many of our congregations, especially in the cities, namely, "Whether or not a Christian can in good conscience join one of the secular labor support associations here. The proceedings on this subject are presented in this report. It is first shown that it is the duty of the Christian community to provide for its poor, widows and orphans, and that every member of the community is therefore obliged to help to ensure that this happens. The 2nd thesis is, "He who joins a secular labor-support association, thinking that the works which the association does as an association are works of Christian charity, is in great error." Proposition 3 urges a Christian who is tempted to join such an association to examine himself carefully to see whether thoughts of destroy his congregation, and were causing a division." "Every doctrine," distrust of God's providence and dissatisfaction with God's guidance dosays the writer, "which goes against our Lutheran confession, as against not underlie his intention. Thesis 4. makes a distinction between the right explanation and exposition of divine word, we call false." "If it associations and shows which ones are sinful in and of themselves.were a matter of drawing conclusions of reason and rhyming, I could do Thesis 5-8 give 4 reasons why a Christian cannot in good conscience that as well as others, but I do not want to do that where God's Word join a formal secular workers' support association, namely, 1. He notforbids it; there it says, and it remains: 'Reason must say nothing here, be only puts himself in great danger with his faith, but also quite obviously it ever so wise; he that will ask flesh and blood, falls into self-deception' acts contrary to God's word; 2. 2. he makes himself partaker of all the 2c."

sinful things that occur in such an association; 8. he should not seek support from the world or from other believers without urgent red; and 4. he associates himself with caring more for those who are not brethren than for those who are Christian fellow-brethren, contrary to God's order.

May the report find many readers and may the Lord bless its outcome abundantly. The report contains 42 pages and costs 15 cents. G.

**Sermon from the Election of Grace.** Delivered July 9 and 23, at Oshkosh, Wis. by C. Dowidat. Milwaukee, Wis. 1882.

A beautiful plain confession by a pastor of the Wisconsin Synod of the doctrine of our dear Formula of Concord, founded on God's Word, and against the errors of the new Pelagians and Synergists, who sought to destroy his congregation, and were causing a division." "Every doctrine," says the writer, "which goes against our Lutheran confession, as against the right explanation and exposition of divine word, we call false." "If it acts as a matter of drawing conclusions of reason and rhyming, I could do that as well as others, but I do not want to do that where God's Word is concerned, namely, 1. He notforbids it; there it says, and it remains: 'Reason must say nothing here, be only puts himself in great danger with his faith, but also quite obviously it ever so wise; he that will ask flesh and blood, falls into self-deception' acts contrary to God's word; 2. 2. he makes himself partaker of all the 2c."

The copy costs 10 cents. To be obtained from the author.

**Evening School Calendar for the Christian Home for the Common Year 1883.** Published by the editors of the Evening School. St. Louis. Printed and published by Louis Lange.

Although lack of time has not allowed us to study this new calendar "for the Christian home" carefully, but already after a cursory reading of the same we believe, without having to fear contradiction, to be able to claim that this calendar leaves not only its predecessor, but also all known publications of this genre far behind. On 172 pages in large paperback format it contains a veritable magazine of the richest reading material partly for instruction, partly for pleasant entertainment, partly for amusement in truly admirable variety. The really nice illustrations which adorn this calendar are so many that we have not found time to count them all. In short, whoever chews this calendar will hardly regret it, be he who, at first together with their congregations, felt compelled in their conscience to leave the latter synod and to come together as an independent church body. For after the Ohio Synod had for some time assumed a false doctrinal position, separated itself from the Synodical Conference, and, as it says in the opening address, thereby revealed a "fanatical, fratricidal spirit," their consciences no longer permitted those preachers and congregations to remain in such a Synodal fellowship and thereby make themselves partakers of false doctrine and the terrible sins flowing from it. \*) Although under other circumstances they would have preferred to join an already existing synod faithfully adhering to the confession of the orthodox church, yet for many important reasons they considered it their duty to join together in a synod of their own, in a standing factual public protest against the apostasy of a synod of which they had been members. The most important in the synodal report

**First Synodal Report of the Lutheran Concordia Synod,** held at South Pittsburg, Pa. in the year 1882. Pittsburg, Pa. in 1882.

It is true that from now on so many annual reports of our districtwho has been included. -May no one let himself be talked into one of those General Synod that, apart from our pastors, only a few members of ourpartly insipid, partly godless calendars with which the country is synodal congregations will have time to read them all. Nevertheless, weinundated. Whoever desires a yearbook which is of value because of its reading matter, we advise him not to purchase any other than our Evening School Calendar. The price of a copy is 30 cents. W.

Concordia Synod, who were formerly members of the Ohio Synod and [Walther] who, at first together with their congregations, felt compelled in their conscience to leave the latter synod and to come together as an independent church body. For after the Ohio Synod had for some time assumed a false doctrinal position, separated itself from the Synodical Conference, and, as it says in the opening address, thereby revealed a "fanatical, fratricidal spirit," their consciences no longer permitted those preachers and congregations to remain in such a Synodal fellowship and thereby make themselves partakers of false doctrine and the terrible sins flowing from it. \*) Although under other circumstances they would have preferred to join an already existing synod faithfully adhering to the confession of the orthodox church, yet for many important reasons they considered it their duty to join together in a synod of their own, in a standing factual public protest against the apostasy of a synod of which they had been members. The most important in the synodal report

Changed address":

L. Hamann, 338 llt d 8tr., LliirrauLee, iVis.  
Rev. O. P. LeUer, 512 Levannes 8tr." Racine, Issis.  
Rev. "I. 6. Xuetrel, Rox 410, Oslrkosd, iVis.  
Rev. 6. R. Kaiser, Lincoln Oentrs, kans.  
O. Oertendacii, 1655 kortk Lrie 8tr., Racine, ^kis.  
-1. kr. l'rapp, 409 8ontli 9tk ^ve., ückioneapoiis, bckinn.  
k. Ruenxel, 748 lltk 8tr." Ichilwaukee, A7is.  
O. 6. R. 8nkr, 1517 kortli lViscooslo 8tr, Racine, A^is.  
L L. Lackdans, 929 22vd 8tr, Odicaxo, Ill.  
Daniel Lindemann, 81 Issllt 8tr, kort IssaMe, Ind.  
8th Roppes, 160 Kevins 8tr, kort ^Vazme, Ind.

Kntsred at tke kost OKv" at 8t. Lonis, lcko., as second-class matter.

\*Now, of course, things are even sadder for Ohio than they were then. Against divine and human order, this synod is now breaking into foreign congregations in good old Anabaptist fashion, not only with its writings of lies, but also personally, with the intention of disrupting them and "partly" capturing good simple-minded souls, partly with the discontented, frivolous spirits, who have long been dissatisfied with the sharpness of God's Word, as it is practiced in their congregation, to increase their number. Is it not as if Muenzer and comrades had risen again, when one reads of raids which the very chiefs of Ohio are now making. How the brethren of the Concordia Synod will now thank God that they have found their way out of this sad fellowship!



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mo., Oct. 1, 1882,

No. 19.

## The persecutions of Christians in the first three centuries.

(Conclusion.)

Under the emperor Caracalla (since 211) persecutions occurred only here and there, Heliogabalus (218) granted toleration to the Christians. Emperor Alexander Severus (since 222) was benevolent towards the Christians, his mother was a patron of the church scholar Origen and he himself had the bust of Christ erected in his Lararium (in the chapel where the patron gods of the house stood) along with other idols. His murderer Maximtnus Thrar (since 235) was already an enemy of Christians out of hatred for his predecessor, and gave free rein to the popular fury newly aroused by earthquakes; but in some regions the Christians kept their peace. This tranquillity then increased under Gordianus (since 238) and especially under Philip Arabs (since 244), who openly and decidedly favoured the Christians and was regarded by many as a Christian.

But with the accession of the emperor Decius (249) a new persecution broke out, which surpassed all previous ones in generality and cruelty and aimed at the extermination of Christianity. Decius had given the order that all Christians in all provinces should appear before the authorities at a certain time and sacrifice to the gods. Those who fled were deprived of their goods and banished forever. Those who stayed behind were forced to deny their faith, sometimes by pleas and presentations, sometimes by threats and prolonged tortures. The steadfast confessors, however, were not left to die under the first martyrs, but were allowed time to recover, in order to shake their courage of faith by new tortures. In this persecution the bishops and other ecclesiastics were most sought to be compelled to deny, as it was hoped that by their denial others would be made more pliable. The long silence had slackened many Christians, especially the rich and noble; many obeyed the command of the governors and sacrificed; many again, who feared the torture, and yet did not wish to sacrifice either, sought to protect themselves by a lie.

For they procured for money from the avaricious officials a certificate that they had sacrificed. (Such deniers were expelled from the church, and only if they were later found to have serious showed repentance). But there were also examples of Christian heroism. Under Gallus the persecution continued. Emperor Valerianus (254) was at first favorable to the Christians, but soon became their persecutor. His first edict commanded banishment of church servants and forbade Christian assemblies on pain of life. According to his second order, all church servants were to be executed immediately, and the Christian senators were to lose their dignity and offices, and, if they did not deny them, their lives. In this persecution Cyprian, the bishop of the church at Carthage, calmly and with joyful confession died a martyr's death by the sword on September 14, 258. No one prevented his congregation from paying their last love and honor to the dying man and the corpse. Beatings and heavy mines were to force denial of the faith in many others of every rank, age and sex. But all violence and cunning were in vain. In Rome, among others, the deacon Laurentius suffered martyrdom. The Roman governor had heard of the treasures of the Church and had become lustful for the same. He demanded of Laurentius that he bring them. Laurentius showed himself ready and was released to fetch them. Soon the heroic young Christian was seen returning in a retinue of the poor, the wretched, the lame, the crippled. "These are our treasures," he spoke. This was interpreted as a taunt. He was slowly roasted on an iron chair, and finished patiently and feuding on this gruesome deathbed.

Valerian's son, Gallienus (259), immediately on his accession declared Christianity to be a lawful religion, and granted to the Christians entire liberty and security of worship.

For forty years the Christians in the vast Roman Empire could enjoy an almost universal peace. Christianity was able to spread unchecked. Many state offices, even higher ones, were occupied by Christians; many servants at the imperial court were Christians. Many new and magnificent churches

Even outside the Roman Empire Christianity had been widely spread, for the peoples who lived on the borders of the Empire and often made predatory incursions had dragged along many a Christian among their many captives, who then sought to spread Christianity among them. And also those Christians who had voluntarily or forcibly left their fatherland during the persecutions and had found refuge among neighboring peoples, sought to win them over to the Gospel.

Once again paganism rose up with all its fury to a terrible battle under Emperor Diocletian. At first, probably out of politics and prudence, he granted the Christians peace, first because the Christian religion was recognized as legitimate, and then because the number of Christians was now so great, and finally because bloody persecution had always promoted the spread of Christianity. But at last the indefatigable incitements of his son-in-law and co-regent Galerius succeeded in bringing about the most terrible of all persecutions. The order (of the year 298) that all soldiers—that is, also the Christian ones—should take part in the sacrifices, was only a prelude to the persecution which at last began at Nicomedia in Bithynia in the year 303. On 23. February, a chief pagan festival, the magnificent church at Nicomedia was pulled down by order of Galerius, and the copies of the sacred Scriptures kept in it were burned, and soon after, in many places just at Easter, the imperial order was posted: All the worshipful assemblies of Christians were to be broken up, all Christian churches destroyed, all books of the holy Scriptures delivered up and burned, Christians deprived of their offices and civil rights, and those who did not deny tortured. Fire broke out in the imperial palace and Galerius accused the Christians of arson and had many arrested and tortured. Lactantius says that Galerius himself set the fire.

Only some of the Christians could be persuaded to hand over books of Holy Scripture for destruction. (They were expelled from the ecclesiastical community.) Some gave to the officials who did not



The people who were so strict about this were burned instead of the holy scriptures. The steadfast, on the other hand, who could not understand this, were maltreated in every way. According to a second imperial edict, all church servants were to be imprisoned as politically suspicious, and according to a third, they were to be forced to sacrifice themselves in every way. A fourth edict extended this order to all Christians.

Soon all the prisons were full of Christians. All imaginable tortures and ways of death were used. After innumerable blows from the scourge, they had to fight with wild animals, with bears, panthers, wild boars and bulls, which were made wild with fire and red-hot iron. Eusebius relates as an eyewitness: "For some time the ravening beasts dared not touch the bodies of the saints or approach them.... Though at times they ran towards them, they were repelled, as it were, as if by a divine power, and ran back again." A Christian servant in the imperial court at Nicomedia, Peter, was mauled by scourges; then salt and vinegar were poured into the wounds; at last, as he remained steadfast, he was slowly roasted over a fire. But subsequently it was found tedious thus to char only individuals, and great fires were kindled to burn whole multitudes. Others were tied to millstones and sunk into the sea. In Egypt whole families were destroyed by fire, water, and sword after torture. Some were killed by starvation, others by crucifixion; of the latter, some were crucified head down, and left to live until they died of hunger. In Alexandria, Christians were fastened to a wooden machine with their hands tied back, and all their limbs were stretched apart. Others had their whole bodies torn apart by the torturers with eager nails, in the sides, on the forelegs, on the legs, and on the cheeks. Others were hung by one hand and had all their joints torn apart; still others were hung in chains so that their feet could not touch the ground, so that the chains would cut all the deeper and more painfully. Efforts were also made to heal those who were tortured, so that they might be tortured anew. In Thebais, Christians were mauled with shells until they died. Others were fastened between branches of trees forced together and torn apart by their expansion. And this went on for years. Ten, 30, 60, nay 100 confessors at a time, men and women with all their children, were murdered. "The murder-swords," says Eusebius, "grew dull at last, and broke as worn out; the executioners wearied, and had to be relieved; but the Christians sang songs of praise and thanksgiving to Almighty God, to the last breath of their lives." In Pontus Christians had their fingers pierced from the tips of the nails with pointed awls and their backs doused with red-hot lead. In Antioch they roasted martyrs slowly over the fire; in Cappadocia they broke their legs; in Mesopotamia they hung them by the feet and made a mild suffocating fire under the head. In Phrygia a whole Christian city was surrounded by armed men, set on fire, and all the inhabitants burned to death. Since the governors were at last tired of killing, and wished to lend the emperors some semblance of leniency, they contented themselves with tearing out the eyes of the Christians, or with giving them a

chop off a leg or an arm, and so send them mutilated to the mines for hard labor.

Already the emperors were triumphant: the name of the Christians who confused the state has been eradicated! Christian superstition is destroyed everywhere! But too soon. The gates of hell shall not prevail against Christ's congregation. Diocletian passed away from a protracted painful illness. His co-regent Galerius was rotting alive from the bottom up; worms grew in his ulcers and gave him no rest day and night; and there was an unbearable stench in his palace, so that no one could stay with him long. He saw that it was in no man's power to destroy the Christians. In the year 311, in fear of his death, he revoked by edict all former orders against the Christians, granted them toleration, and enjoined them to pray to their God for the welfare of the empire and the emperor. The other co-ruler in the West (Gaul, Spain, and Britain), Constantius Chlorus, was favorable to the Christians from the very beginning, and throughout the persecution had spared the Christians as much as possible, allowing only a few churches to be pulled down. When Diocletian and his co-emperor (305) had abdicated and handed over their dignities to the former co-ruler (himself and Galerius), he allowed the Christians still greater liberties in that part of the empire which he ruled. It is true that he died soon after, and that the new co-ruler of Galerius, the infamous Maximinus, a bitter enemy of the Christians, still ruled in the Orient; but already (306) a new emperor had been proclaimed by the army in Britain, who later openly professed Christianity, Constantine, son of Constantius Chlorus.

(Submitted.)

About the worldly dancing.

Sermon preached in the Immanuel Lutheran Church at Rock Island, ILLS. by C. A. Mennicke.

Beloved brothers and sisters in the Lord!

On and on I have endeavored to preach to you the whole word of God. I know I am accountable to my God for every word I speak to you, for every sermon I preach to you. How would I stand before God if one of my hearers could come out at the last day and accuse me thus: "This teaching of your word, O God, I have not heard from my pastor; this blessed truth he has not preached, this sin he has not punished; he has seen me pass away in this sin, but he has not warned me, not frightened me, not instructed me. He is partly to blame for my damnation. Wouldn't it be terrible if one of you had to accuse me before God's judgment seat? Therefore, my beloved, I will withhold nothing from all the counsel of God for your salvation; I will withhold no truth from you, I will rob you of no comfort, but I will also leave no sin unpunished. I would so gladly lead you all to the faithful Saviour, so gladly see you all blessed one day. Blessedness has been acquired for all of you through Christ's blood and death; it shall also be given to all of you freely and without cost, if only you take hold of Christ in faith. Although you can certainly earn your own salvation by nothing, you can nevertheless very easily forfeit it through your own fault. And do you know by what means this happens very easily? by living in sin, for you are not to be blamed.

Sin is still the ruin of men. It is not enough for a man to say, I believe rightly, I have the right doctrine. No, he must also live and walk rightly. What we believe, that we should also live.

Now, unfortunately, there are many sins that are no longer considered sins in our time and are committed without shame. One of these sins is that of putting oneself on a par with the world. God's Word says, "Put not yourselves in the likeness of this world." By world here is meant such people as live only according to their heart's desires and ask nothing of God and His word. To these people a Christian is not to assimilate himself in his lusts and pleasures. But how Christians, too, are inclined more and more to the vain treading of the children of the world! They try to justify themselves by calling those things in which they are equal to the world things of the mean, that is, things which they may as well take part in as not. So then such people make no conscience of drinking with the world, visiting theatres, taking part in their picnics, 2c., and at the same time want to be Christians. They think that one must conduct one's Christianity in such a way that one will not be laughed at by the world. They want to enjoy the pleasures of the world here, but also the pleasures of blessedness in heaven, although they are ashamed to bear shame for Christ's sake. But of such Christianity God knows nothing, for the same tells us, "He that would be the friend of the world shall be the enemy of God." And, "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." But of course, the right Bible Christianity, in which one arranges his whole life, his doing and leaving, according to the word of God and always asks, "How is it written? Is it right according to God's Word? Is this fitting for a child of God? 2c., is to be found only rarely. With most of them the word of God is no longer the rule and guide of their doings, but the lust of their corrupt hearts. Therefore they are not afraid to defend their sinful life against God's word; they want to be right even at the expense of the divine word.

Nowadays, however, it is the customary dancing that is defended the most. One does not want to be forbidden this under any circumstances, because only too much narrow-mindedness could see something corrupt in it. Dancing is also customary everywhere, and no one calls it wrong; in Germany pastors and teachers often attend the dancing; and the Word of God says that dancing has its time. Now as to the fact that in defending dancing one always refers to the custom in Germany, one must know that the church in Germany is a state church, and hence it comes about that what the state permits is also regarded as permitted by the church. But where has the Church of Christ ever permitted the customary dancing of the world? Furthermore, it must be known that through Unionism a lukewarm, indolent Christianity is taught in Germany, and indifference to the Word of God is planted in the hearts. Since, moreover, preachers and teachers are above all civil servants, most of them no longer ask whether their hearers lead a life according to the word of God; they are satisfied if they only observe the laws of the state and still outwardly adhere to the church. Since dancing is permitted by the state, and most pastors do not warn Christians against it as against a seductive worldly creature, they do not ask whether their hearers are living a life according to the word of God,

it is regarded by most Christians as if it were a lawful innocent The "sin" is with "the main obstacle". This is indeed a terrible pleasure. But, beloved, not the laws of the state, but God's mortal sin, which dwells in the heart of man, and is recognized word is the rule and guide in the church. Not all things are lawful therein only by the eye of the all-knowing God, as it is said in 1 for Christians to do that are lawful for the state, for the state has Sam. 16:7: "A man seeth what is before his eyes, but the Lord to govern not only Christians, but also unbelievers, Jews, and seeth the heart"; only Prof. St. not only fears that this "idolatrous Gentiles. confidence" may prevail in our and our congregations, but he

But as far as the passage of holy scripture is concerned: has no doubt about it, and so he asserts it freely and openly "Dancing has its time", nothing can be proved with it either. In before all the world, as often as he pleases. He also pronounces these words Solomon does not speak of the dance that is this appalling judgment on all our dear congregations "who do common in the world today, for he did not know it at all. Before not take his side. We may say what we like against it, Prof. St. Solomon says, "To every thing there is a season." But that does not turn back at all. Let us then command it to God, who means nothing else than: Everything is under God's judges truly and therefore rightly.

Prof. St. writes further: "Therefore the Missourians and their followers are more afraid of nothing than that the congregations would like to know what the present dispute is about. Does Prof. St. speak the truth here, dear congregations? The same continues, "Therefore"-this also is undoubted to him-"therefore denotes a higher degree of weeping. In severe cases of grief, they" (viz. we Missourians 2c.) "never desire public disputations for example, weeping is more like lamenting, in which one before the congregations, and seek to escape the same under wrings one's hands, falls to the ground, and lets lamentation all sorts of pretexts, knowing that wherever it has come to these, sounds be heard under tears. Dancing here denotes a higher the congregations have professed us." So, "wherever there degree of laughter, in which one shows the joy of his heart not have been disputations before the congregations, they have only by laughing, but also by other gestures, such as jumping confessed Stellhorn and Ohio. Two examples of this from our and leaping. The Hebrew word which our Luther translated own and certain experience. At Yorkville, Ill, there was a dancing does not at all signify what is now understood by disputation before the congregation, and behold, a considerable portion of the congregation, and undeniably not the worst, same word is used by David when he says in the 114th Psalm, professed us even then, and after fraternal consultation, that "The mountains leap like lambs." This saying, "There is a time same evening, left all property, though it came from them with for weeping, and a time for laughter; there is a time for little exception? to the opponents, and built a new church, which mourning, and a time for dancing," shows us for our comfort on the day of dedication was paid for bare, without aid from and instruction that our joy and sorrow rest in God's hand, that without. Since that time it has also had its own pastor and is nothing in our whole life is subject to blind chance, and that happy. Both these things were reported in the "Lutheran" of God will turn our sorrow as well as our joy in his good time, and January 1 of this year. Prof. St. knows this very well, but that as a wise ruler will guide and direct everything well. does not prevent him from writing falsehood to the world. At Washington Heights, Ill, a disputation was also held before the congregation, and Prof. Stellhorn himself was present, also six other ministers from his side. He also knows very well that the greater part of the congregation stood by us, remained faithful, and kept the church property. And this congregation, which again includes the members who have always been most faithful to the church, also has its own pastor and is building itself in peace; it is very happy. Prof. Stellhorn, as I have said, knows very well that here the greater part remained with us, so he writes knowingly the untruth. That is sad. It will also have been difficult for Prof. St. not to know that both disputations were requested by us. But how the two pastors concerned on the other side acted with regard to those disputations can, if

(Conclusion follows.)

(Submitted.)

Professor Stellhorn and the truth.

The last number of the "Lutheran" brought a remarkable necessary, be reported at another time.

article, in which the proof was given how Prof. Stellhorn ten In two other columns of the same number of his paper, Prof. years ago wrote against the abominable false doctrine of the St. says: "Then, according to old Lutheran doctrine, he would Iowa Synod, but now confesses it. According to honesty, Prof. have been guilty of a lie \*)" if he had "known better" and St. should now also openly confess his apostasy, recant and "asserted it against his better knowledge \*)." Well, that is here reject his former right doctrine. ge-

In the number of the "Kirchenzeitung" of September 1, the same Prof. St. writes, among other things, the following: "This, namely, this misrepresentation of the actual point of controversy, is, next to the indifference of so many in regard to pure doctrine and the idolatrous trust in men, the main hindrance that the congregations do not everywhere side with us en masse." "Surely," as Prof. St. is wont to express himself, "this must be true, for he has said it. But really true will be this, that his joy would be indescribably great if "the congregations everywhere fell en masse" to him. In truth, too, his annoyance will not be slight at seeing this hot desire unfulfilled. It may also be true that the future still seems unfavourably dark to him. But the "idolatrous confidence in men

happen. Therefore it may be said here, "Thy mouth shall condemn thee, and not I; thy lips shall answer thee" (Job 15:6.), and from Rom. 2,1: "In that thou judgest another thou condemnest thyself; for thou doest the very thing that thou judgest. " A. W.

(Submitted.)

Mission Festivals.

"The Christian Church is a debtor to the whole world still living apart from Christ; upon her it rests to light the heavenly star of the Word to the poor Gentiles and to lead them to Bethlehem." The mission to the Gentiles as a Christian debt must be brought more and more to the consciousness of the Christian congregations and of every individual believing soul. Now it is true that in all right-thinking believing congregations attention is ever and anon called to this guilt by general preaching from the pulpit. The missionary papers also endeavor to arouse interest in this serious cause by presenting the great distress in which the heathen find themselves. "Could a Christian say he loves God, when he could calmly watch millions not knowing God; instead of serving God, serving Satan and sin; instead of praising God, blaspheming him; instead of hallowing his name, profaning him? Nay, as surely as the love of God remains a debt to a Christian, on which he is continually to pay for all eternity, so surely is a Christian continually guilty of taking part in the work of the mission to the Gentiles, that Satan, the enemy of God, may have his kingdom destroyed, and his spoil, which he robbed from God, taken away; but that God's kingdom, the kingdom of light, grace, righteousness, and blessedness, may be increased, and so the whole earth filled more and more with his praise, his glory." The sender has always looked in heartfelt joy at a beautiful altarpiece in the town church of his birthplace, which had as its subject the coming of the wise men from the Orient to the infant Jesus. This picture was attached to one of the side altars. One of the wise men kneels humbly before the child, who stretches out his little hands over him in blessing, while the other, with his eyes turned to heaven, joyfully praises God. Behind him stands the Moor, the black one, who is to indicate that Mohrenland, too, will stretch out his hands to God. Verily, such a picture is also a sermon! It is true that for a long time individual Christians, associations, and societies have endeavored to the best of their ability to bring the Word of life to the heathen; the grace they have received must, after all, awaken love for the poor heathen.

But the mission should not be a matter for individuals, but for the whole church. One of the means of awakening the spirit of communal action for the redemption of this great Christian debt, and of stimulating lively participation, are communal mission feasts. If the world holds its excursions and summer night festivals, why should not Christians celebrate festivals of light? Agonize there in sensual joy, Christians really rejoice together in the glow and power of the light that broke in and gives a new glow to the world. "Arise and become light!"

We do not think that special salvation depends on mission feasts - but they have their blessings. Such festivals are rallying points of Christian loving activity. And when the ancient Indians celebrated their fire

\*) Underlined by himself.

When the ancient pagan Germans lit bonfires for their sun-god Freyr on the feast of July, when even today certain Indian tribes worship their god in the sun-dance, should not believing Christians, in opposition to the still powerfully working pagan and demonic deception of the sinister fire of darkness, seek to spread more and more the fire which the Lord had come to set on earth? If the devil throws his torches everywhere, Christians must strive to bring the true "fire of Easter" everywhere, and not wait. And if the ancient heathen took the light and hearth-fire of the fire lit in honor of their god of light into their huts and sacrificed daily before it, so Christians should take the light and fire of faith and prayer of mission feasts into their homes and with all their hearts, in true love, pray to God daily: Thy kingdom come also to the poor heathen! The wise men brought gold to the dear child of Jesus. Mammon should serve the kingdom of God and not become a golden calf. If money is otherwise the author of unspeakable evil on earth, believing Christians should use it for the glory of God and the salvation of the heathen who walk in darkness. What I mean by this I need not explain to love-filled Christians). A. Ch. B.

(Submitted.)

Open Letter.

My dear Christian!

Should have answered your letter long ago; but. But now it's my turn to answer your questions. to answer your questions as best I can, and at the same time try to spur you on a little. But then it occurs to me that it could do others no harm if they read what I have to say to you, since the main matter you touch upon is of general interest, or at least it should be, and so I hope to be excused for this time if I send you an "open" letter. So to the point. I don't need to tell you that I was very pleased to see how much interest you are taking in our Synodal affairs, including the English Mission that was recently established, which I would also like to help promote. Oh, if only there were many warm friends of the English Mission who would stand up for it with "heart, mouth and hands"! What a blessing that could be! But I have no doubt that the faithful God will raise up many more willing hearts to take up this cause with earnestness and zeal. It has always been the case in our dear Synod that the dear Synodal congregations have participated actively as soon as the Synod has undertaken a cause for the spread of the Kingdom of God, for His glory. How, then, should an exception be made with the English mission? I do not think so! Admittedly, it has struck me that you ask whether this English mission is "synodal business," or a "private enterprise!" How do you come to

\*) As gladly as we have received this beautiful encouragement to missionary festivals, we are far from using it to bind the consciences of Christians to participation in such festivals, since they belong in any case to the middle things, the use of which must be left to Christian freedom and discernment. D. R.

Question? In the Synodal Report of the Western District of 1880 it can be clearly read that the Synod as such wants to tackle this mission, and that it has also taken the first steps to carry out this decision. So it is a synodal matter, just like the German inner mission! This answers your first question. You write that your pastor has never mentioned the English mission and encouraged its support. That may be so; but you are not yet justified in concluding that he has no heart for the cause. Christian, beware of such conclusions. I believe... Your dear pastor has just as much a heart for the pure Lutheran doctrine being preached to the "English" as any true Lutheran Christian, who believes with all his heart that the Gospel should be preached to all creatures; who believes with all his heart that the Evangelical Lutheran Church in particular has a great debt of love to pay off; who believes that the faithful God will fulfill his promise and will not let the sacrifices on the altar of mission be in vain; who pities the heart-rending misery of those who have to languish without the bread of life, a misery which is again described in the "Lutheran" of August 15, this year, on page 122. August of this year on page 122; for what was said there applies equally to the plight of the "English" and the "Germans". - In addition, your pastor must have had many other things to consider so far, so that he could not come to this yet; but just be careful, he will come to it. I would also like to ask you why you have not yet spoken to your pastor about this or otherwise suggested the matter? Who will always wait until the pastor asks for it, when we know that there is a need and an opportunity to do good? - You wrote that you would also have a mission festival this fall. Good! That's an opportunity to bring the matter up. How would it be if, when the mission collection is distributed, the fund for the "English Mission" were also taken into account and you discussed the matter with the pastor and other mission friends beforehand? Shouldn't that be possible? I think so.

The question whether the English missionary treasury is well provided for, you could have answered yourself. You know that the mission field is a very large one; there are many travel expenses and more expenses than in a small mission field. I know that the treasury has an abundance of shortages, and therefore I want to tell you something in your ear (you will not hold it against me as an old friend): You have had an excellent harvest this year; you should dig deep into your pockets for the English mission; try to persuade other friends to do the same. Just take it to the priest, he will probably promote it. A good example will find imitation. I cannot omit it. ...to tell thee another place for which a reachin' in thy pocket might be proper. I understand that two young "Englishmen" recently went to our seminary in Springfield to study and later enter the service of the English mission. They are poor and in need of support. (In case they do not "finish their studies" and enter the preaching ministry, they want to return everything they receive in support, so that it can then be used for the benefit of others; they have promised this in writing).

After all, you still want to know how shiny the

...for the English mission? Yes, dear friend, little can be said about that. The real success of a mission will only be revealed on that day. Here we often see something as brilliant that was not brilliant, and vice versa. This much is certain: God's promise stands firm, and there is evidence of this for this mission as well. - The missionary has recently returned from a tour of his mission territory. Perhaps he will soon share something about it in the "Lutheran"....

Enough for this time. Farewell! Best regards from home to home.  
Your cousin  
C. L. Incus.

The Canada District

of the Hon. Synod of Missouri, Ohio, &c. States, held its third meeting, September 6-12, in the congregation of the Rev. I. Kirmis, at Wellesley, Waterloo Co. The assembly consisted of 17 voting members and 6 advisory members. Messrs. Pastors Stremper and Heinzelmann from the Lutheran Canada Synod were also present as guests at several sessions. Of the members of the dear Wellesley congregation, quite a number were also present at each meeting, although it was a very inconvenient time for them because of the late harvest and fall sowing this year.

The Reverend General Praeses preached the opening sermon on John 15:1-8, which was a heart-moving encouragement to remain steadfast in the Word.

The main basis for the doctrinal discussions were 6 theses by Pastor Frosch on "the right use of the means of grace in the work of conversion". These were worked out by the speaker with the greatest diligence and substantiated with scriptural and confessional passages, and therefore the proceedings were most interesting and instructive. One of the dear listeners confessed to the writer that these were the first doctrinal meetings he had attended; but that he could not thank God enough for the blessing they afforded his soul, and that, God granting him life and health, he would henceforth attend every meeting of our District, be it held at the farthest end of Canada, and that he only regretted that, on account of the Synod of Delegates, it so often happened that two full years had to elapse from one District meeting to another. (By the way, many synod members still regret this).

In addition to the work of Pastor Frosch, Pastor Andres presented a paper to the Synod on "Support Associations and Societies whose purpose is partly or wholly life insurance". This paper was also prepared with the greatest diligence and resulted in a very instructive discussion.

In the event that we still had some time left (since the business negotiations in our small district take up only a little time), the undersigned had a paper on "the prevailing ecclesiastical disunity of the synods calling themselves Lutheran in America. This was read and it was decided that the speaker should publish it in a suitable form in the "Lutherisches Volksblatt".

The only ones missing were Pastors Eifert and Gans. The former was unable to come due to compelling circumstances; the latter left only a few weeks ago.

has been introduced to his congregation at the very top of Muskoke.

We were allowed to go home this time with the happy hope that, with God's gracious help, perhaps soon the office of a traveling preacher, which is so much needed in our country, will be established; and also that Mr. Colporteur Rolf will accept our invitation and, by the grace of the Lord, bring much blessing to our Canada, which is so poor in these matters, by distributing good Lutheran books and writings. We have been longing and praying for the fulfillment of these two hopes for years.

Pastor Chr. Hochstetter, who had been acting as President pro tempore since the departure of Pastor Ernst, was elected President of our District, Pastor I. Borth was elected Secretary, and Mr. G. Renfer from Welle-Sley was elected Treasurer, who had again managed our coffers with the most praiseworthy faithfulness and punctuality in the past year. With the singing of hymn 346 and the prayer of the Reverend District President, this year's meeting was closed after the expiration of the session. The next meeting of our District is to be held, beloved be it to God, in September, 1883, at Fisherville, Ontario.

It should also be noted that on Sunday morning the usual Synod service with Holy Communion took place. In the afternoon a mission festival service took place in a nearby forest, where Pastor Andres preached on Is. 57,19, and in the evening we were allowed to hear an encouraging sermon on inner mission by Pastor Borth based on 2 Cor. 8,1-15. The mission collections on this day amounted to several 80 dollars.

All glory to the Lord alone!F. D.

"National League (Alliance) of American Freethinkers" should have been a respectable gathering. It was not, however. "Thus," says a description, according to Dr. McCarty, "at a general meeting on a fine afternoon, there were not more than 300 persons in all, that is, members and guests together, and indeed this assembly presented a most strange sight. It consisted of a large number of old men with grey hair and beards, whose whole outward appearance clearly showed how bitter they were against God and the world, according to the majority people who had been able to achieve nothing, and who instead of learning something in this examination had lived themselves into a blind hatred against life itself, against the church and society. Their appearance was shabby, partly from poverty, partly from that contempt of social propriety which is wont to please itself in the disdain of soap, comb, and sponge." - A curious thing happened at the last meeting. At the close a collection was taken for the benefit of Secretary Green. Of course, no large sum was collected, but the secretary was so overwhelmed with gratitude that he completely dropped out of his role as a God-denier and burst out with the words: "*God bless you all!*" God bless you all! Think of the scene - the horror in a congregation where for several days they had been shouting in speeches and songs, "There is no God!"

A pastor of the Northern Methodist Church in Birmingham, Ala. published the following in a political paper: "The First Methodist Episcopal Church in this city, at which I am pastor, is for white persons only, and colored persons are not invited, nor expected to attend."

Birmingham, Aug. 22, 1882, E. H. King.

or a hardened worldling; and how unfounded, on the other hand, are the objections and suspicions which are raised against this ancient and wholesome institution of our Evangelical Lutheran Church. For although I myself, after I had been informed of that decree, made known its contents to my congregation at the next Communion registration, namely, that the special personal registration for confession was nothing less than forbidden, but that no one could be further compelled to do so or be rejected from Communion on that account because he had not registered personally; Although the unmarried were free to register through others if they did not want to come themselves, only about three or four of the natives made use of this, the rest all came themselves and the matter went on as before. Yes, even of those who were married, a large proportion came to confer with their pastor about the state of their souls, and to get advice and instruction from him, and not only one of the spouses, but often both at the same time, or at different times. Others had the confessor invited to their homes." - It is astonishing here that Wucherer obediently informed his parishioners that they were now free to make confession.

W. [Walther]

Baptismal custom.

In the small town of Cranichfeld, which was the widowed residence of Princess Anna Sophie von Schwarzburg (died 1652), it was decreed that at each baptismal ceremony the fourth main section of the Catechism of Holy Baptism had to be recited alternately by four boys, for which they received gifts from the godparents.

ConfessiononnAnmeldungnng.

Zrrr ecclesiastical" chronicle.

How worldly-minded the Iowa Synod is can be seen, among other things, from the fact that it has set up a life insurance company among its members. She herself calls this her child "support association"; but, as is well known, it is quite Iowaish to sell her bad goods to the man under well-sounding words. Sick and old people are excluded from Iowa life insurance. The heirs of each member, after the death of the same, receive -1000 on single payment, that is, if the member in question has paid his premium punctually. "If a member dies holding two certificates, double levy and double payment shall be made." "Members must be between the ages of 20 and 55 years at the time of admission and be able to produce medical certificates of good health." Failure to join this Iowa association is described in the by-laws of the same as negligence not to be "excused." No wonder, therefore, that the leaders of said synod have insured their lives for several thousands. God's Word, of course, says, "Cursed is the man that trusteth in man, and holdeth flesh for his arm, and departeth from the Lord with his heart." On this occasion the undersigned begs the aforesaid Synod to spare him their ungodly writings. The lying tract on the election of grace by Gottfr. Fritschel has also been sent to me unsolicited.

Homestead, Iowa, Sept. 13, 1882.

C. W. Baum Hilfen er, ev.-luth. pastor.

The Freidenkerversammlung, which we mentioned in the previous issue, was a deplorable phenomenon in every respect. After its high-sounding name

The German "Freimund" of August 10 contains some news from the official life of Pastor Wucherer, an intimate friend of Löhe. In it, among other things, the following is communicated: He had a pleasing experience with the personal confessional. Already in earlier years he had obliged his Sunday students to register with him personally and individually, and in doing so had given them instruction and advice on worthy communion in view of their notorious ignorance. Then he used the New Year's Eve sermon at the end of the year 1836 to call upon all unmarried persons to register for confession in the same way. And behold, at the following communions they all came without exception, although it cost some a great deal of overcoming. But when they realized that their pastor was speaking kindly to them, that he had not sent for them in order to quarrel with them about sins they had committed, but in order to give them instruction in self-examination and worthy communion, in order to help them in a fatherly way on the way of life, many who had come with heavy hearts went away lightly, and afterwards said that they would gladly register again. And that they were in earnest about it was shown by the time that followed. In 1838 the Oberkonsistorialreskript appeared, concerning the personal registration for communion. Wucherer wrote about it: "With this the institution seemed to get a dangerous push and to make the whole blessing null and void. But just through this it became quite obvious how such a special confessional-fatherly relationship was a true need for honest souls; how deep the recognition of this confessional-fatherly authority and communion was in the natural feeling of every Christian who was not an open opponent of the divine word.

By order of the Most Reverend President Wunder, on the 15th Sunday after Trtn. Mr. Walther v. Schenck, formerly a teacher, after the congregation in Algonquin, Ill. had called him to be their pastor, and he had passed the prescribed examination, was ordained and introduced by me.

E. Steege.

Address: Rev. IV. v. Sekenok, ^lZonquIn, lLeHevr^ Oo., IU.

By order of the Reverend Mr. President Strasen, Mr. k. F. H. Reichmann was introduced. F. H. Reichmann was introduced by the undersigned on September 14 in the St. Johannis parish in Town Vienna, Wis. W. C. Schilling. Address: Uov. M. H. Rslckmurm, l'orrL IVten, lLlurutvoL Oo., ^Vis.

By order of the Reverend Mr. President Schmidt, on the 14th Sunday after Trtn. Mr. P. H. Speckhard introduced to his congregation at Htlldale, Mich. by F. HLuser. Address: Rsv. 8th SpsoLdarä, Loi 721, UMslcluls, LlIod.

On the 13th Sunday after Trtn. Mr. P. I. M. Maisch was solemnly installed by the undersigned in his congregation near Georgetown, Williamson Co. P. Klindworth. Address: Rsv. <1st LI. lInlsek, Ooorxetorvn, lVlIUkunson Oo., l'oxLS.

Church dedications.

On the 13th Sunday after Trinity, the Lutheran congregation of Georgetown, Wtliamson Co., Tex. consecrated their newly built house of God to the service of the Triune God. The sermon was preached by the undersigned. Father Klindworth.

On the 14th Sunday after Trinity, the Lutheran congregation of St. Paul in Dalton, Cook Co. Ill, dedicated their new frame church (88X60X20) to the service of the Triune God. Preaching in the morning and afternoon were ck. E. A. Brauer and F. Döder- lein in German, and in the evening Rev. H. Feiten in English.

L. Noack.

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| <p>"isfionisefie.</p> <p>On the 15th Sunday after Trin. the congregations in Fayette County, Ill. celebrated their annual mission festival in the congregation of the undersigned. The festival preachers were: in the morning Mr. Vice-President Wolbreckt, in the afternoon Mr.? Heumann. The collection was -78.00. C. G. Schuricht.</p> <p>On the thirtieth Sunday after Trinity, the Lutheran Immanucls congregation at Sterling, Nebr. celebrated its first mission feast. ?. A. W. Bergt of Tecumseh preached on inner mission in the morning, and the undersigned gave a mtsflons- geschttchtchen lecture in the afternoon. The collection for the inner mission was -26.00, for the negro mission -14.00. M. Bürger.</p> <p>On the first Sunday after Trin. the two Lutheran congregations of Washington County, Nebr. celebrated this year's mission festival. In the morning Fr. Hofius preached on external mission, in the afternoon? Bergt, Jr. on inner mission. The collection was-61.86. I. Hilgendorf.</p> <p>On the 14th Sunday after Trin. the parish of Mr. k. I. H. Haake, consisting of the two parishes of Reelyville, Scott Co. and Bethel, Morgan Co, Ill, celebrated its mission feast in the church of the latter parish. The festival preachers were the kk. I. T. Bötticher and I. Drögemüller. The festival collection was -6S.75. T h. Buszin.</p> <p>On the solitary Sunday after Trin. the 5 congregations in Jackson County, Ind. celebrated their annual mission feast. Mr. k. Seuel preached on inner mission, Mr. P. Kühn on heathen mission and Mr. P. R. Eirich showed in an English sermon: Why we Lutherans establish parochial schools? Collected were -80.80. , Ph. Schmidt.</p> <p>On the 12th Sunday after Trinity the congregation at Altenburg, Perry Co., Mo., celebrated in fellowship with the neighbouring congregations "in mission feast. The festival preachers were Father G. W. Polack and the English missionary Father A. Bäpler. The collection amounted to -180.00, of which -80.00 is to be used for the German inner mission, -80.00 for the English" inner mission, and -20.00 for the emigrant mission in New Dork. The festive joy was unfortunately somewhat marred by the illness of the Ehrw, kustor loci. C. I.</p> <p>On the 2nd Sunday after Trin. the congregations of Ehester and vicinity celebrated this year's community mission festival at Wine Hill, Ill. In the morning Mr. k. Link preached on the inner mission, and in the afternoon, because Father Stöckhardt was prevented by illness from coming, the undersigned preached on the negro mission. The collection was -84.00. _C. F. Love.</p> <p>On the first Sunday after Trinity, the congregations in New Bielefeld, Baden and Columbia Bottom, Mo. celebrated a community mission festival. The festival preachers were Messrs. kk. Wtnkler and BartelS. The collection was -129.88. M. Meyer.</p> <p>On the first Sunday after Trinity the congregations of Messrs. Adam, Müller, Ötting, Harms celebrated their joint mission feast at West Point, Nebr. for the first time. The collection amounted to near one hundred dollars. W. Harms.</p> <p>On the 14th Sunday after Trin. the congregation atOlean, R. D., celebrated its first mission feast; besides the Allegany branch and members of the Allen Lenke congregation, nearly the whole Wellsville congregation attended. The kk. Krafft, Gngelder, Bernreuther and undersigned officiated. The collection, for Negro, Inner and Emigrant Missions, received -88,0ö. The surplus from the extra train of the Wellsville congregation, intended for the orphanage near Boston, amounted to -28.00.</p> <p>God grant both "parochies" many more such celebrations. _____ C. Zollmann.</p> <p>On the fourth Sunday after Trin. the congregation in and around Alma, Kans. celebrated their mission feast, Father D. Stemmermann preached in the morning, Father F. Pennekamp in the afternoon", and Father F. W. Müller gave a lecture on "War and Victory of the Mission of the First Three Centuries". The collection yielded -40.10. _____ H. C. Senne.</p> <p>On the 12th Sunday after Trinity the St. Paul's congregation at Antonia in Jefferson County, Mo., together with the congregations at Ktmmswlck, Pevely and Sandy celebrated their mission feast. The festival preachers were Messrs. kk. L. F. W. Sapper and E. Lehman." The collection was -40.06. Chr. Bock.</p> <p>On the solitary Sunday after Trin. the two Lutheran congregations at W oodworth and Buckley, Ill. celebrated their mission feast of this year. The collection was -61.28. C. F. Hartmann.</p> | <p>On the 12th Sunday after Trin. the congregation of Mr. k. Hoyer of Spring Valley, McPherson Co, Kans. and that of the undersigned of Supertor celebrated their first mission feast, k. Hoyer preaching on inner mission and P. Otte giving a mis- stonsgeschttchtchen Vorkag. Collection, intended for mission in Kansas, bekug -23.61. Aug. Rehwaldt.</p> <p>On the 14th Sunday after Trin. the congregations of kk. E. Mariens, F. Schröder, C. Baumann and L. Frese celebrated their annual mission festival in Champaign, Ill. festival preachers were k. Reinke, of Chicago, and P. Mariens, of Danville. The two collections amounted to a little over \$100. L. Frese.</p> <p>A mission feast was celebrated at Adrian, Mich. on the 3rd of September, attended by a large number of church "members" from Jackson, Toledo, Petersburg, Jda, Monroe and Sandy Creek. Ck. Francke and Querl preached, and k. Weisel delivered a mtssion history precag in English. The collection was -364.28. A. Ch. B.</p> <p>On the 14th Sunday after Trin. the congregations of kk. Horst, Mäurer, Lange and Vomhof celebrated this year's mission festival in the St. Johannismgemeinde of the undersigned. Speakers were the kk. Kothe and Friedrich. The collection on the morning and afternoon amounted toj-67.60. W. Vomhof.</p> <p>On the 14th Sunday after Trinity my congregation here at Caldwell, Nebr. celebrated their mission feast. Father R. Biedermann preached in the morning and Father Bürger gave a historical lecture in the afternoon. The collection was -80.88. Tr. Häßler.</p> | <p>For the synodical treasury: by Bro. Wagner in Lhieaao from Mrs. A. Beruhn "for the kingdom of God" 1.00. Two Äbenv- mahls collections from Bro. Flachsbart's congregation in Dorsey 6.40. k. Hansen's congregation at Worden 8.85. (p. -16.25.)</p> <p>For the English Mission: Mrs. Krage in AddisonJl.10.</p> <p>For inner mission: Fr. Hieber's congregation in Town Rich, 10.26. By Fr. Zahn, mission feast coll. of St. Paul's congregation in Nokomis, 50.00. By Fr. Love in Wine Hill, part of the mis- ston feast coll. 34.50. Part of the mission feast coll. in Meredosia, for Cental-Illinois 10.00. Half of the mission feast coll. in Collins- ville, 69.52. (S. -174.28.)</p> <p>For inner mission in the West: Through Fr. Goesswein, part of the Missionary Festival Coll. at Altamont, 33.45.</p> <p>For Jewish Mission: TeU of the Mission Festival Coll. in Mere- dosta, 10.00.</p> <p>For Negro Mission: By Bro. Zahn, part of St. Paul's church mission festival coll. in Nokomis, 25.00. By Bro. "Lieb" in Wine Hill, part of mission festival coll. 34.50. Part of the Mts- flonsfest coll. at Meredosia 10.00. Half of the Missionsfest coll. at Collinsville 34.77. (p. -104.27.)</p> <p>For the Negro Church in New Orleans: By?. Goesswein, part of the Mission Festival Coll. at Altamont, 80.00.</p> <p>For the emigr. mission in Baltimore: part of the mission feast coll. in Meredosia 4.00.</p> <p>For the Emigr. mission in New York: part of the mission festival coll. in Meredosia 4.00.</p> <p>For the emigr. -Missron: half of the missionary festival coll. in Collinsville 34.77.</p> <p>For poor students in St. Louis:?. Hiebers Gem. in Town Rich for Küche 6.10. Part of the Mission Festival Coll. in Meredosia for F. Drögemüller 10.00. Through Fr. Bartling in Chicago from the Virgins' Association for Th. Kohn 21.00. (S. -37.10.)</p> <p>For poor students in Springfield: From Chicago: by P. Lochner of the Women's Association for W. Walther 19.00 and by?. Engelbrecht of the Virgins - Association for Lugenhain 11.00. Part of the Mission Festival Coll. in Meredosia for Dorpat 10.00. (S. -40.00.)</p> <p>To the household in Springfield: By Fr. Krebs of sr. Filialgem. in Wiüow Creer 10.20. By?. Flaxbeard in Dorsey: Wedding coll. bet Mannshold, 5.60 &amp; by D. Kanning .20. (p. -16.00.)</p> <p>For the seminary organ in Springfield: By?. Meyer in Lincoln by Fritz Berger 5.00.</p> <p>For poor students in Fort Wayne: part of the mission feast coll. for G. Buscher 10.00 a.m. and Drögemüller 5.00. By?. Schuricht in St. Paul for Karl Albrecht of the Women's Association 5.00 a.m. and coll. prayed for teacher A. Albrecht's wedding 10.45. (S. -30.45.)</p> <p>For poor students in Addison: By?. Wagner in Chicago from the Virgins' Association 10.00. By?. Love in Wine Hill, part of the Mission Festival Coll. for Th. Dcfner 10.00. From Chicago: By?. Lochner from the Women's Association for R. Getfe- mann 15.00, By?. Wagner from the Virgins' Vercin for R. Erdmann 20.00. (S.-55.00.)</p> <p>To the household in Addison: By?. Wagner in Chicago from the Women's Club 22.00.</p> <p>For sick pastors and teachers: By?. Müller in Bremen, communion coll. sr. 6.75 and surplus of conference coffee .76. By?. Hteber in Town Rich from sr. Filialgem. 3.00. Part of the Mission Festival Coll. in Meredosia 10.00. By?. Flaxbeard in Dorsey by T. Rewerts 1.00. (p. -21.50.)</p> <p>For the widow's fund: P. Skieters Gem. in Proviso 20.00.</p> <p>For the deaf and dumb: ?. Piffel's parish in Benson 6.00. ?. Frederkings Gem. bet Dwight 17.56. By?. Dorn in Pleasant Ridge by Mr. Schürmann 1.00 and by N. N. .10. By P. Haake in Chapin by H. Eckhoff 5.00. (S. -28.60.)</p> <p>To the orphanage near St. Louis:?. Dorn's parish at Pleasant Ridge, 15.25.... Bötticher's parish in Mount PulasÜ 23.25. By?. Merbitz in Beardstown "from a friend of the kingdom of God" 2.00. By?. Hansen in Worden, wedding coll. at K. Kroeger's, 7.00. (p. -47.50.)</p> <p>For the building of the Progyrnasium in Milwaukee: <b>From</b> Chicago: by?. miracle of N. N., F. Gries", Widow Lindemann and Mrs. N. N. 1.00 each, K. Redieske, H. Rickerts 5.00 each, Th. Genadt, A. Genadt and G. Fleischer 3.00 each, S. Westphal, R. Breither and K. Schwandt 2.00 each, H. Klahre 10.00 and I. Dörfler 6.00; by?. Succop from Herm. Hedder 20.00, Fr. Wacken- dorf 5.00. By?. Strikter in Proviso 8.00. Part of mission festival coll. in Meredosia 10.00.?. Bötticher's congregation at Mount Pulaski 25.00. By?. Meyer at Lincoln by Bro. Wtttkopf 5.00. By Bro. Roeder at Arlington Heights by L. Brockmann 2.00, E. &amp; C. Täge 5.00.?. Hansen in Worden .65 u. by sr. Gem. 5.50. Half of Harvest Festival Coll. from?. Kowert's Gem. in Monkose 10.00. From?. Great Gem. in Addison: by teachers: A. Baths 29.00, L. Greve 1.00, H. B. 51.50. (S. -217.65.)</p> <p>For the parish in Log an, O.:?. Holiday comm. in Lole- hour 4.34.</p> <p>For the Kensington community, Ill: Through?. Engelbrecht in Chicago from Bro. Zimmermann, Sr. 1.00.</p> <p>For the Toledo, O. congregation: H. Matthews in Addison 6.00. By?. Hieber in Town Rich from sr. Filialgem. 3.00. ?. Bötticher's congregation in Mount Pulaski 10.00. (S. -19.00.)</p> <p>For the church in Fenton, Iowa:?. Pfisels Parish in Ben- son 5.00...? Holiday congregation in Colehour 4.83. By?. Big one in Harlem by "Kkchgänger" 6.00.?. Bötticher's comm. in Mount Pulaski 6.60. By?. Meyer in Lincoln by G. F. Reinhardt, Ep. Rhode, Cl. Schröder, &amp; Bro. Filter each .60, F. Dorbisch .75, H. Ahrens 2.00, Mrs. H. Ahrens, Aug. Berger, &amp; Ad. Schroeder 1.00 each, Bro. Berger 5.00.?. Wartens' Gem. in Danville 18.35. (p. -51.93.)</p> <p>For the Philadelphia, Pa. congregation: By?. Merbitz in Beardstown from N. N. 10.00.</p> <p>For the Gem. in Planitz, Saxony: By?. Merbitz in Beardstown from "Unnamed" 5.00.?. Ottmann's Gem. in Collinsville 9.75. (p. -14.75.)</p> <p>For the Lutheran Asylum in St. Louis:?. Ptssels parish in Benson 5.00.</p> |
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| <p>After-the-fact notice.</p> <p>Theses on the doctrine of original sin will be presented to the upcoming "Middle" District Synod for discussion. G. R.</p> <p>For your kind attention.</p> <p>Whoever presents to the ticket agent at La Porte a written certificate from the honored secretary of our district, Mr. P. G. Runkel, to the effect that he has used the Pnke 8korv L Llodlsuo SoutLorn R. P. for the Synodal trip to La Porte, will travel back for 1 cent per wile. 8. Llelcker, 190 &lt;L 192 krospeot 8tr., vlsveluoä, O. ** *</p> <p>All those wishing to attend the Middle District meetings may obtain l'loLets, valid for lö days, from Fort Wayne on the Fort Wayne and Jackson, RailRoad Return at-8.60. H. G. Sauer.</p> <p>All Synodicals traveling to La Porte by way of Indianapolis are assured of return passage for kare by certificate which they may obtain from the undersigned at Synod. P. Seuel.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | <p>Conference - Ads.</p> <p>In order to allow our members to participate in the Synodal Conference meetings, the Central Illinois District Conference will begin its meetings on the morning of October 17 in Pekin. E. Riedel, Chairman. A. D. Greif, Secr.</p> <p>The Northern District Confrmity of Iowa will meet at the congregation of Mr. Praeses L. Crämer at Fort Dodge, October 24-26. Timely registration is requested. F. Breast.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <p><b>SiugekomMe" in the coffee of the Illinois - district:</b></p> <p>For the building fund: by H. B. in Addison -1S.00.</p> <p>For new construction in St. Louis: Through Fr. Zahn in Nokomis from W. Redecker 8.00. From Fr. Skierter's parish in Proviso 80.00. From Chicago: Through Fr. Reincke from L. Lorenz uud W. Ladwig, 2. Zhlg, 10.00 each, L. Höpe 28.00, E. Buhrke &amp; Hermine Piokaschke, 2nd plat, 8.00 each, Aug. Schalm 3.00, Jul. Schalm 7.00; by P. Succop 2nd plat from Herm. Hedder 30.00, C. Weis 18.00, Häger 8.00, H. Danker, 1st t., 5.00; by k. Wunder by W. Bade 26.00, K. Rupp 16.00, F. Koplien 25.00, L. Krüger 6.00; by P. Lochner's Gem. 7th T., 15.00; by Karl Jeske from the Peki Gem. by Christ. Teufel 25.00, H. B. 2.00; by P. Bartling from Aug. Zink 10.00, W. Giese, 2nd t., 6.00. by P. Flachsbart's congreg. in Dorsey, 2nd t., 13.00. By k. Dorn in Pleasant Ridge by C. Barthel 10.00. By Fr. Bötti- chers Gem. in Mount Pulaski 128.00. By Fr. Holls in Mill- town by W. Buchholz 50.00, Chr. Hofstetter 20.00, H. Schmidt Sr. 15.00, W. Preußner 10.00. By Fr. Merbitz in Beardstown by L. Mayreis 2.00. Half of the Harvest Festival collection by k. Kowert's congregation in Monkose 10.00. (S. -555.00.)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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For poor students in the Milwaukee Progymnasium: Through?. Wagner in Chicago from the Virgins - Verein for A. Grambauer 25.00. 17L. New deposits for the new building in St. LouiS 266.00.

Correction.

In my receipt ("Luth." Jahrg. 88. Ro 17) the item under the heading "For Negro Mission" is: by teacher Silber's pupils at Eaale Lake for the Negro Church in New Orleans, and should read: by teacher A. Albers at Eagle Lake from H. B. 5.00. In No. 18. of the "Luth." read after the? under the heading "For the Progymnasium" 5.00.

Addison, III, Sept. 15, 1882; H. Bartling, cashier.

#### Entered the "affe of the Middle District:

For poor students in St. Louis: 1) for Ruprecht: From the Virgins' Association in?.. Rtemann's parish in Cleveland -10.00; 2) forlF. Slate: collection at the silver wedding of F. Sander in Lancaster 6.35; 3) in general: wedding coll. at Günsett 2.51. (Summa -18.86.)

To the orphanage near St. Louis: Kath. Kalzmann in La Fayette .50.?. Haffolds Gem. at Huntington 5.41. Haddie Kellermann at La Porte 1.00. Mrs. Delp at New Dettelsau 2.00.?. Schlesselmann^ Gem. in Bremen 14.00. R. N. by ?. Stetnbach at Fairfield 5.00. ?. Zschoches Gem. in Marion Tshp. 14.50. Mrs. Julie Schaper in Columbia City 1.00.?. Dunstngs Gem. in Wanatah 5.48. Bequest from weil. Mrs. Hartmann in Lancaster 10.00, widow Mayer 1.00, widow Skolt .50, Mrs. Westerhausen .50, Mrs. C. G. Wagenhals 1.00, infant baptis. coll. atifTH. Singer 1.00, at G. Bayer 1.75.?. Haffolds Filiale 1.32. (S. -65.96.)

On the emigrant mission in New York:?. Evers' Gem. in Adams Co. 7.66.?. Evil's Gem. at Rtidge 7.38. (S. -15.04.)

For inner mission:?. Sihler's church in Fort Wayne, 30.00... Zorn's church in Cleveland, West D.C. 28.30. From the missionary coffers of this church, 2.57. Stiegemeyer's church, Lanesville, 11.15. Niethammer's church in La Porte, 20.00. Mrs. Schneider, 3.00. Schöneberg's commune in La Fayette 3.50. By teacher Bollmann in Columbus 1.00.?. Dreyer's church in Lancaster 6.50. (p. -106.02.)

To the household at Fort Wayne:?. Dulitz' Gem. in Napoleon 6.25, Gem. iu Lüneburg 4.55, Gem. in Flat Rock 2.05. (p. 12.85.)

For poor students in Fort Wayne: 1) forTH. Saupert: through Treasurer Roschke 4.00; 2) in general: from the Young Men's Association in?.. Rtemann's Gem. in Cleveland 13.75, Hochzntskoll. at H. Büschting Lei Fort Wayne 4.13.?. Bethke's congreg. in Reynolds 12.00. (p.-38.88.)

To the orphanage in Addison:?. Jehns school children in Van value 2.45.

For negro mission: ?. Bethke's congregation at Goodland 2.70. ?. Niethammer's congregation at La Porte 20.00. P. Husmann's congregations at Arcadia and Tipton 5.80. A. N. at White Creek 1.00. Part of the mission festival coll. in Cleveland and vicinity 255.72. By teacher Bollmann at Columbus 3.00. (p. -288.22.)

For sick pastors and teachers: N. R. at White Creek 5.00.?. Schöneberg's congregation in La Fayette 20.00. Mrs. Haake and daughters in Cleveland 3.00. Wedding coll. at Mr. F. Uokey's in South Bend 4.09. Miss M. Schneider in La Porte 2.00. Mr. Kampermann in La Fayette 2.00.?. Werfelmann's Gem. at New Dettelsau 29.78. Karl Froh at South Bend 2.00. N. N. at Euclid 5.00.?. Jünger's Gem. at White Creek 12.75. H. A. .50. Leonhard Lang at Navarra 1.00, Mrs. Marg. Bad-schuck 1.50. Women's Club in Bremen 6.00.?. Stetnbach in Fairfield 3.00. Mrs...? Gross in Fort Wayne, thank offering for her husband's recovery, 10.00.?. Seemeyer's church, Will Shtre, 3:00. Niethammer's congregation in La Porte, \$24.70. H.W. in Toledo, \$2.00. Widow Meyerding in Fort Wayne, \$25. N.R. in...? Michaels Gem. 1.00. (p. -150.57.)

For?. Eissfeldt's congregation in South Chicago:?. Gross' Gem. in Fort Wayne 35.00.

For the purchase of a Negro church in New Orleans:?. Has- solds branch 1.50. I. Hauenstein 5.00. Mrs. Julie Schaper in Columbia Sich .50. N. N. in Euclid 2.00.?. Dulitz's Gem. in Napoleon 18.75. Mrs. Thermann 5.00.?. Evers' comm. in Adams Co. 5.95. N. N. through?. Steinbach 1.00. ?. Seemeyer's comm. in Willshire 12.00. ?. Zschoche's congregation in Marion Tshp. 10.00. N. N. in?. Michael's congregation 1.00. Reese's siblings in Fort Wayne 5.00. (p. -67.70.)

For English mission:?. Niethammer's parish in La Porte 6.00.?. Evers' Gem. in Adams Co. 6.14. By Teacher Bollmann in Columbus 1.00. (p. -13.14^)

For the congregation of tnDavenport, Iowa:?. Ärakbages Gem. 10.00.

For the comm. in Clear Point, Ark:?. Rtemann's comm. in Cleveland 71.45.

To the seminary building:?. Jehns Gem. in Van value 109.00. k. Rirmann's congregation in Cleveland, 2nd T., 500.00.... Zorn's congregation there, 1,001.00... Bethke's congregations at Reynolds and Goodland, 2nd line, 27.50.... Michael's congregation at Fort Wayne, 2 lines, 70.00...? Jünger's Community at White Creek, 3rd line, 10.75. H. Ahrens Jr. at Fairfield, 10.00. A. Wambsganß Sr., 5.00. ?. Diemers Gemeinen 30.00. From?. Berg's congregation in Adams Co. 5.00. ?. Bethke's congregation in Reynolds 8.00... Seuel's parish of Indianapolis, 1 st Z-, 322.00...? Jox's parish of Lo-Gansport, 2nd zone, 265.00, Pulasky, 15.00. Kuehn's Gem. in Dudleytown, 74.00. Bequest from weil. Mrs. Hartmann in Lancaster 10.00.?. Htlers Gem. in Pomeroy, 3rd Sendg., 27.50. (S. -2489.75.)

To the widow's fund: Widow Ranke in Fort Wayne 1.00. 8th Lang in Nawarra 1.00, Mrs. Marg. Badschuck 1.50. Wedding coll. at Mr. Bostelmann's through?. Dulitz 2.00.?. Seemeyer in Willshire, contribution, 5.00.?. Jungkuntz in North Jud- son, deSgl. 2.00. (S. -12.50.)

For the Toledo commune, N. N. on White Creek5.00. ?. Schoeneberg's parish in La Fayette, \$24.50. Werfelmann's compound at New Dettelsau, 11.91. Michael's congregation at Fort Wayne 22.00. N. N. in Iowa 3.00. Part of missionary festival coll. in Cleveland and vicinity 300.00. ?. Zage'l's church at Fort Wayne

Wayne 11.59. Widow Meyerding at Fort Wayne .25.?. Ro- senwinkels Gem. in Mtshawaka 8.00. (p. -386.25.)

For the deaf and dumb:?. Dunstng's gem in Wanatah 6.90, Kindtaufkoll. bet Weber 1.87...? Husband's congregation at Arcadia and Tipton 5.00. Elderly members of... Michael's congregation, 10.00. Minden congregation, 8.15. Widow v. Strohe, Indianapolis, .50... Dulitz's congregation at Flat Rock 2.65... Stetnbach's compound in Fairfield, 17.00.... Diemer's Gem. 13.40.?. Hamann's compound at Otis 1.00...? Zschoches Gem. at Fort Wayne 17.50. R. N. through... Evil 3.50. Missionary Box at Toledo 4.00.... Gross' Gem at Fort Wayne 79.25. (p. -165.72.)

To the synodical treasury, surplus from a trip by... Jox 1.00. Father Kleist's congregation in New Haven 5.66... Michael's congregation in Fort Wayne, \$18.47... Bethke's compound at Goodland, 5.20. Ernst's compound in Euclid, 5.23. Evers' congregation in Adams Co. 8.17. Through?. Stetnbach's congregation in Fairfield 2.00.?. Zschoche's congregation in Marion Tshp. 24.00...? Germann's congregation in Peru 5.19...? Berg's congregation in Adams Co. 8.10...? Nützel's compound in Columbus 10-6... Schmidt's compound in Indianapolis 22.44. ?. Dreyer's compound in Lancaster 6.40. (p. -126.87.)

For the township of Fenton, Iowa:?. Stetnbach in Fair- field 2.00.

For the community in Planitz, Saxony: N. N. by P. Steinbach 5.00.

Fort Wayne, Aug. 31, 1882, C. Grahl, cashier.

#### Income to the coffers of the Eastern District:-

To the synodical treasury: from N. N. -5.00. Congregation in Otto 2.27. Congregation in College Point 8.00.

To the widow's fund:?. Schroeder 10.00. N. N. in Philadelphia 1.00. Gem. in Port Richmond 6.44.

For the building fund: communion coll. of the congregation in Wells-ville 14.70, desgl. of the congregation in Allen Centre 5.41.

On college construction in St. Louis: By?. Luebker of G. E., 2nd Gift, 8 p.m. Fri. St., 8 p.m. Mrs. W., 1 p.m. Mrs. F., 2 p.m. Cong. in Harlem, 3rd Sda., 6:39 p.m. Wm. Helmboldt at Wellsvlle 10.00.?. Ahners Gem. in Pittsburg 504.68. (Summa -576.07.)

For sick pastors: N. N. & N. N. by?. Ahnerje 5.00. Women's Association of the congregation of?. Frey in Albany 10.00. Congregation in Cohocton 8.70. Mrs. L. Boßler in Pittsburg 4.00. (S. -32.70.)

For inner mission: N. N. through?. Ahner 5.00. Gust. Eiffler 1.00. C. Voiat in Philadelphia 1.00. Out of the collection box of the congregation in Allen Centre 1.65. (S. -8.65.)

For poor students in Fort Wayne: From N. N. through?. Ahner forTH. and C. E. 5.00. N. N. 1.00. Gem. in Port Richmond 5.00.

For poor students in St. Louis: R. N. 1.00.

For poor students in Springfield: From N. R. 1.00. By?. Frey in Albany, wedding coll. at Emmerich, for L. Heidelberger 2.00. Wedding coll. at Bayer for dens. 2.02. I. Uhl for dens. 2.00. (S. -7.02.)

For poor students in Addison: N. N. 1.00. Gem. tn Port Richmond for A. Fricke 32.00.

For Negro Mission: part of New York Mission Festival Coll. 27.00. N. R. by?. Ahner (for New Orleans chapel) 5.00.

For daö Progymnasium in New York: part of the New York Mission Festival Coll. 100.00.

To the orphanage near Boston: FrauPf.inAlbany by ?. Frey 5.00. C. Kästner in Harlem 1.00. Part of the New Yor- ker Mission Festival Coll. 25.00. (S. -31.00.)

For the deaf and dumb: N. N. 1.00. Comm. in Reserve 4.25. Dretf. Comm. in Buffalo 21.00.

To the orphanage near St. Louis: Woman's Club?. Freys in Albany 10.00. Parish in Reserve 2.00. Parish in Ellicotts- ville 5.00.

To the orphanage at Mount Vernon: part of the New York Missionary Festival Coll. 25.00.

For mission in Eric: part of the New York Mission Festival Coll. 100.00. Mrs. Januskiewtcz in Harlem 2.00.

For Mrs.?. Fleischmann: Widow Facklam in Otto 5.00.

For P. Etßfeldt's parish in Chicago: parish in reserve 3.30.

For the community in Planitz: By cashier Tiarks 18.00. B. H. Succop in Pittsburg 5.00.

For college maintenance: Gem. in New York 7.85.

Enrolled in college construction:?. Ahners Gem. in Pittsburg in the whole about 1200.00.

New York, Sept. 3, 1882. J.Btrkner, cashier.

#### Income iu the caste of the Iowa - district:

For inner mission: From?. Bünnger's Christ and St. John's parishes - 7.70. By?. Zürrer from H. Richter sen. 1.00.?. Händschke's congregation - 4.00. By Studt from M. St. 1.00, R. Meyer 1.00. By Mezger from Horn's congregation in Bremen - 12.15. Streckfuß's Gem. 2.51. By?. Crämer v. Women's Association of St. Paul's Gem. in Ft. Dodge 10.00. By?. Sigelen in Baltimore Co, Md, (for the support of ?. A. Detzer in Council Bluffs) by I. M. M. 25.00.?. W. Grumm in Monticello 1.00.?. Mallon's Gem. in Magnolia 10.00. by ?. Rabe part etner Mission Festival coll., 26.00. by ?. Reisinger desgl. 28.00. (Summa -124.36.)

For the new building in St. Louis: By?. Zürrer from H. Richter sen. 10.00. By?. Fackler from parishioners in Lyons 3.00. By?. Brandt from Wilh. Gundermann 7.00. (S. -20.00.)

For poor students: By?. Fr. Eißenbeiß, Hochz.- Koll. bei Fr. Hoth in Onowa 2.15. By?. Brandt von H. Herzberg 1.00, Wilh. Sundermaan .50, aus dem Klingelbeutel .25, von Frau Wilh. Hartstack 1.00. (P. 4.90.)

For the deaf-mutes: By? Eißenbeiß from unnamed persons .65, proceeds from pamphlets in Floyd 1.10, from Anna Müller, her confirmand .50. By? Händschke, proceeds from tracts, 2.55. By? Studt, proceeds from sold tracts 3.25, F. Völz, H. St. and R. Meyer 1.00 each, Chr. Jltten.50.. Heinrich Hanken in Monticello 2.00. By?. Mallon, after distribution of pamphlets, 14.00. By?. Reisinger, part of a missionary festival coll., 11.50. (p. -39.05.)

For negro mission: Geo. VogeltnDubuque 1.00. By ?. Grafelmann by N. N. 1.00. A. Balster at Monticello 2.00. By ?. Zürrer by Ernst Richter 1.00, S. S. .50, I. S. .25, B. G. .25. By ?. Reisinger at Wltton, Tett of a Misflons- festkoll. 11.50. (S. -17.50.)

For the Negro Church in New Orleans: By?. Weber, found in the collection bag of St. Joh.-Gem., 2.00. By?. Zürrer by Marie Richter 1.00. (S. -3.00.)

For the homebound in Grtnnell and environs: By?. Baumhöfener in Homestead by H. Meyer 1.00.

For the congregation at Fenton, Iowa:?. Erdmann's comm. in ReoBud, Ill, 12.00. By cashier Bartling 20.50. H. Hanken in Monticello 5.00. ?. Fackler's comm. in Lyons, 10.75. ?. Baumhöfener's comm. 20.75. ?! A. Rohrlack 2.00...? A. K. Winter, 1.00. Biltz's gem in Concordia, Mon., 5.00. By?. Brandt in Clarinda by Herm. Herzberg 2.00, W. Hartstack 1.00, Fr. Gundermann 1.00.?. Wiegner's parish at St. Ansgar's 8.00... Riedel's congregation in Bloomington, Ill, 22.00...? Runkel's parish in Aurora, Ind., p.80...? Dank-worth's St. John's parish, 12.50...? Stephen's congregation at Waverly, 19.29...? Ph. Dornseif's commune at Elkport, p. 50. Herrmann's comm. at State Centre, 9.50.... Rabe's comm. at Webster City 10.50. By? Reisinger, tett of a missionary festival coll., 10.31. ?. v. Strohe's comm. at Monticello 28.00. By?. Brandt at Clarinda, coll. sr. Gem. 11.35, by W. Küster.50, Bro. Hennemann, Marie Hennemann each .25. ?. Bretschers Grm. in Han-over Township 9.60. (p. -288.35.)

For the Davenport comm. By Treasurer Bartling in Addison 17.85.?. W. L. Strobel 5.00. By Treasurer Bartling.50. (S. -23.35.)

For vie Gem. in Toledo, O.:?. W. T. Strobel 5.00. By?. Ph. Studt by H. St. 1.00. N. R. 4.00. By ?. Zürrer by H. Richter sen. 1.00. (G. -11.00.) For the community in Niederplanitz: u. As gifts: by ?. W. T. Strobel 10.00; by?. Studt from F. Bölz 1.W; ?. Streckfuß' Gem. in Davenport 2.00, together 13.00. b. For BondS: from R. N. 25.00. (S. -88.00.)

For the comm. in Logan, O.: By?. Brandt of H. Herzberg 1.00, Bro. Hinkeldey .50. (S. -1.50.)

On the orphanage in Addison: By?. Händschke, Hochzeitskoll. bei Wilh. Kedting, 4.56. By?. Zürrer von Ph. Richter 1.00. (p. -5.56.)

To the orphanage near St. Louis: By?. Weber from Leonhard Dürr 2.50. By?. Brandt from Herm. Herzberg 2.00, Mrs. Fr. Knost.50. (S. -5.00.)

For the English Mission: By I. P. Rademacher in Boone from R. N. 2.00.

For infirm and sick pastors and teachers: Georg Vogel in Dubuque 1.00.?. W. T. Strobel 5.00. N. R. 1.00. By I. P. Rademacher in Boone from R. N. 3.00. H. Hanken in Monticello 2.00. By?. Zürrer from Mrs. S. Richter 1.00. (S.-13.00.)

Monticello, Iowa, Sept. 1, '82. H. Tiarks, treasurer.

#### Incorporated into the Michigan District Caste:

To the seminary building: from the congregation at Monroe, 3rd inst., -50.00. congregation at Millers, 2nd inst., 23.00. I. Kapps at Utica 5.00. congregation at Richville, 2nd inst, 29.00. F. Rucks at Caledonia 4.00. Comm. at Alpena 4.50. Comm. at Monroe, 4th draw, 24.00. Comm. at Bay City, 1st draw, 93.50. (S. -233.00.)

For the Negro Church in New Orleans: Bro. Rücks in Caledonia 1.00. Mrs. M. Krüger in Franconiahilf.50. I. Bech- mann in Ruth 2.00. (S. -3.50.)

On the negro mission: part of a bequest of Joh. Hers from the Gem.?... Hueglts at Detroit 83.35. Part of coll. at mission feast at Adrian 100.00. (p. -183.35.)

For inner mission: congreg. in Manistee 5.20. congreg. tn Ludington 5.14. congreg. in Big Rapids 8.10. Young W. in Monroe 4.00. part of coll. of mission feast in Adrian 40.00 and 50.00. congreg. in Frankenmuth 30.23. on G. L. Trnklein's wedding ges. 7.57. (S. -150.24.)

To the emigr. mission: part of the coll. of the mission festS tn Adrian -20.00.

To the widow's fund: Gem. in Sherman 10.00.?. Lemke 4.00. (S.-14.00.)

For the deaf and dumb: Congreg. in Fremont 3.00. Congreg. tn Manistee 11.00. Congreg. in Benona 1.81. Members of the congreg. in Ludington .25. By?. Wuggazer of M. Hommel 1.00. Joh. Schoeneberg in Detroit 1.00. Tett of coll. of the "Mission Fest" in Adrian 20.00. (S. -38.06.)

For sick pastors and teachers: Gem. in Manistee 5.00.

For? M. Wyneken: Mass in Big Rapids 8 a.m.?. K. L. Moll's gem. in Detroit 15.00. (p. -23.00.)

For the Wyneken family: Comm. in Manistee 5.00. Comm. in Tawas 16.50. Comm. in Frankentrost 9.50. Part of the coll. of the mission feast in Adrian 20.00. (S. -51.00.)

For the congregation in Planitz:?. Hüglis Gem. in Detroit 27.25.

To the orphanage near St.Louis: Gem.tnManistee5.W.

For the comm. in Fenton: comm. bet Reed City 5.33. comm. tn Frankenmuth 16.77. (S. -22.10.)

For poor Michigan sophomores: Tett of Mission Fest coll. in Adrian 2 p.m.

Detroit, Sept. 15, '82. Chr. Schmalzriedt, cashier.

#### Revenue into the Wisconsin District's coffers:

For the congregation in Planitz: From?. Wichmanns Gem. in Freistadt -18.25. Tauskoll. at C. Htnz in Waystde 4.00. (Summa -22.25.)

For the maintenance of the Progymnasium in Milwaukee: Mrs. Reinke in Berlin 1.00. By?. Schneider, birthday coll. at W. Capelle, Sr. in Wayside 6.00. (S. -7.00.)

For the construction of the Proaymnastum in Milwaukee: From the Dreieintgkettsgem. in Milwaukee from Fr. Wedel 50.00, Wilhel- mine Damköhler, Martin Keller, Wm. Riche, G. Matuschka, H. Petermann, F. .Pöhlmann, Paul Scheiderer, D. Rintelmann, A. Höning 5.00 each, Herm. Schröder 20.00, Joh. Kriewitsch, W. Böthe, W. Harkert 5.00 each, Hein. Jastrow 100.00, M. Hilgen- dorf 25.00, collection at the laying of the foundation stone 168.00. I. Ebert

tn Waterford 2.00. widow Bruß in Granville 5.00. P. Geor- gits comm. in Fredonia 2.50. comm. in Oshkosh 47.15. (S. -479.65.)

To the orphanage in Addison: P. Georgiis Gem. tn Ledarburg 2.00. For Wisconsin District Inner Mission: Fr. Geor- ails congregation in Ledarburg 5.50. Misfion Feast coll. in Fr. Leßmann's congregation 18.00, the congregations in Plymouth and Cascade 80.00. Durchk. Osterhus of R. N. 5.M. (S. -58.50.)

For the widow's fund: Teacher I. D. Fr. Meyer 2.00. Widow K. Zelt 1.00. Marie Reitz 1.00. (S.-4.00.)

For Negermission: Misfionsfestkoll. in Hartland 22.00, the Gem. of Fr. Leßmann 9.00. (S. -31.00.)

For the deaf and dumb: From Fr. Schumann's congregation at Waterford 2.25. Coll. at the confirmation of a deaf-mute girl by Fr. Damm 33.00. (p. -35.25.)

To the synodical treasury: Baptismal collection at C. Hinz in Waystde 10.00.

To the seminary building in St. Louis: P. Schumann's congreg. in Waterford, 3rd Sdg., 9.00. From Trinity congreg. tn Milwaukee 45.00. (S. -54.00.)

For Fr. Nickels' parsonage in Minnesota: Fr. Osterhus' congreg. in Willtamsburg 3.00.

For poor sick pastors: P. Schumann's Gem. in Waterford 2.25. N. N. in Fremont 1.00. (S.-3.25.)

To the Orphanage bet St. Louis: By Bro. Citizen from Mrs. S. E. 1.00. Bro. Osterhus' Gem. 5.00. Baptismal Coll. at Mr. Anderson's in Wayfide 3.00. (S. -6.00.)

For the Negro Church in New Orleans: N. N. by k. Osterhus 5.00. Milwaukee, Sept. 7, 1882. L. Eißfeldt, cashier.

**For da- lnth. Orphanage at Lt. LouiS, Mo.,** received since Aug. 5: From the Junafrauen-Verein in P. Hanser's parish in St. Louis -30.00. From M. W. in Kirkwood 2.00. Through P. A. D. Krämer from Peter Baden in Winfield, Kans., 10.00. Subsequent to the annual celebration from members in P. Hanser's parish in St. Louis 4.00. Teacher Wukasch in Frohna, Mo, 5.00. Huning Brothers in St. Louis 2.00. From the alms box at the orphanage 6.50. From the estate of the bl. P. I. F. Bünger 2 bedsteads, clothing re. August Kastrup 1 lot of sugar, coffee, flour and potatoes. From Des Peres, Mo.: from I. Diem 15 gall. Molaffes, 12 Pr. braces and a lot of paptnkraaen; from Ph. Lochhaaß 1 bushel of apples, from G. Mertz 1 bushel of apples. By Collector Hörmann at k. Lenks Gem. in St. Louis: from Mrs. Bäumer, thank offering for happ!. Delivery, 10.00; S. L. Kerls 1.00, F. Göbert 1.00, A. Göbert 1.00, Sepmeyer 1.00, Eh. Dahl .50, Gusosky .25, Wilsmeier.25, D. Hüttmann .15. from Immanuels-Gem. by Günther 5.50; by Huning 10.20. from Kreuz- Distr. by Schumann 7.00. from Zions-Distr. by Göhmann 10.10. Heinr. Schockemüller in Vincennes, Ind. 2.00. Dr. F. Schade in St. Louis 10.00. bequest of the late. Karl Wilh. Meter in Cumberland, Ind. by Fr. F. Zage! 100.00. P. P. Bryer for student Ernst Holm 55.50. From the Woman's Club in the comm. de- P. Schalter in Red Bud, Ills, "ine lot of bedding 2c. By P. Falke, in Glasgow, Mo. coll. sr. Gem. 6.50, out of love coffee 2.00, from Mr. Stroehlein .25. By P. Nething in Lincoln, Mo. Gem. 13.60, from Louis Kreisln 5.00. By Fr. Munkel from sr. Gem. at Aurora, Ind. 9.50, by sr. Gem. in Cold Spring 4.75. Wedding coll. at Adam Trpe's in St. Louis 5.10. By k. Biltz in Concordia, Mo., from L. Jungklaus, Rabe Sr. & Rabe Jr. each 5.00, friend 4.00, collection in dn Gem. - collection 19.20; from individuals afterwards 7.80. Wedding coll. at Louis Kirkhoff's in St. Louis 15.70. P. Richter's Gem. in ElltS- ville, Mo, 8.00. From the women's club dn Fr. Behrens's congregation in Grundy Co., Ills, 6.75. Fr. Grimm's congregation in Washington, Mo, 6.35. From the Cross Distr. in St. Louis by Körner, 4.50. From the Trinity Distr. by Brockmeyer, 4.50. Wedding coll. at Heinr. Amelung's in Pilot Knob, Mo., 3.35. Mrs. Prachn's in Milwaukee, 1.00. From Bro. Hrngist's congreg. in Wellsville, Mo, 6.25. From P. Lenk's parish in St. Louis from Mr. Karau 5.00, Mrs. Krome 1.50, Mrs. Paul 1.00, Jobst Kasfing .25, Grandmother Ude 1.00. Mrs. W. Waltke in North St. Louis 1.00,14 Ads. Calico, 4 Dos. Muslin, several worn things & 1 pair of shoes. Christine Brockmeier in ElltSville, Mo., 12 bu. apples, 1 bu. pears and 15 cabbage heads. To Mr. Dockter in St. Louis, 1 sack of flour, F. Bäumer the. 1 pr. shoes & etl. worn clothes. From Des Peres, Mo., from Ph. Lochhaaß 1 Bu. Apples, Mrs. Heitbrink etl. dresses. From the women's club at Collinsville, Ill, 18 shirts. From P. Wlles' comm. at Brownsville, Mo., 6.65, thank offering from Mrs. D. Bredehöft 1.00, desal. from A. H. C. Hafemetster 1.00. Bro. Schroeder at Sodus, Ill., 1.00. P. Lebmann's comm. to Sandy Creek, Mo., 26.90. P. Wescke's Zion comm. at Jefferson City, Mo., 12.50. Wm. Waltke at St. Louis, 1 box soap. H. H. Ebmeyer at St. Louis 1 bb!!! Flour. P. Kretzmann's comm. at Farmers Retreat, Ind. 16.35. Cath. Kuhlmann 2.00. Fried. Schütte .50. from the Virgins' Association in the congregation at Kendallville, Ind., 10.75. especially to theBauderSchool on Watsen Square: from Mrs. Wege in St. Louis 1.00. from Zions - Distr. in St. Louis by Hackmann 62.20, by Gehner 19.00, by Beiderwieden 86.50, by Goehmann 76.40, from the Virgins' Association 25.00. by Bro. Hantel in Hemlock, Mich. from sr. Gem. 2.80, s. wife 2.20. By members of P. Matutschka's congregation at New Mile, Mo., 40.00. By Mr. Millstadt 2.00. By P. Leid's congregation at South Bend, Ind., 11.04. By Schulenburg & Böckeler at St. Louis 1100 shingles, worth 66.00. By P. Schieferdecker's congregation at Neu - Gehlenbeck Ills, 5.55. Warmly thanking all dear donors in the name of the orphans and wishing them God's rich blessing  
St. Louis, Sept. 22, 1882.

I. M. Estel.  
eor. 36 L Luther Street".

**Received for the Castle - Garden Mission:**  
From Fr. Groth's congregation -4.30. Fr. W. F. Seeger's congregation 10.00. A. Arnhold 2.00. Fr. L. Geyer's congregation 16.55. congregation in Bayonne 14.09. Mrs. Elise Müll in Ph. 1.00. women's club k. Freys in Albany 10.00. From the Lutheran Chest of God.

in Hanson by P. Neumann 14.19. Mrs. P. Weisel 3.00. I. P. Fackler.50. Wachs 1.00. W. Becker 1.00. Gem. in Port Richmond 10.00. E. .50. H. George.50. Aug. Mellentletn 1.60. P. E. Frey 8.00. S. Hildebrand 3.00. P. L. F. Waldt 1.00. O. Roack.50. I. Linnum .50. Dir. W. Krauß 2.00. H. Holdmann 1.00. P. Joh. Körner 5.00. C. Radtke 5.50. Golzl-00. F. Ziegler 1.00. L. P. 1.00. G. Koran.50. H. W. Mösta 8.00. C. Schmidt 2.00. D. Kornhaas 1.00. By P. C. F. W. Müller 2.00. By P. A. Krafft.24. M. Diedtrch 4.00. Fr. Schulz 2.00. Franz Lüpke 1.50. Mrs. Anna Marg. Heine 6.00. D. Harms 1.00. By k. F. A. Schmidt .45. Peter Wuneck 1.00. A. P. Handtke 1.00. Hannöverscke Lutherans 2.05. Congreg. in Lohocton 4.77. L. Rutschky in Olean 1.00. Congreg. in Otto 1.70. N. N. by k. Bernreuther 1.00. A. G. by P. Lübker 5.00. P. C. Engelbrecht 1.50. I. Bürger .50. Rosette Dorpat 1.00. C. Kest- ner 1.00. Hübner by P. I. Körner 1.00. W. Holl I.75.. Mrs. P. Niebuhr 1.00. Mrs. Saxer 2.00. G. Feindt 1.50. k. I. A. Schmidt .75. p. Hüschen 1.00. e. Schümann .50. k. Kirmis 3.00. Joh. Mergmann I.W. Fr. Wiedenhoff 1.00. R. Kretschmar 1.00. W. Stünkel 1.00. Gem. in College Point 4.75. F. H. Kupferschläger 2.00. W. Freye 2.00. N. H. 5.00. L. P. Germann .50. P. W. E. Seeger 5.00. N. N. 1.00. F. W. Bauer 1.00. Dr. Rose 1.50. C. H. Glens- mann 1.00.. P. Weiser 9.22. F. A. Jitner.50. P. F. Lochners Gem. 4.00. E. Laatsch 1.00. G. Höppner.67Mls- flonsfestkoll. in Pittsburg 25.00. Karl Schmidt in Maynard 2.00. D. Quabius .45. W. Dieck 100.00. N. R. .87. F. Bauer 1.50. Karl Wethnauer 5.00. I. Gerding 2.00. F. Bade .45. H. Naget 1.00. Kaspar Schmidt 2.00. Franz Rolf 4.00. P. Waldt .50. Misfionsfestkoll. in St. Johannis- burä 10.32. comm. in Olean 6.58. comm. in Allegany 5.14. N. R. in Harlem 5.00. comm. in North Gast 3.72. Schenkin 1.00. P. Reinke 2.00. F. S. Scheitle 1.00. F. Hansen .25. L. Hargke 2.00. P. E. Zahm's confirmands 2.25. Lange & Zehm 1.60. I. Eiselmeier 1.00. Kaspar Schmidt 2.00. k. E. Frey .50. A. O. Gertenbach 2.55. P. L. Schmogrow 5.00. W. Selle 2.00. H. Wißmann 1.00. E. Sträube .55. B. Bleschke 1.25.  
New York, Sept. 6, 1882.

I. Brtkner, cashier.

For the church building of the congregation in Toledo, O., has further been received: From Bro. Dulitz's parish in Napoleon -24.65, in Flat Rock 3.65; by Treasurer Bartling 10.75; from Heinr. Kruse in Hampton, Iowa, 1.00; from Bro. O. Spehr2.00; from Reichmuth by P. Stevers in Minneapolis, Minn., .50; from himself .50; from Mr. Wilh. Sallmann and daughter in Baltimore, Md., 2.00; by Treasurer Grahl 61.40; from P. Steaers Gem. 10.00; from P. Hetntz' Gem. 2.00; from P. Siek in Taylors Creek, O., 2.00; of N. N. by P. Keyl 10.00; by Treasurer Tiarks 10.00; by Treasurer Eißfeldt 10.00; by Treasurer Birkner 66.91; by Treasurer Bartling 12.00; by P. Strierter's Gem. 10.00; by P. Krebs' Gem. 8.60.

With heartfelt thanks  
Toledo, O., Sept. 11, 1882.

With heartfelt thanks to God and the dear givers (Mr. k. Ch. Löber's Bible Society) the undersigned certifies the receipt of a Bible as well as a copy of the Altenburg Bible for the college library in Milwaukee.  
May the Lord awaken the gentlemen of all friends and patrons of our young institution, so that they may also be mindful of its library.  
E. H.

**Received for the English Lutheran Mission in the West:** By Mr. P. B. Sievers of the congregation at and near Cape Girardeau, Mo. (one-fifth of the Mission Festival collection) -20.15. By Treasurer Roschke of the congregation at Jron Mountain, Mo, (a portion of the Mission Festival collection) 10.00. By Rev. C. L. Janzow a portion of the Mission Festival collection at Altenburg, Mo., 50.00. By Rev. M. Meyer of the Mission Festival collection at New Bielefeld, Mo., 25.00.  
St. Louis, Sept. 26, 1882. C. F. Lange, cashier.  
509 krnnkUn Lvs., 8t. I-oul", IAO.

For inner mission: part of the collection at the mission feast of St. Paul's parish at Antonta and vicinity in Jefferson County, Mo., -19.50.  
k.. G. Link.

Received  
by Mr. P. A. C. Großberger -21.00 for Stud. Chr. Otto. Günther.

For poor students received with heartfelt thanks from Mr. Friedrich Haker in Cleveland, O., -2.50.  
C. F. W. Walther.

New printed matter.

**Second Reader.** Illustrated. Concordia Publishing House, 8t. Ix)ms. Price 30 cents.

We hereby bring to your attention something that will come as a surprise to many readers. For years the friends of our dear youth have been waiting for the fulfillment of a wish that not only had a very good purpose, but also seemed easy to carry out. They had long since come to the conviction that the children in our Christian schools should be offered something better for heart and mind than the non-religious state schools can and may offer. The hope of one day receiving a series of English reading books that would meet our needs and desires was vividly cherished, but seemed to remain unfulfilled and has probably already been completely spent here and there. We can now report that the long wait has come to a happy end. We have before us an English reading book which will be warmly welcomed by all who see it, young and old. And indeed the book deserves it. Nothing is wrong with the decor

of the same have been saved. It can hardly be surpassed by another book of the kind. Printing, paper, binding, everything is excellent and exquisite. A large number of fine pictures, made especially for the purpose, illustrate what is to be read and are in the highest degree suitable to keep the childish mind "with pleasure at the subject". Lessons in cursive writing have also been woven into the whole. More difficult words are prefixed to the individual lessons with their pronunciation and German translation. The sentences are light and short. Everything is understandable and comprehensible for the child reader. The book is designed, as the preface says, not only to teach our children the art of reading, but also to instill in them a desire and love for reading. It is a fresh, lovely, cheerful, graceful life into which the book lures the young reader. There is no false morality, no sowing of error, no suppression of divinely revealed truth by self-inflating human wisdom. The teacher will not be able to look back on the time he has spent reading this book with his young pupils without particular satisfaction. It is therefore to be hoped that the book will receive such recognition that the considerable expenses incurred in its production will not appear to be a misguided undertaking. The publication of the two last reading books, following this one in stages, is now in prospect. R. L. [Lange]

**American calendar** for German Lutherans for the year 1883 after the birth of our Lord Jesus Christ. "Lutheran Concordia Publishing House." St. Louis, Mo.

Perhaps some of you, reading the above title, will ask in astonishment: What does this escort for 1883 want already now, while it is still more than three months before he has to start the new annual journey with us? The answer to this question is easy. It is this. Unfortunately, there are now many calendars that offer themselves every year to the Lutherans as well, but they either lead a wrong way or only talk ludicrous things on the serious path of life. That is why our "American Calendar for German Lutherans" has set out in such haste to forestall those dangerous leaders. As most of our readers know, our Lutheran travel companion has so far carried many splendid things in his carpetbag every year for his refreshment on the journey; but we can assure you that he has provided himself with extra fine provisions just for the next year, which, as is well known, is the four-hundredth year of the birth of our "Luth". We therefore advise every Lutheran to order the old friend as soon as possible. He will come without delay to any one who will send for him; for he has the rare quality of being able to accompany not only one person, or yet only one company traveling together, but "many" thousands "on quite different ways"" wanderers at the same time. The price is 10 cents.  
W.  
[Walther]

**Third Synodal - Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio and other States, ^nno vowini 1882.**

This report contains important negotiations on the question, "**What shall move us to establish and faithfully use Christian schools for our children?**" The words with which the venerable district president begins his synodal address apply not only to Iowa: "If the young Iowa district is to flourish and be truly successful in its "strong; shallersetnen high calling to build us" dear Lutheran Zion in this our state: he must from the outset be anxious, among other things, to become clearly conscious of the duty he has in regard to the establishment and promotion of Christian parochial schools, and must then faithfully endeavor to fulfill his livingly recognized sacred duty with all earnestness and zeal." The report should therefore be fairly circulated wherever the necessity of establishing and "keeping Christian schools is not recognized, or where interest in the same threatens to wane. The report contains 96 pages and costs 30 cents. G.

**The Golden ABC.** On following Christ for our youth. Pilgrim Bookstore, Reading, Pa.

Although this is a tiny booklet, it is a wonderful, tastefully designed booklet of 48 pages, which always contains on one page a "neat" picture of an event from the life of the Saviour and on the "opposite" page a Bible passage referring to it together with a beautiful song verse, with headings arranged alphabetically. Although it is first intended "for our youth", it can also be used by adults as a small vade mecum in their vest pocket. D" price is: bound entirely in muslin with gold quilt and gilt edges 25 cents; in the hundred 16 cents.  
W.  
[Walther]

Changed addresses:

Rsv. L. Hslnemann, Levemss, Henr^ Oo., III.  
Rev. 6.1^osnjes, OreIxdton, Loox Oo., Issedr.  
Rev. L>, vald, Otls, I," körte Oo., ImI.  
Rsv. 8olioette, 8peooer, bkuratko" Oo., A^".  
O. Ute"", 3741 8. venrdorn 8tr, OLloaxo, III.  
k. O. ^ppelt, 890 ^est 21 "t 8tr., Olüosxo, III.  
L. Loptttke, 890 IVest 21st 8tr., OkleaAo, III.  
k. Iloerr, 91 Lluriov 8tr., Olevelauck, O.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38.

St. Louis, Mo., Oct. 15, 1882,

No. 20.

**Preliminary news from the last meeting of the Synodal Conference.**

A detailed report on this year's meeting of the Synodal Conference, which ended this year, will appear in the next issue of The Lutheran. For the time being only a short message, since our readers would certainly like to know as soon as possible whether these negotiations have had a favorable success. This was the first meeting of the Synodical Conference since the outbreak of the doctrinal controversy over the election of grace, which has penetrated so deeply into the flesh and blood of the synods which constitute the Synodical Conference. This serious, difficult struggle naturally gave the meeting held in Chicago from the 4th to the 10th its character. Even the opening sermon, preached by Professor Ernst of Watertown, pointed to the strife and the consolation in the strife. After the conference had been organized, Rev. Bading, President of the Wisconsin Synod, elected President, Rev. Tirmenstein, Vice-President of the Minnesota Synod, Vice-President, Rev. Great of Addison, Secretary, the delegates of the various Synods immediately felt compelled to give expression to the doctrinal position taken by themselves and their Synods. We point out here only a provisionally a twofold declaration and decision. The former is itself distressing and depressing. The Conference found itself compelled in conscience to reject one delegate, an old comrade in the faith and in the struggle. It is unfortunately all too well known to all of our readers that Professor Schmidt has for years publicly disparaged the pure, scriptural and confessional doctrine of election by grace, as it was and is known in the Missouri Synod and in the other synods which have fraternized with it, as an abominable Calvinistic doctrine, as a "horrible" and "abominable" doctrine, especially in his journal "Altes und Neues" (Old and New). His conduct also corresponded to this hostile attitude. For years he has been practicing the shameful trade of a rottier. He has broken into several congregations of our Synod, as well as of the Wisconsin and Minnesota Synods, inciting the members of the congregation against each other and against their pastor, and causing confusion and division. So he belongs

He is obviously one of the false teachers and false spirits, brothers. Finally, it should be remembered for the time being against whom the apostle Rom. 16,17. warns the Christians: that the Synod of Concord, which was formed last year by "But I exhort you, brethren, that ye take heed to them which former pastors and congregations of the Synod of Ohio on the basis of the pure confession, took the place of the former Synod of Ohio in the Synodal Conference. More detailed news will soon follow, confirming and explaining in more detail what has been indicated here. G. St.

(Submitted.)

**About the worldly dancing.**

Sermon preached in the Immanuel Lutheran Church at Rock Island, Ills. by C. A. Mennicke.

(Continued.)

Now that I have said this before, let me speak today of the worldly dance. The words of holy scripture, which we will use as a basis for this, are excellent

2 Tim. 2:22.

Timothy, to whom the apostle Paul first addressed these words, had already accepted the gospel of Christ in faith as a young man; he was an assistant of the apostle Paul and finally bishop of Ephesus. To this Timothy Paul now mft, "Flee the lusts of youth." This is a word of fatherly exhortation to all youths and virgins. Paul is not naming one particular sin, but is using it to warn against all the sins of youth. Nowadays, however, the lusts of youth indisputably include the worldly dance. Therefore let me show you now:

**Why cannot a Christian join in the worldly dance?** I answer: That is why not,

1. Because he contends against the Christian profession;
2. because by the same God is robbed of his glory.

I.

The Christian, beloved, has a double profession, a profession as a citizen, or his earthly business, and a profession as a Christian. The earthly profession concerns the bodily well-being, but the Christian profession

eternal well-being. The earthly profession must not contradict the heavenly one, i.e. a Christian must not pursue such an earthly profession, whereby he cannot remain a Christian. Everything, therefore, that is contrary to the Christian profession, the Christian must refrain from, if he does not wish to lose his blessedness. Now I say that dancing, which is common in the world, is contrary to the Christian profession. I do not say dancing itself, that is, the mere jumping and leaping which children do and which is an expression of joy. Here we are speaking only of the common dancing that goes on and on, which is contrary to our Christian vocation.

The fundamental rule of our Christian profession is to deny worldly lusts, or, as our text says, "to flee them." Now I would like to ask what the worldly dance is respected for, even by those who seek their pleasure in it? Obviously it is not to serve God, otherwise the children of the world would certainly flee the dance floor just as they flee the place where God's Word is preached. No one will want to spend it for a pleasure in the Lord, otherwise the unbelievers, who despise our Lord JESum, would find no pleasure in it. No one will want to call it an expression of joy over God's good deeds, otherwise the scoffers would not seek their joy in it, who do not acknowledge God's good deeds at all, but rather ascribe everything to themselves and to nature. The worldly dance, no one can deny, is nothing but a worldly lust, a lust of the flesh; the old man, who does not want to know anything of God, is amused by it, the sinful impulses of the heart are satisfied by it, the old flesh is given pleasure by it. But God's Word says that we Christians are to deny ungodliness and worldly lusts and live chastely, righteously and godly. Furthermore, God's Word says, "the flesh lusteth against the Spirit," that is, what the flesh desires to do is contrary to what God requires of us. Since the worldly dance is only a lust of the flesh, it is also contrary to the Christian vocation, which requires the constant denial, fleeing, and avoidance of these worldly lusts.

Our Chrtststenberuf demands that we should follow Christ. Christians are followers of God. Paul cries out to the Ephesians (5:1.): "Be ye therefore followers of God, as the dear children." Christians are also Christ's followers, for Christ says, "Whosoever taketh not up his cross, and followeth me, cannot be my disciple." Christians must give up their own will, honor, love, and usefulness, and yield themselves wholly to Christ's service and will; crucify their flesh together with evil lusts and desires, grow daily in sanctification, subdue and overcome sin by Christ's blood and death. Christ is not only to be a Savior to Christians, but also an example. Christ's mind must dwell in Christians. Christ's mind was to avoid all worldly pleasure and to do only the will of his heavenly Father.

Now I ask: Is the worldly dancing a following of the Lord? If so, the children of the world would laugh at us if we danced as Christians, just as they do not laugh at us for going to church. I ask further: Is the will of the heavenly Father fulfilled by the worldly dancing? If so, the worldlings would visit the dance halls as little as the houses of worship. Or has worldly dancing ever been counted in the pious walk of a Christian? Then would the unbelievers

soon be ashamed of dancing. Surely no one would want to claim that the worldly dancing promotes, entices, and drives the following of Christ, for then only true Christians would dance. But now it is clear that those who are faithful in their following of Christ flee the worldly dance as a deadly poison, because the following of Christ is hindered by such distraction of the spirit as occurs in dancing. But Christians ought to follow Christ at all times, and not only once in a while; but since the common dance hinders this following, it follows that it is contrary to our calling as Christians.

The Christian vocation requires that the love of the world be not half but wholly given up; that not only once in a while, but continually, one should fight and conquer against it, for no sin may reign over the Christian. God's word says: "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the prideful living, is not of the Father, but is of the world."

Now I ask again: What is it that drives one to dance? Is it the love of God? the love of Christ the Saviour? the love of his word? Who ever heard of a man hastening to dance in order to show his love for God? How the world would laugh at him and mock him! Nothing else drives one to dance but the love of the world, the love of carnal pleasures. Put away, thou that dost dance, the worldly sense, and thou hast put away the desire to dance. Begin to love God from the heart, and the love of dancing will be gone. Only those who love the world seek and love dancing. But God's Word says, "He that loveth the world hath not the love of the Father in him." So one cancels out the other here, for no one can serve two masters. To love God and the world at the same time is an absurdity. He who is filled with the love of God flees the worldly dance. But our Christian vocation demands that we also become more complete in the love of God every day, and that is why it also fights against the worldly dance.

The Christian profession requires that the Christian not only avoid sin, but also guard against every opportunity to sin. He who avoids the opportunity to sin avoids sin itself, but he who seeks out such an opportunity has already sinned against God. Christ commands us to pray, "Lead us not into temptation." But is not the worldly dance a cunning temptation, a tempting opportunity to sin? I suppose some say that is not the case with them. But I doubt whether such have yet rightly known themselves. O, how weak is man, how soon has he fallen! But what can be more tempting to sin in such human weakness than when persons of both sexes meet with all kinds of gestures, positions of the body, embraces, etc.? The world then wants to be pure as angels, and to know nothing of any evil desire; but if it should confess the reason of its heart, it would have to confess something quite different, if it ever investigated it otherwise. He who is blind, of course, does not see the bright sun; he who is still spiritually blind, of course, does not recognize his carnal thoughts as sin. But, poor man, not that is sin which thou wilt only acknowledge to be sin, but that which God has called sin to us in his word.

But even if one or the other were not given an opportunity to sin by dancing, can he know whether he is not giving the other party with whom he dances an opportunity to sin, if not outwardly, at least inwardly? That innumerable sins are committed while dancing, no one can deny. What then drives a Christian into such danger of sinning, and seeks to amuse the flesh, which he is supposed to crucify? How can such worldly lust stand with a righteous earnestness and with the fear of God? When one has fallen into sin and shame, he excuses himself with human weakness, warns himself against temptations, and then he wants to be strong and, on every occasion of sinning, to know how to guard himself against sin and not to feel sinful irritation and evil desire.

Oh, it is a terrible hypocrisy when one takes up the defence of this worldly dancing, as if it were quite respectable, decent and chaste, yes, even Christian. To be sure, quite Christian, only according to a self-made Christianity, which is founded not on the word of God, but on all sorts of ideas of the flesh. According to such Christianity one can be a good Christian and at the same time a cheerful and merry man of the world. One can live to his heart's content and yet have the comfort of dying blessed. This is the religion of the flesh, which unfortunately has innumerable admirers.

Of course, it is also said that faith cannot be danced out. Yes, there is, as we have said, a kind of dancing which does not extinguish the light of faith. But as far as the common dance is concerned, true faith cannot be danced out either, but why not? Because a true believing Christian takes no part in such dancing pleasures. He who seeks his pleasure in the worldly dance certainly does not have the right faith, which he then certainly cannot dance out. But it would not be difficult to cite examples of those whose faith has been shipwrecked especially on the dance floor. And every one knows that faith cannot be danced in, and such dancing is not conducive to faith. Certainly, if one looks at the worldly dancing in the light of the divine word, it must become clear to everyone: a Christian cannot take part in it.

Finally, the Christian profession requires that one give no offense to anyone. God's word says, "But let us give no man any offence." And, "Let us no more judge one another; but rather let us judge, that no man give offence or offense to his brother." And again, "If the meat offend my brother, I will eat no more meat, lest I offend my brother." A Christian does not give offence. Even if it were an indifferent thing in which this or that weak person was vexed, yet the Christian is willing to refrain from it. Now it is evident that the common dance is an abomination to Christians; if a Christian takes part in it, he always gives offence. For as soon as a Christian commits the sin which the children of the world do, the children of the world think they have a double right to do it, and then refer to the Christians. We Christians live in the world like sheep in the midst of wolves, like plants among the weeds. We are surrounded by the world, which has no knowledge of God, no faith, no fear of God, nor can it have any; for it is spiritually blind, and

and willingly serves the devil with all the powers of body and soul. The world does not consider even the noisy and raging dance parties to be a sin. And these children of wrath and unbelief are powerfully driven by their prince to lay nets and snares for us Christians in all our ways, to draw us into shame and vice, and especially into the carnal nature of dancing. Oh, and this lust for the worldly dance does not first come from outside, it already lies hidden in the heart of man, so that this seduction is also so easy for the world, so that so many fall prey to it. Woe to him who does not fight earnestly in the face of such temptations, who does not then seize the sword of the word and the shield of faith; who does not then flee in haste from that which seeks to tempt him to the lust of the flesh, and who does not turn to God in fervent prayer and call upon him for help and succour in his fight against himself! Woe to him who first tastes a little of the cup of carnal lust that is offered to him! Even a few drops, which he is tempted to drink from it, are enough to stupefy him, to intoxicate him, and quickly transform him into a slave of worldly lust and worldly joy, so that all the proofs from God's Word are no longer convincing to him, and he now prefers to reject God's Word rather than to fight his lust for dancing. But all this proves that the worldly dancing is not compatible with the Christian vocation, and is rather contrary to it.

(Conclusion follows.)

(Submitted.)

Ohio and the Hahn trade once again.

As the "church paper" of Columbus goes to all possible lengths to justify Ohio's conduct in admitting Hahn, we are compelled to raise our voices once more.

Let us therefore take another cursory survey of the whole trade. On June 15, Prof. Schmid (in Columbus) reported the admission of the aforementioned Hahn to the Western District of the Ohio Synod. He did so, justifying his and his fellow Synod members' conduct at the same time, with the words: "It turned out after thorough investigation that the attempts made to suspect him (Hahn) have no foundation."

This disgraceful procedure, this public lie and slander, we punished and refuted, as the reader also knows, in the number of this paper of July 15. One expected Prof. Schmid (in Columbus) to take up his pen again, either to correct his false report or to defend himself; but instead of him, his colleague Stellhorn puts himself in the way. And how does the latter behave? - (It should be noted here that Professor Stellhorn knew very well what was going on against Hahn, because Father Sauer's letter to him, which we recently had the opportunity to hear, not only told him the truth, but also urged him to be extremely cautious about Hahn's admission). But how does the professor behave despite this knowledge, despite this admonition? Well: first, he helps him to be admitted without having any testimony for his, namely Hahn's, repentance. Second, he quietly lets Schmid's report be printed and sent out into the world. - After all, the "Church Newspaper" is not edited by Prof. Schmid, but by the faculty at Columbus. - And thirdly, he also seeks to defend the same. Regarding the one

In the second part of the report, namely, that the attempts made to suspect Hahn had proved groundless, he freely admits that things were found about Hahn, however, where one could justifiably accuse him. Thus he admits, albeit somewhat bluntly, that the "Church Newspaper" had slandered the relevant officials of the Missouri Synod in the aforementioned report.

With regard to the "thorough investigation," however, he does not think he can back down; he wants to maintain his position, and even agree with the officials of the Missouri Synod who investigated Hahn's case. He thinks that because he asked "someone", i.e. Father Sauer, and received correct information from him, nothing further was necessary. - We ask: What did Father Sauer report about, not even on behalf of the community in question and those who investigated the matter, but merely privately? Only about Hahn's sins? Or also about his repentance?-he could not report about that and did not report anything about that. But to a "thorough investigation" belongs above all things to inquire, to inquire exactly, whether the person seeking admission has repented righteously. - But whom did the Ohio Synod ask about this? Did they ask St. Peter's parish in Adams County, Ind. which surely has something to say about this and could have given the safest answer? Nevermore, no one asked them. Now think: Father Sauer, in whom Prof. Stellhorn certainly has confidence, not only paints the poor rooster at the latter's request, albeit with few, but nevertheless with quite clear features, but also admonishes him to the utmost caution. In spite of all this, however, no man is asked about Hahn's penance. This conduct, already judged by every respectable man of the world, the "church newspaper" not only calls a "thorough investigation," but seeks to defend it! - If one had asked the congregation in question at that time, or if one had asked them today, one would have discovered in Hahn such a repentance as is only peculiar to a boy.

Well - "thoroughly" Ohio has investigated the Hahn matter; thoroughly it will be called to account for the same some day!

Since in Hahn's case it is not only a matter of his sins, but mostly of his impenitence, which we have also emphasized time and again, the officials of our synod who had to deal with us in the matter also agreed with us completely in this and still do, but Prof. Stellhorn declared that they agreed with him, we called this a vain lie and slander. In regard to this we declare that only if one does not take Hahn's entire condition, which everyone who wants to judge him correctly must do, but only considers his sins in themselves, that only then is it not a lie and slander what Prof. Stellhorn says about our officials. We ourselves have always stood by the matter in just this way.

Logansport, Ind. in Sept. J. H. Jox.

History of Concordia Seminary.

Our institution - unlike most American institutions - had a small beginning, a beginning of its own kind. It was founded towards the end of the year 1839 in the midst of the settlement of German Lutherans in Perry County, Mo., who had immigrated from Saxony at the beginning of that year and had settled there in the spring. The day of its foundation was the 9th of December.

In spite of the great difficulties and obstacles with which a new settlement has to struggle, and in spite of the poor conditions of the Saxon immigrants (often not even what was necessary to satisfy hunger was available), pastors and congregations not only provided for the Christian instruction of the youth soon after their arrival by establishing congregational schools, but the idea of founding a high school also soon became active. At that time there was no lack of candidates for the holy preaching ministry, but the three candidates Brohm, Fürbringer and Bünger, who were in Perry County at that time, felt it was their duty to begin immediately with the establishment of an institution for the education and training of teachers and preachers. After all, it had been one of the main intentions of the Saxon emigration to snatch the children from unchristian instruction and to provide them here with orthodox teachers and preachers. The pastors C. F. W. Walther, then in Dresden, G. H. Löber in Altenburg, and E. G. W. Keyl in Frohna gladly accepted the plan of the candidates and promised their active assistance. Joyful in their faith, impelled by the love of Christ, and sparing no effort, the candidates took up the cause. With Pastor C. F. W. Walther they bought 6 acres of land in the settlement of Dresden and also saw to the erection of a log cabin. Some members of the congregation helped, but they could not help as much as they would have liked, since they themselves had to struggle with great poverty. So the candidates did the main work themselves in clearing the land and building the log cabin. The money for the materials, which the virgin forest did not offer, they got from the congregation left behind here in St. Louis, at the head of which stood the blessed Pastor O. H. Walther. There was great rejoicing at the dedication of the No Log Cabin. In celebration, Blessed Pastor O. H. Walther had sent the following exceedingly lovely poem:

Come in, come in, Consecrate this house, O JEsu, in!  
Come, here is a Bethlehem that poverty has built for you.  
Come, it is pleasant to thee, thine eye looketh on faith.  
There is no room for thee today In this earth's habitation;  
You can hardly find a shelter where you can be born.  
But the earth is yours, if they do not give it to you.

Come in, come in, Consecrate this house, O JEsu, in!  
Here shalt thou, O Lord Jesus Christ, In the young children's souls, chosen for thy possession, Choose for thee a resting place. Gather here a small army for thee in these last times, Who for thy name's honor, As once their fathers, fight, To thee the Hosanna shriek, When the enemies devour thee.

Come in, come in, Consecrate this house, O JEsu, in! All here shall greet thee alone As the one Master,

O man, sin not, for God is above thee, The angel of God with thee, The evil enemy behind thee, A thousand witnesses within thee, The infernal fire beneath thee.

(Luth. Friedensb.)



Thou alone shalt be lord here, All things lie at thy feet; Even the wisdom of this world Shall bring thee gold and incense; Let thy praise - if it please thee - Sound here in all tongues. O Lord, thou art pleading in" the heart, Knowing what our desire alone.

Come in, come in, Consecrate this house, O JEsu, in! Come, here is a Nazareth, Nazareus, be welcome! Here the ancient inscription stands, "What good can come from this?" But thou wilt not let this disgrace Bar thee from entering here, Use to this very day the roof of the reviled to stop in. Come with thy grace, here always go out and in.

Come in, come in, Consecrate this house, O JEsu, in! Come, here shall shine The pure image of thy holy youth, Pious and wise, chaste and mild, Quiet, humble, without boast, That here every child, like thee, Most holy of all, Increase in grace and wisdom, To please God and man. Therefore, O JEsu, come in, Live in all thou alone.

Come in, come in, Consecrate this house, O JEsu, in! Come, let it be Bethany here, Where still, separated from the world, Martha and Mary Serve thee both alike in peace. Where diligence and piety As two sisters faithfully join, Far from vain and vanity, Free from the yoke of cloistered cells. One thing is needful, come, my lady, and it shall be sweet here.

Come in, come in, Consecrate this house, O JEsu, a I Yes, let it be Bethany here, Where lusts of life blow us, Where, O Prince of life, many dead rise to thee; Where young men, pious and free, Strive for the highest, most beautiful, And without hypocrisy offer themselves to the Lord. O Lord, give to this thy prosperity; Thine also be the honour alone.

The lessons were opened cheerfully with 7 boys. Among these were the present pastors F. Z. Biltz, J. A. F. W. Müller and Ch. H. Löber.

This is the wonderful beginning of our dear dear institution. In the midst of a settlement which has just come into being, which has to struggle with the most bitter poverty, in the middle of the jungle, in a small log cabin, a few preachers and candidates, the latter themselves lending a hand for the construction of the log cabin, begin the learned education of young people for the church ministry.  
(To be continued.)

Groundbreaking ceremony at the new Concordia Seminary.

October 1st was a day of great joy. It was the day of the laying of the foundation stone for our new seminary building. No doubt many readers, knowing that it was to take place at that time, thought of it and shared in our joy. Surely all the members of our congregations, when they hear of this joyful event, will give glory to the Lord and rejoice: "The Lord has helped us this far!

Although it seemed as if the weather would completely disturb the joy of the festival, this was not the case. Long before the appointed hour, crowds of merry revelers streamed in. When the celebration began, it began to drizzle, and although it sometimes drizzled quite a bit, the people remained in good spirits, convinced that God was looking down with favor on our celebration, even though it drizzled.

The floor made on the foundation walls with raw boards did not offer enough space for all the festive people, even in front of them a large number stood and also some brick walls already 8 to 10 feet high were occupied. On the speaker's platform, which was erected near the tower and decorated with green branches, besides the present professors Walther, Schalter, Lange and Günther, also members of the building committee took their seats: E. F. W. Meier, C. Heintz, Behrens, H. F. Müller.

At 3 o'clock the celebration began. Merrily the crowd sang: Ein feste Burg ist unser Gott 2c., accompanied by a trombone choir. Dr. Walther then delivered a speech, to which all listened with the most rapt attention. The dear speaker and the audience were not in the least disturbed by the rain, which fell from time to time. We refrain from giving a short content of the speech, since the readers will not be satisfied with it, but will undoubtedly demand that it be communicated to them in its entirety in the "Lutheran".

After the students had recited "Praise and Worship 2c." Schreiber read a history of the institution. Because of the shortness of time, some remarks had to be made, and the names of all who have completed their studies in the institution and have entered the preaching ministry had to be passed over. Thereupon the students sang: "Lobe den HErrn, den mächtigen König der Ehren 2c." (Praise the Lord, the mighty King of Honour). Upon its completion, Prof. Schalter indicated what writings and documents would be placed in the cornerstone. They were as follows:

- The History of Concordia Seminary, The Synodal Report of 1881,
- The call to all the members of our synodal congregations of June 15, 1881,
- The last numbers of our journals, The Evening School of October 5, 1882, The Catalogue of the Teaching Institutions of the Missouri Synod 1882,
- The Constitution of the Synod,
- The pictures of the first and the second seminar building,
- The house rules of Concordia Seminary, The catalogue of the theological library of Concordia Seminary,
- The Concordia Book, Jubilee Edition, The Program of the Ceremonial Laying of the Foundation Stone.

While the necessary preparations were being made for the laying of the foundation stone, the choir of the local Kreuzgemeinde, under the direction of teacher Erck, sang: "Jauchzet Gott, alle Lande"; whereupon Prof. Schalter performed the ceremonial laying of the foundation stone with the following words:

"This is the day which the LORD maketh: let us rejoice and be glad in it. O Lord, help, O Lord, let it prosper! - No other foundation can any man lay, save that which is laid, which is JESUS CHRIST. And there is salvation in no other, neither is there any other name given unto men, whereby we must be saved. JESUS Christ, true God, born of the Father in eternity, and also true man, born of the Virgin Mary, our Lord, the only foundation of our salvation, together with the Father and the Holy Spirit, highly praised for ever and ever, shall continue to be and remain the chosen and precious cornerstone of our faith, of the whole Lutheran Missouri Synod, and therefore also of this dear institution of ours. And of this we lay down as a sign and testimony

hereby lay the foundation stone of 1>a new Lutheran Concordia Seminary all here in the name of the holy and most blessed Trinity, God the Father, God the Son, God the Holy Spirit! Amen."

At the last words, the usual three hammer blows took place.

An English speech by Prof. Lange followed, in which he explained our position and our goal to the strangers present. This was followed by the reading of a dispatch from Pastor Bühln in San Francisco: "The California Concordia Conference, consisting of Concordians, helps to lay the Ebenezer \*). Blessed be our *alma mater*. Also in the future let her fulfill the word: Her sound and her speech have gone out into all lands to the end of the world."" After Pastor Stöckhardt had said a prayer and the congregation had sung "Now give thanks to God", the congregation closed with the Holy Our Father.

Before the beginning of the celebration and after it, the guests inspected the building, visibly satisfied by the solid work and the beautiful furnishings (as far as they can already be seen) according to the excellent plan of architect C. May.

The Lord has helped us this far. May He continue to help for the sake of His name's glory. G.

To the ecclesiastical chronicle.

**Luther's works.** Every year the booksellers in Leipzig hold a fair. The "Börsenblatt" of the booksellers discusses in No. 141 the newly published books and Luther's works are mentioned first. It says: "The exhibition of scholarly works was quite extensive, and of these the following are especially worthy of mention: Dr. M. Luthers sämtliche Schriften, herausgegeben von J. G. Walch. 1st and 2nd volume. 4°. St. Louis. Concordia Lutheran Publishers. It is a strange phenomenon to see the writings of the great Reformer printed in such a splendid edition on the other side of the ocean. Yes, we gladly put up with this reprint, which violates no property rights."  
(Pilgrim ret.)

**Among the Purified Brethren,** a Methodist fellowship, there is a move to gather all those who think they have attained perfect sanctification into special associations with constitutions and officers. Even the "Happy Messenger" finds this "in one respect questionable." According to God's Word, however, this action is not only "questionable" in one respect, but in every respect, even reprehensible. According to God's Word, Christians must daily confess: "Who can see how often he faults; forgive me my hidden faults", daily ask: "forgive us our trespasses as we forgive those who trespass against us". According to God's word, not only some should occupy themselves with sanctification as a matter of association, but all Christians as a matter that concerns all, not in such a way that they think they have attained the goal, but still in such a way that they daily pursue sanctification and strive to become more and more complete.

**Descent of man.** To those who believe that man is descended from the ape 2c. an English preacher at Cambridge, Burgon, recently made the apt remark, "For my part, I am quite content to seek my ancestors in the garden called Eden; let others, if they will, seek theirs in the garden which is called the zoological (the animal garden)."

\*) 1 Sam. 7,12.

Der Lutheraner

157 Luther's Reformation - God's Cause.

During the Diet of Worms, Luther prayed, among other things: "O God, O God, O my God! O my God, help me against all the world's reason and wisdom. You do it, you alone must do it. It is not my affair, but thine. For my own part I have nothing to do here and nothing to do with these great lords of the world. I wish I could have good, quiet days and not be sworn to anything. But thine is the matter. O Lord, that is just and everlasting. Help me, thou faithful and everlasting God, I'll trust in no man. It is in vain and for naught; all that is carnal and tastes of the flesh limps." (64, 289.)

In the "Admonition to Beware of Rebellion and Indignation" he writes: "Look at what I have done; have I not broken off more from the pope, bishops, clergy, and monks with my mouth alone, without any stroke of the sword, than all emperors and kings and princes have broken off from him with all their power? Why is this? Because Daniel chapter 8 says, "This king shall be destroyed without hand. And St. Paul, He shall be destroyed with the mouth of Christ. Now I and every one that speaketh the word of Christ may freely boast that his mouth is the mouth of Christ. For I am sure that my word is not mine, but Christ's; so my mouth also must be that of which it speaks. Therefore thou shalt not desire a fleshly rebellion. Christ himself hath already begun one with his mouth, which shall be too grievous for the pope: let us follow him, and continue. It is not our work that now goes on in the world. It is not possible that one man alone should begin and lead such a thing. It has come so far without my concern or counsel; it shall go forth without my counsel, and the gates of hell shall not hinder it. It is another man who drives the wheel, whom the papists do not see and blame on us." (22, 53.)

Marian idolatry in Pabst.

Gabriel Viel, a papist theologian who died in 1495, writes: "The heavenly Father has given half of his kingdom to the Queen of Heaven, as illustrated in the story of Esther, ch. 5:3, to whom King Ahasuerus promised half of his kingdom. Thus the heavenly Father, to whom both justice and mercy are proper, has kept justice for himself, overburdening the exercise of mercy to the virgin mother."

When Pope Pius IX determined as a doctrine of faith that Mary had been conceived without sin, the prayer of the Ultramontanes was, "Immaculate Virgin, good Pius has remembered your glory, will you not also remember his triumph?"

The same said at times to a suppliant, "Pray to the Mother of God, and all will yet be well."

He declared in a circular letter of February 2, 1849: "Our salvation is founded on the Blessed Virgin, since God the Lord has placed the fullness of all good in her, so that if there is any hope and spiritual healing for us, we receive it solely from her."

God's Word and Luther's Lehr.

The gospel is mine, to distinguish from all other preachers' doctrine, which otherwise have not my doctrine. Therefore I say, This is my doctrine, Luther's; and yet I say also, It is not my doctrine, it is not in my hand, but it is the gift of God. For, dear Lord God, I did not invent it out of my own hand.

n my head, it did not grow in my garden or spring from my well, nor was it born of me, but it is God's gift and not a man's foot. So both are true: she is mine, and yet is not mine; for she is God's, the heavenly Father's, and yet I preach and teach such doctrine."

(Luther, E. A. 48, 135.)

The Abandoned Lutherans.

"If I were to become a Lutheran, I should die of hunger," said Dr. Eck (one of Luther's main opponents) to Melanchthon. (Luk. 8, 14.) - In our day some still say it, even if they are not exactly doctors, and in addition none of Luther's chief opponents.

-----"Who holds with the Lutherans?"  
- "None but the good Lord," a Jesuit once said. And this time he had hit it!

(Luch. Messenger of Peace.)

When Luther once wanted to go up the stairs of the castle in Mansfeld, where he had spent his youth and attended school until 1497, he was met by a whole stream of wine. When he asked how this happened, he received the answer: the counts had feasted together. Then he lifted up his eyes to heaven and said, "God will not let this abuse of his gifts go unpunished, but the time will come when grass will grow in this place where so much wine is now trampled underfoot. - The castle has long since fallen into ruin and desolation!

(Lutheran Messenger of Peace.)

Ordinations and introductions.

In accordance with commission received, on the first Sunday after Trin. Mr. H. Hamm, candidate in theology, was ordained by the undersigned, and introduced into his congregations at Tracy and Walkerton, Ind. H. Schlesselmann.  
Address: Uev. S. Summ, Iruc^, La kort" 6o., Incl.

By order of the Reverend Presidency, Candidate Julius Frtck was ordained and inducted by me in Htllsboro, Dak. on the 9th Sunday after Trin. with the assistance of Father C. Engel. I. Krüger.  
Adreffe: Rev. "1. krick, SMSdoro, Irulll Oo., vuk. kerr.

By order of the Honorable Mr. President Biltz, Rev. C. R. Kaiser was installed in the "newly formed" St. John's parish on Bullfood Creek, Lincoln Co., Kans. on the 14th Sunday after Trtn. by the Sub-Councillor. E. Moravian.  
Adreffe: Rev. O. U. Lulser, Lincoln Osnre, Lincoln Oo., Lews.

Church consecration.

On the 17th Sunday after Trtn. the first Lutheran church (a frame building 26X40) was dedicated at Gowen, Montcalm Co, Mich. Festive preachers were W. Burmester (in English) andH . Iüngel.

School dedication and mission festival.

The 16th Sunday after Trinity was a day of great joy for the Trinity congregation in Lowden, Iowa. On this day they were able to dedicate their impressive school building; at the same time a mission festival took place. To this double celebration the congregations of PP. Reisinger and Alexander had gathered in large numbers, and individual members from the congregation of the Unterzetchneten were also present. In the morning Mr. k. Streckfuß preached the Weth sermon and in the afternoon Unterzeichner preached the mission sermon. The two collections amounted to -82.16.

Fr. von Strohe.

Mission Festivals.

On the 14th Sunday after Trtn. the parishes of the kk. Seuel, Rathjen and Holst celebrated a joint mission festival in the parish of the latter. The festival sermon was preached by Messrs. kk. Leßmann and Rathjen. Father Seuel gave a lecture on the history of missions. The collection amounted to -48.00. Of this -30.00 was for the inner, -10.00 for the outer and -8.00 for the emigrant mission. C. Holst, k.

On the 17th Sunday after Trin. the first mission feast was celebrated at Aurora, Ill, attended by guests from Ottawa, Plain- field, Long Grove, Squaw Grove, Batavia and Wtllow Creek. The sermons were preached by Messrs. kk. F. H. Stebrandt and H. Sieving. The collection was -107.00. W. Krebs.

On the solder Sunday after Trtn. my congregation at Chandlervtllle, Ill, held their mission feast of this year. Mission preachers and guests were prevented from coming. The undersigned preached in the morning and Mr. Student Chamberlain of Springfield in the afternoon. The collection was -62.L0.

A. D. Greif.

The second joint mission feast of the congregations of Messrs. kk. Link, Lenk, Wartens, Mayer and the undersigned" was celebrated on the 16th Sunday after Trtn. in O'Fallon Grove, St. Louis. A crowd numbering in the thousands had turned out from far and near. The net proceeds of the collections made amounted to -610.17. With the exception of -2S.00 for the Negro Mission, the entire sum was earmarked for the inner mission in the West. In the morning Mr. P. E. A. Brauer preached a splendid sermon, which will soon appear in print. In the afternoon a historical lecture was given by

C. C. E. Brandt.

On the I4th Sunday after Trin. the congregations of the kk. Mariens, Schröder, Baumann and Frese celebrated their community mission feast in Champatgn, Ill. kk. Reinkr from Chicago and Mariens from Danville preached. Collections yielded one hundred and some dollars. L. Frese.

On the 14th Sunday after Trinity the congregation at Humboldt, Kans., celebrated a mission feast with several members from the sister congregations at Independence and Owl Creek. Speakers at the feast were Kk. Matthias, Flach and undersigned. The two collections made resulted in -54.00.

A. D. Krämer.

On the 12th Sunday after Trtn. the Lutheran Immanuels congregation at Hermannsburg, Marshall Co., Kans. celebrated their second mission festival. In the morning Mr. P. A. W. Bergt sen. preached and in the afternoon Mr. P. C. H. Lüker. The collection was -56.77. G. Polack, Sr.

On the 16th Sunday after Trinity, the Lutheran St. Paul's congregation in Hanover Township, CrawfordCo., Iowa, celebrated its first mission feast. Festival preachers were ck. Th. Brewer and undersigned, Bro. Haar gave a missionary history lecture. The collection was -28.25. L. A. Bretscher.

On the ISt Sunday after Trtn. the Lutheran Jmma- nuels congregation at Laneaster, O., celebrated their mission feast in the Fatr-Ground here. Many members from the "Trinity" and Jacobi congregations of Father Rauchs attended. In the morning the undersigned preached. In the afternoon Fr. Rauch preached an English sermon on inner mission, after which the undersigned preached again in German on outer mission. Half of the collection (-28.25) was for the Negro Mission, half for the inner mission in the Middle District.

L. Dreyer.

On the 12th Sunday after Trinity, the Lutheran St. John's congregation at Olive Branch, Laneaster Co, Nebr. celebrated its second mission festival. The festival preacher was Father Endres. In the afternoon the undersigned gave a historical lecture. The collection was -20.80, of which -10.00 was for the Negro Mission, -5.80 for the Inner Mission and -3.00 for Omaha.

L. Huber.

On the 15th Sunday after Trinity my branch congregation held its first mission festival. The festival preacher was Father Bode. The undersigned gave a historical lecture in the afternoon. The collection amounted to -12.35, which was allocated partly to the Negro and partly to the inner mission.

L. Huber.

On the 15th Sunday after Trin. the congregation at Ltme- stone, Peorta Co, Ill, celebrated their first mission feast. The festival preachers were Messrs. kk. G. Traub, H. C. Witte and undersigned. The collection was a little over -68.00. F. P. Merbitz.

On the I6th Sunday after Trin. the churches of ck. Wilder, Behnken and that of the undersigned celebrated a joint mission feast at Spring Creek, Harris Co.,Tez. Feast sermon! were the kk. I. Trtnklein, traveling preacher for: Texas, and A. Wilde! Fül Texasmisston wind collecte -96.83.

E. H. Wischmeyer.

On the 16th Sunday after Trtn. the St. Paul's congregation in Warren Township, Bremer Co., Iowa, celebrated a mission feast. Preaching were ck. G. Mezger and I. Horn. Collection: -75.70.

M. Stephan.

The congregations of kk. Brakhage, Runkel and Kretzmann celebrated a mission feast at Farmers Retreat, Ind. on the 10<sup>th</sup> Sunday after Trtn. The kk. Brömer, Brakhage and undersigned preached. Collection: -81.25.

C. Kretzmann.

On the first Sunday after Trinity the congregation at Effingham, Ill., celebrated their mission feast, to which the neighbouring pastors also attended with some of their parishioners. Festive prebendaries were the kk. K. Th. Grüber and D. Gräf in German and P. G. Wegener in English. The collection amounted to 46.81.

W. Lewerenz.

The Lutheran congregation in New Melle, Mo., celebrated a mission feast on the 14<sup>th</sup> Sunday after Trinity, at which the Catholic priests Sapper and Richter preached and Fr. Sapper and Richter preached and Fr. Sandvoß gave a missionary lecture. The collections were for Reger and inner mission-75.00. W. Matuschka.

On the 17<sup>th</sup> Sunday after Trin. the Lutheran congregation of St. Peter in Nebraska Township, Livingstone Co., Ill., celebrated its annual mission festival, in which members from the congregations in Secor, El Paso and Benson also participated. The festival preachers were Messrs. kk. Gteseke and Pifsel. The collection was -227.00.

H. Dageförde.

The congregations at St. Joseph, Mo., Leavenworth, Millwood and Atchison, Kans. held their mission feast at Atchison on the 16<sup>th</sup> Sunday after Trin. Bro. Hafner preached on inner mission, Bro. Große on heathen mission, Bro. Zschoche gave a lecture on the negroes and mission among the same. Collection -81.67.

On St. Michael's Day, the Lutheran Kreuz congregation in Warda, Tex. celebrated a mission feast. The festival preachers were Messrs. kk. Süß and Lange. The collection, intended for inner mission, amounted to -74.15.

G. Buchschacher.

On the 12<sup>th</sup> Sunday after Trtn. the congregations in and around Fort Wayne, Ind. celebrated a community mission feast in the Fair Grounds near the city. K. Sauer preached in the morning, P. Kleist in the afternoon, and P. Schütte gave a talk on his experiences as a traveling preacher in Wisconsin, after which the undersigned closed the celebration with a prayer. The collection was -274.00, of which -200.00 was for the congregation at Toledo, O., and the balance for the mission in the West.

C. Gross.

On the 16<sup>th</sup> Sunday after Trin. the congregation of Mr. k. Merbitz in Beardstown, Ill. celebrated their annual mission festival. The festival preachers were kk. Erdmann, Sr, A. Sievtng and the undersigned. The collection for the benefit of the mission was between \$106 and \$107. T h. Buszin.

On the 15<sup>th</sup> Sunday after Trinity, the two Lutheran congregations in Quincy, Ill, St. Jacob's and St. John's congregations, as usual, celebrated their annual mission feast in community, in which several guests from the neighboring sister congregations participated. Preachers were Messrs. kk. F. Lochner, Th. Busztn, H. Haake and C. Zlomke. The mission collection for the benefit of the inner and outer mission amounted to -111.10.

W. Hallerberg.

On the 17<sup>th</sup> Sunday after Trinity, the congregation of the undersigned celebrated a mission feast with members from neighboring congregations. In the morning Fr. L. Lange preached, in the afternoon the undersigned. The collection for the mission in Texas amounted to -62.00.

I. Kaspar.

On September 17, the Lutheran St. Step Hans congregation at South Ridge, O., in communion with their sister congregation at Drfiance, O., celebrated their annual mission feast. In the forenoon Professor Zucker preached on John 7:38, and in the afternoon Father Diemer delivered a lecture on John Eliot, Apostle to the Indians. The collection was -74.20.

C. Evil.

On the 13<sup>th</sup> Sunday after Trin. the churches in and near Cape Girardeau, Mo. celebrated a blessed mission feast. Mr. k. Obermeyer preached on inner mission, and Mr. BLpler, missionary, gave a lecture from the history of Indtanermis-sion. The collection was-100.75. B. Sievers.

On the 16<sup>th</sup> Sunday after Trin. the congregations in Strasburg and Stewardson, Shelby Co., Ills-, celebrated a community mission feast. In the morning Father Schlechte preached on external missions, in the afternoon the undersigned preached on internal missions. The collection was -44.50.

Bro. Brunn, Jr.

On the 15<sup>th</sup> Sunday after Trtn. the Lutheran Zion congregation at Town Olive, Saline Co, Nebr. celebrated their mission feast. Mr. P. I. Meyer and undersigned preached. The collection was-14.00. S. Meeske.

The New York Progymnasium.

According to the resolution of our Eastern District (see Synodal Report of 1882, p. 53, No. 3 and 4), the Board of Supervisors of the Progymnasium in New York was instructed to issue to Principal Edm. Bohm an appointment as principal of this Progymnasium, then: "to take the necessary steps for the employment of another teacher at this Progymnasium as soon as possible."

On behalf of the above-mentioned supervisory authority, the undersigned hereby indicates that both have been done.

Mr. Principal Edm. Bohm is appointed principal of our Progymnasium and he has accepted.

Mr. P. O. Hanser jr., hitherto assistant preacher to Father Sieker at St. Matthäi, N. I., has been called to teach at our Progymnasium, and has accepted the call in God's name with the consent of the St. Matthäi congregation.

May the Lord then give his Amen I to these callings. May he give his spirit, gift and grace to the dear brothers to carry out their ministry faithfully and in blessing, to the Archpastor for all his pleasure and for the joyful flourishing of our young school of prophets.

He also directs the hearts of our Christians, especially in the congregations of our Eastern District, to whom the Lord has first entrusted this young planting school, that they pray diligently for the prosperity and blossoming of our dear Progymnasium; that parents entrust their gifted, pious sons to our institution; and that, finally, the necessary gifts flow to pay our newly appointed teacher.

New York, Sept. 23, 1882. fr. king, derz. Secretary.

To the note.

Since it is our experience that many of our congregation members, even some of our pastors, are under the mistaken impression that our Emigrant Mission is still connected with the "Emigrant Home" (No. 16 State Street) as it was in former times, the undersigned members of the "Emigrant Committee" feel compelled to recall the following passage from the synodal report of the last Synod of Delegates, which was assembled in Fort Wayne last year:

"It should also be mentioned here that our Mission to New York is no longer in the same connection with the Emigrants' House as formerly; and this, on the one hand, because of its ecclesiastical position, since it is in connection with the General Council and is conducted in the spirit of the same. Secondly, because through the Emigrant House the work of our missionary is neutralized, in that many of our people consider our mission and that of the Kensrn! kouldi to be one and the same work. Thirdly, because the Emigrant House is not, in the opinion of our Mission Commtsflon, conducted in the most expedient manner, and she does not possess the influence there to remedy so many evils as she has repeatedly noticed and brought up." (See page 75 of the said Bertchts.)

At the same time, the undersigned note that, as committee members, they have had nothing to do with the various correspondences recently published in the "Rundschau" concerning the "Emigrant House".

Fr. König. Jakob Morch.  
I. Birkner. C. I. T. Frincke.

Reminder.

The undersigned has again received a number of the bonds of 50 Marks (-----12 Dollars) and 25 Marks (^ 6 Dollars) each, and asks for a pleasing acceptance of the same - (see "Lutheraner" of this year No. 11. Page 86). As Fr. Willkomm explains, the congregation is counting mainly on America to provide these bonds, since some of the sister congregations in Germany are struggling with great need.

Now, brethren, these bonds, as well as many others issued by our own congregations in recent times, are not quoted in the price reports of the great financial institutions, and no great trade can be made in them. - On the other hand, they are not subject to any fluctuations, they do not stand high or low, but each bond always represents its full value, and will undoubtedly be paid on time when it matures.

Therefore, he said, he was happy to take advantage of the opportunity to make such a good investment.

I. Birkner,  
139 NUUruil 8tr., Nerv?ork.

Conference Display.

The Southern District Conference of Iowa will meet, w. G., on the 7<sup>th</sup> of November, at the church of Bro. Aron.

C. W. Baumhöfener.

Incoming into the Snffe of the Western" DistrStt:

To the synodical treasury: From the Dreteintkeits-Distr. in St. Louis -8.95.

For internal mission: part of the mission feast coll. in the parish of P. Matuschkas in New Melle, Mo., 28.00. Mij- flonsfest coll. in the parish of P. Hoyers in McPherson Co, Kans. for Kansas 21.91. Two-fifths of the mission feast coll. in & near Cape Girardeau, Mo, 40.30. Part of the missionary festival coll. in the comm. of P. Meyers at New Biclefield, Mo., 85.25. Part of the missionary festival coll. of the northern comm. at O'Zal- lon Grove, St. Louis, 585.17. Part of the missionary festival coll. at Humboldt, Kans. by P. Krämer for Kansas 80.00. (S. -790.63.)

For negro mission; By H. Vogel at Scherrills Mt., Iowa, .15. A part of the mission feast coll. in the comm. k. Meyers at New Biclefield, Mo., 10.00. A part of the Mission Festival Coll. of the Northern Gem. at St. Louis, 25.00. For New Orleans; P. Polack's Gem. at Uniontown, Perry Co. Mo, 4.30. By the same from E. Wambsganß 1.00; Thanksgiving offering for rich harvest from N. N. 4.00. K. Kuhlmann in St. Louis 5.00. A part of the Mission Festival Coll. in the congregation of P. Matuschkas in New Melle, Mon., 47.00. I. Müller in Frohna, Mon., 1.66. (S. -97.45.)

For heathen mission: part of mission festival coll. by k. Krämer at Humboldt, Kans-, 15.00.

For the deaf and dumb: Bro. Bergt's congregation at Tecumseh, Nebr., 11.00. Bro. Weschr's congregation at Jefferson City, Mon., 9.25. Whose Zion's congregation at Jefferson City 4.25. From the congregation's collection coffee Bro. Weseloh's at Kimmswtck, Mon., 5.00. From the women's club of the same congregation 5.00. Dtetr. Harms at Eole Camp, Mon., 1.00. (S. -35.50.)

For poor sick pastors: child's coll. at E. Hopser's by Fr. Polack in Uniontown, Mon., .75. coll. at C. Wier- flg's wedding by Bro. Spehr at Appleton City, Mo., 6.50. By Bro. Krämer a part of the mission feast coll. bet Humboldt, Kans., 9.00. John Hrrtlein at Reynolds, Ind., 10.00. Coll. of the congregation by Bro. Grupes at Eisleben, Mo., 9.50. H. Kammeyer by Bro. Biltz at Concordia, Mo., 2.00. (S. -37.75.)

On new construction in St. Louis:?. Polack's Gem. in Uniontown, Mo., 6.50. Melzer & Bruchhäuser's in Jonesboro, Ill., 10.00. F. Jsernhagen's in Swampscott, Mass., .70. Trinity Distr. in St. Louis 600.00. By A. Kniage from N. R. of Ruffels Grove 20.00. P. Wesche's Gem. in Jefferson City, Mo., 20.00. Provisional payment from Dubpernell's Gem. in Perth Co, Can., 20.00. P. Sweet's Gem. in Schulenburg, Tex, 11.00. F. Sackewitz in Manor, Tex, 1.35. (S. -701.55.)

For Fr. M. Wyneken: Fr. Links Gem. in St. Louis 26.06.

Correction.

In No. 18 of the "Lutheran" for the new building in St. Louis read: Bon Ernst Kifling in Buenos Ayres, South America, 20.00, not 2.06. St. Louis, Mo. Oct. 8, 1882, E. Roschke, cashier.

Proceeds to the treasury of the Illinois Districtt:

For new building in St. Louis: by Fr. Burfeind in Rich -3.00. By Fr. Große in Harlem from H. Htlmer 10.00. From Fr. Böttcher's parish in Mount Pulaskt 70.00. By k. Mertner in New Berlin from H. Luken Jr. 5.00. From k. Brauer's parish in Brecher 6.00. Through teacher Kammann from k. Steege's parish in Dundee 75.00. From Chicago: through?. Wunder from I. Jensen 5.00; through P. Reinkc from David Bauermeister 50.00, Ferd. Abraham, Rud. Zielke u. Karl Saaert 10.00 each, Ernst Stelaff u. Dora Grön 5.00 each, G. Eheim o.OO; through P. Succop from H. Loßmann 15.00, first Zahlg. from Joach. Voß 2.50, Joh. Frahm u. H. Seemann 5.00 each, 2te Zahlg. vo" C. GLdt 5.00 u. 3te Zahlg. von Theoph. Lzcch 7.00. (Summa -311.50.)

For the synodical treasury: by Bro. Nachtigall at Wartburg 5.00. by Bro. Lochner's congregation at Chicago 9.36. by Bro. Mueller's congregation at Echester 12.25. by Bro. Mennicke at Rock Island in reimbursed travel expenses 6.70. by Bro. Mary's congregation at Dauvttle 16.00. (S. -49.31.)

For inner mission in the Northwest: part of the Mis- ionsfest coll. of Fr. Lewerenz' congeg. in Effingham -12.00.

For the mission in Omaha, Nebr.: Durchk. Fresein Champatgn one-third of Mission Fest coll. 06/27.

For inner mission: By Fr. Schieferdecker2 Third! of the mission festival coll. in New Gehlenbeck 120.00. Half of the mission festival coll. by Fr. Martins and Fr. Döderlein's congregations in Bremen and Homewood 31.58. By Fr. Wunder in Chicago from Mrs. Orth 1.00. By Fr. Frese in Champaign one third of the Mission Festival Coll. 27.07. One third of the Mission Festival Coll. from the Gemm. in Woodworth & Buckley 20.41. (S. -200.06.)

For Negro Mission in New Orleans: part of Misflons- est coll. in Fr. Lewerenz' congeg. in Effingham 12.00.

For the Negro Church in New Orleans: by Fr. Schmidt in Schaumburg from Christian Teyler 5.00. By Fr. Frese in Champatgn one third of the mission festival coll. 27.07. (Summa For'eidenmission: half of the mission festival coll. from k. Martins and Fr. Döderlein's congregation in Bremen and Homewood 31.58. Part of the mission feast coll. of?. Bangerter's and ?- Traub's congregation in Peorta 4.00. (p. -35.58.)

For Negermtssion: By Fr. Schieferdecker in New Geh- lrnbeck one third of the Mission Festival Coll. 60.00. By Fr. Dö- derlein in Homewood from Joh. Teacher Kammann's pupil in Dundee 1.75. Part of the mission festival collection from Fr. Bangerter's and Fr. Traub's congregations in Peoria 10.00. One third of the mission festival collection from the congregations in Woodworth and Buckley 20.41. (p. -142.16.)

For the Emiar. misslon in Baltimore: part of theMissionsfest coll. of Lewerenz' Gem. in Effingham 5.00.

For the emigrant mission in New York: part of the Miss Consort coll. of P. Lewerenz' congregation in Effingham 5.66, and of P. Bangerter's and P. Traub's congregations in Peoria 10.66. (S. -15.06.)

For poorStudentsin St. Louis: Half of the wedding coll. bet Fr. Hettendorf in Trete 8.00.

For poor students in Springfield: By?. Döder-lein in Homewood 14.30. One third of the mission festival coll. of the congregations in Woodworth and Buckley 20.41. By?. Miracles in Chicago from the women in his congregation. Gem. for H. Spannuth 4.00. By?.. slaters in New Gehlenbeck, collected at C. Bien's wedding, for I. K. Ambacher 2.00.?. Mariens' Gem. in Danville: for Wttt 10.00, for Hubert 10.00, for Wäscher 10.00. (S. -70.71.)

For the Hausbalt in Addison; By?. Burfeind in Rich from Widow Stünkel 1.00. By?. Succop in Chicago from Mrs. B. 2.00. By?. Steege in Dundee from I. Eckstein, Ch. Sternberg, F. Albrecht, & C. Hennigs each 1.00, F. Wolbrecht.SO. Mrs. Prttzlaff in Milwaukee 5.00. (S. -12.50.)

For poor students in Addison: Through?. miracles in Chicago for Th. Deffner from the women in sr. Gem. 10.00, from the virgins 7.00. E. in Chicago for Aug. Eichmann 5.00.?. Schieferdecker in New Gcblenbck for Th. Schmidt 2.30. (S. -24.30.)

For sick pastors and teachers: By?. Drögemül-ler in Arenzville for?. I. L. Hirschmann: from the congregation in Arenzville 15.60, I. Dorpat 10.00 and N. R. 1.00. (S. -26.60.)

For the deaf and dumb: By P. Döderletn in Homewood "by a stranger" .57.

For the orphanage near St. Louis: part of the wedding collection at Mrs. Hettendorf's in Crete 4.21. By?. waiting in Danville, thank-offering "for happy delivery", from Mrs. I. Poll5.00 (S.-9.21.). Delivery," by Mrs. I. Poll5.00. (p.-9.21.)

For the Progymnasium in Milwaukee: By H. B. in Addison 11.00. By?. Wunder in Chicago by August Heuer 50.00, L. Brauns 20.00, F. Heinberg u. G. Müller 8.00 each, E. Rose 2.00.?. Böttcher's painting in Mount Pulaski 40.00. By?. Succop in Chicago by Mrs. B. .50.?. Lewerenz's Gem. part of the Mission Festival Coll. at Effingham, 12.60. (p. -142.10.)

For studying orphans from Addison: Georg Göhringer and Anna B. Ries in Accident, Md. each 1.00. By ?. Engelbrecht in Chicago by N. N. 1.00. (S. -3.00.)

For the congregation in Peoria, Ill: By Treasurer I. Birkner in New York 2.00.

For the Toledo congregation, O.:?. Böttcher's congreg. tn Mount Pulaski 10.00.

For the community in Planitz, Saxony:?. Müllers Gem. in Echester 16.00.

For the Gem. in Fenton, Iowa: By?. Mertner in New Berlin from N. N. 2.00.?. Koch's Gem. in Wheaton 2.60. (p. -4.50.)

For the congregation in Logan, O.: part of the mission festival coll. of?. Banaerters u.?. Traub's congregation in Peoria 8.00.

For the church in Philadelphia, Pa.: Part of the Missionary Festival Coll. of?. Bangertrrs a.?. Traub's congregation in Peoria 8.00.

F or the congregation in Omaha, Nebr.: part of the missionary festival coll. of ?. Bangerter's a. ?. Traub's congregation in Peoria 8.00. By ?. Mary's in Danville by N. N. 2.00. (S. -10.00.)

dIS. New deposits for the new building in St. Louis -196.00.

Addison, Ill, Sept. 30, 1882; H. Bartling, cashier.

#### Incoming to the Middle District Sasse":

For the orphanage near St. Louis: From the congregation in Minden -14.91, Mrs. Bettenbrock 2.00.?. Mertz's congregation in Brownstown -7.60... Saupert's congregation in Evansville -15.00. Elisabeth Blumenschein in Neu-Dettelsau -5.00.?. Schoeneberg's parish in La Fayette, \$19.00. Mohr's parish in Inglefield 10.30, R. N. 1.00. Teacher Arnhold in Cleveland 1.00, from some of his students 1.50. From Richard Zismer's piggy bank .50. (Summa -77.81.)

For the emigrant mission in New York:?. Haffold's parish at Huntington 5.00.?. Zagel's compound at Fort Wayne 10.00. (p. -15.00)

For student Drögemüller in Fort Wayne: F. Kocklaum tn Cleveland 4.00.

For students Mertz in Fort Wayne: Chr. Mertz in La Fayette 25.00, Louise Mertz 5.00, I. Schnaible 10.00. I". Schöneberg's Gem. das. 10.00. (S. -50.00.)

For the orphanage in Addison: Ktndtaufkoll. at F. Wittenberg in Koutts 4.81.

For poor students in Springfield: part of missionary festival coll. in Van Wert 14.00. Mrs. Julie Schaper in Columbia City .25. (p. -14.25.)

For sick pastors and teachers:?. Huge's congregation in Vincennes, 13.00... Schmidt's congregation in Seymour 12.00. W. Schnute in Evansville 1.75, Mrs. K. Bippus 2.00.?. Lothmann's church in Akron, 8.00... Kretzmann's congregation at Farmers Retreat 10.00, H. Niederbäumer's 1.00, Mrs. E. Rullmann's 5.00. (S. -52.75.)

For Mrs.?. Crämer: Wedding coll. at I. H. Leopold in Cleveland 10.00.

For the widow's fund: I". Hugés Gem. in Vincennes 18.00. Mrs. K. Bippus in Evansville 1.00, Unnamed 1.00. I. Wtenck in Cleveland 1.00.?. Lothmann's congreg. in Akron 5.00. Mrs. W. Hüsrmmann in Farmers Retreat 5.00. (S. -26.00.)

For Toledo, part of missionary festival coll. at Van Wert 27.85. ?. Saupert's congregation at Evansville 15.00. Part of missionary festival coll. at Fort Wayne 200.00. ?. Schroeder's congregation at Gar Creek 4.15... Kolbe's commune at Newburgh 6.00.... Kretzmann's congregation at Farmers Retreat 10.00. Niederbäumer 1.00.

For the deaf and dumb:?. Gross' Gem. at Fort Wayne 79.25.?. Sauer's Gem. at Dudleytown 28.50. I. Hafendörfer at Evansville 5.00, G. Bippus .50, H. Zurstadt .50. Unnamed at Akron 1.00. Mrs. Bremer at New Haven 2.00, Christine Mack 1.50. By?. Kleist the. for tracts 2.25. (p. -120.50.)

For the synod treasury:?. Werfelmann's congregation at Neu-Dettelsau 15.25... Zagel's congregation near Fort Wayne 8.50. Pe- trt's congregation near Columbia City 11.51.... Franke's parish of Leslie, 3.73. Jox's parish at Logansport 18.70. (p. -57.69.)

For inner mission: E. Fohl in Cleveland 1.00.?. Sauperts Gem. in Evansville 4.15. Part of Mission Festival Coll.

at Fort Wayne 74.42.?. Sihler's Gem. das. (Misflon's rifle) 25.00. Half of missionary festival coll. in Jackson Co. 38.25. (p. -154.82.)

To build or buy a Negro church in New Orleans: N. N. in Seymour 1.00, W. Rebber the. .50. Mr. Rueter, Sr. in Farmers Retreat 1.00. Half of the Mission Festival Coll. in Jackson Co. 38.25. H. Kasting in Seymour 2.00, H. Libertng 2.00. (S. -44.75.)

For the congregation in Fenton, Iowa:?. Kolbe's congregation in Newburgh 16.00.?. Kretzmann's congregation at Farmers Retreat 3.00. (S. -19.00.)

For the congregation at St. Joseph's, Mo:?. Brakhages Gem. 5.00.

For the building fund, I. Pottebaum through... Brakhage 25.00...? Saupert's Evansville congregation, 130.00...? Werfelmann's congregation at New Dettelsau, 3rd, 31.00...? Siek at Taylors Creek, 1.60. By the same of Pöblmann, I. C. Seim, König, H. Seim I, Schwarz 2.00 each, C. Seim 1, C. Seim II, Förster, M. Ritsch, H. Ritsch, Bauer, Schneuker, Reinke, Hader, Wetznerje 1.00, H. Seim II, Daniel, Rohr, Weigel, Grether each .50, Hagen, Brauer, Seibert each .25, Röser .15. (S. -211.00.)

For Negro mission: part of mission festival coll. at Van Wert 13.85. Mrs. G. K. Scheiderer at Neu-Dettelsau 8.25. F. Lindhorst at Cleveland 5.00. Unnamed at Akron 1.00. E. Brüggemann bet Columbia City 1.50, I. Bade .25, Fischer .25, W. Dörmann .50. Mrs. E. Hüsemann at Farmers Retreat 5.00. (S. -35.60.)

Fort Wayne, Sept. 80, 1882, C. Grahl, cashier.

#### Entered the Sasse de" Nebraska District":

For the synodal treasury: By?. Fischer from W. Arndt -1.00, John Brock 5.00.?. Bergt Sr. .50; by dens. of K. 1.00.?. Oetting's Gemeinde 5.50. Collection in d. J. Sitzg. of Nebr.-Distr. from the??. 25.75, from the deputies 12.00. By?. I. Meyer from Bethlehem congregation 2.50.

For the widow's fund:?. Biedermann, contribution, 4.00. By?. Endres, collected on G. Gockes wedding, 4.50.

For the orphanage bet St. Louis:?. Biedermann's children, from their savings fund, 2.20. By?. Hoffman" by C. Dittberner.60. Mrs?. Hoffman", thank offering, 2.00.

For poor students in St. Louis: By?. Hoffman" by Ph. Scheer .50.?. Biedermann's Gem. 3.44.

For poor students in Addison:?. Biedermann's Gem. 3. 44.

For inner mission: From?. Biedermann's congregation 3.83. From?. E. I. Frese from Mrs. Anna Sautter 5.00. From I. F. Göbner, mission festival - collection to Mtddle Creek, 74.10. From?. Hilgendorf, mission festival collection to Belle Creek, 46.86. From?. Bürger, mission festival collection in Sterling, 26.00. From ?. Huber from its congregations, 15.00. S. Meeske in Alexandria, 7.00. By?. Müller from W. Hamann, 2.00.

For Negro Mission: Unnamed 5.00. P. Kipple in Logan Creek 1.00. John Sautter in Papillion 15.00. From?. Bürgers Gem. by Jürgen Keiser 5.00. By?. E. I. Frese by Henriette Burlage 1.00, Martin Haug .25. By?. Hofius by W. Lalleman .50, Kath. Jettcr .25. By?. Bürger, Missionsfestkoll. in Sterling 14.00.

For mission in Nebraska:?. Häßler's compound at Caldwell, 20-25... Bergt's jr. comm. at Logan 20.73... E. I. Frese 2.00. Henriette Burlage 1.00. Kath. Jetter .25. Wart. Haug .25, John Sautter 1.00. By?. Harms in Bancroft, Missionary Festival coll., 57.75.

For the deaf and dumb:?. Harms'Gem. in Cuming 7.35. By ?. Hoffmann of the Gem. to Battle Creek 7.17, N. N. .24. ?. Frese's Gem. at Omaha 23.15. By ?. E. I. Frese of John Sautter 1.00, Ph. Zwiebel .50, Hermann Weiss and Martin Haug each .25.

For heathen mission: From?. Bürgers Gem. by Jürgen Keiser 5.00. By?. Harms in Bancroft, Missionsfestkoll., 28.00.

For the Negro mission in New Orleans: By?. Endres from W. Uffelmann 5.00, from Johanntsgem. 7.75. By ?. Huber from his congregations 15.00.

On the purchase of a Negro church in New Orleans: By ?. Hilgendorf, Mission Festival Coll., 15.00.

For the new building in St. Louts: By?. Hoffmann by C. Bräuner 2.00. By?. I. P. Müller by Noack u. Milz 5.00. Engelbrecht 7.00, W. Hamann 18.00.

For English Mission: By?. Hoffmann by C. Bräuner 3.00.

For the community in Logan, O.: By?. Catenhusen by A. & H. Gakemeier 2.00.

For old and sick pastors: By?. Catenhusen v. A. and H. Gakemeier 2.00.?. Endres' Joh.-Gem. from the collection bag 5.00.

For?. Willkomm's Gem. in Planitz, Saxony: By?. I. P. Müller von Englrbrecht 3.00.

For the Omaha congregation: By?. I. H. Grüber of W. Commers 1.00. By?. Huber of his congregations 3.15.?. Schulte in Colon, 7.00.

For the congregation in Toledo, O.:?. Endres' Joh.-Gem. (from the bell bag) 7.00.

Further:

From?. L. E. Kntef in Golden, Ill, collection of a missionary hour, 3.00. F. C. Festner, treasurer.

#### Entered the Sasse de" eastern district":

For the synodal treasury: From the Trinity congregation in Buffalo -11.50. Congregation in Uork 16.25.

For the orphanage near Boston: School festival collection tn Paterson 7.64. Congregation in St. Johannsburg 4.00. By?. Tilly 2.00. Surplus from the extra train to the mission festival in Wellsville 28.00. Trinity congregation in Buffalo 14.65. Wedding collection bet A. Dettbarns through?. Schulze 5.00. (Summa -61.29.)

For the deaf and dumb: School Festival Coll. in Paterson 10.00. By?. H. Hanser of Widow Schäfer 2.50, Miss S. Grimert 2.50, E. Burman 1.00. St. Paul's Cong. in Baltimore 42.86. (S.-58.86.)

For the college building in St. Louis: I. Arnold through

?. Zollmann 5.00. Gem. in North East 42.00. By ?. Senne 9.00. By ?. Her by I. Dietz 5.00, I. Pillhöfer 10.00, W. Wirsing 15.00. By ?. Grains by Julius Behn 10.00. (S. -96.00.)

For Negro mission: By?. König von Ohlandt 1.00. Mission festival coll. in Olean 30.00. Fräulein Mina Fletschmann by?. Sieker 2.00.

For the congregation in Planitz: Bro. Schäfer in New Dork 3.00. M. Dietrich in Atchtson 5.00. HochzettS-Coll. with W. Naumann in College Point 4.75. From members of the Dreieintgk. congreg. tn Buffalo 16.00. (S.-28.75.)

For college maintenance: St. John's Parish in Williamsburg 11.00. For the Progymnasium in New Uork: By?. Frincke ir., Ueberschuß von Retsegeldern, .65.

F or the congregation inHudson: Women's Club in Haverstraw 5.00. From the Benevolence Coffee of St. Matthew's congregation in New York 20.00. N. N. in Harlem 5.00.

For the mission in Erie: From the charity coffee of St. Matthew's parish in New York 50.00. Mission festival coll. in Olean 80.00.

For poor students in Fort Wayne: North East Community 2.90. For poor students in Springfield: Gem. in North East 2.90.

For poor students in Addison: Gem. in North East 2.90.

For the congregation in?: St. Johannis-Gem. in Williamsburg 25.06. For the Philadelphia congregation: Wefliner at New Fork 1.00. R. N. at Beardstown 10.00.

For the Negro Church in New Orleans: Gem. in Eden Valley 14.00. For sick pastors:?. O. Hanser Jr. 2.00.

For emigrant mission: one-fifth of mission festival coll. of congregations in and around Cape Girardeau, Mon., 20.15. Mission festival coll. at Olean 23.70. Squat festival coll. at W. Naumann's at College Point 5.25 (of which one-fourth for Baltimore).

New Kork, October I, 1882. I. Birkner, cashier.

**For the enlargement of the orphanage at St. Louis, Mo. the** undersigned received the following kind gifts: By?. I. Pflantz at Memphis, Tenn. from his pupils -2.00; by C. A. Brandt at Fulda, Minn., 10.00; by?. C. F. I. Johanntng at Braurrsville, Mo. from I. Meuschke 10.00; by Ernst Fischer tn Hancock, Mich. 2.00; by?. G. Landgraf at Decatur from the Women's Association sr. Gem. 26.00; by ?. L. W. Dornseif in Denver, Col. from Mrs. Kirschbaum 1.00 and N. N. 1.00; by ?. E. Jehn at Van Wert, O., coll. sr. Gem. 13.10 & on Mr. Gottl. Etrich's wedding 12.35; by ?. W. Lothmann tn Akron, O., Coll. sr. Gem. 5.00 & by K. Feiten collected 10.85; by?. K. F. Schulze in Courtland, Minn. wedding coll. on H. Renasdorf 5.00 & on Fritz Becker's infant baptism 5.00; by Past. N. P. Lavier at Camp, Minn. 1.00; by?. A. Leuthäuser at Norfolk, Nebr. coll. sr. Commun. of, 7.00; by?. O. Spehr of sr. Gem. in Appelton City, Mo., 2.00; by?. C. F. W. Sapper in South St. Louis, Mo., of the women's club sr. Gem. 10.00; by?. I. G. Schaefer at Waymansville, Ind. coll. sr. Gem. there 11.60, by F. D. bet New Boston, 5.00, pathengeld by U. Hübsch 1.40; by?. F. W. Franke in Leslie, O., coll. sr. Gem., 7.80; by?. I. D. Warns at Weltis, Ind. by members of sr. Gem., himself and his. Family, 13.70; by?. W. Matuschka at New Welle, Mo. by members of sr. Gem. 35.00; by?. F. Erdmann at Red Bud, Ill, coll. sr. Gem., 25.00; by?. C. F. W. Brandt at Clarinda, Iowa, from the Women's & Maidens' Association sr. Gem. 7.80 and from Page City by W. Hüsemann, H. Severing, Herm. Handorf 1.00 each, Johann Hartmann, Heinr. Unland, Ed. Hartmann, John Drees, John F. Aman, Herm. Mueller each .50, M. H. Meyer, .45, Aua. Hartmann, W. Driehaus, I. H. Meyer, Heinr. Salomon, Friedr. Lange each .25, Aug. Unland, Elisabeth Heidsiek each .20, Elisab. Meyer .10; by?. I. v. Brandt bet New Albany, Minn, of sr. Jmm. comm. 1.00, himself .60; by?. G. Endres at Uttra, Nebr. coll. sr. Gem., 24.15; by?. F. Rohlfing in Alma, Mo., coll. at harvest festival sr. Comm., 7.00; by?. H. Bartels at Beckville, Mo., from sr. St. John's congregation at Little Cypress, Tex., 7:25 a.m.; by I. Moses at Saude, Iowa, 5:00 a.m.; by E. Mähr of three congregations in & near Ellsworth, Kans. whose Harvest Festival coll. 15.00; by?. L. Huber in Crete, Nebr. on the double wedding of Gerlach and Jahnson coll. 2.60, by himself .40; by Mr. C. Helwig here 3.00; by?. C. L. Janzow in Frohna, Mo., from Aug. Schröter 5.00; by?. F. W. Richmann in Pittsburg, Pa." from himself and etl. members of sr. Gem., 15.00; by R. N. of my Gem. 20.00; by Emil Bähmann of Richardson & Co. here 5.00. (Summa -370.30.)

Furthermore, for the construction of a small frame house, which we will temporarily use as a school, we received from some members of the St. Louis parishes and other Watsons friends: several thousand feet of lumber, five loads of bricks, iron goods, about 175 pounds of paint, one door, eight window frames and shutters, four boxes of window panes, the gutters and sprinkler pipes, and some work free of charge.

N. St. Louts, Mo., 12 Sept. 1882.

C. C. E. Brandt.

6or. ?ratri" Lve. L Hutektnscm 8tr.

#### Spa La" ev. - luth. Hospital i" St. LouiS

with heartfelt thanks: From Mr. C. Umbach, at the bill of an institution ru a home dispensary donated -15.00. Mrs. Schenkel in Lowell 5.00. St. Paulsgem. tn North St. Louis 8.35. Dr. Rohlfina the. 15.00. Mrs. Geisel in St. Louis 1.00. by the St. Paul's Virgins' Association in Triangle Distr. that. 10.00. by Dr. Schade 10.00. by Mr. Scheer 79 bushels of coal, worth 7.00. by Mr. Treasurer I. Birkner in New Dork 9.25. N. N. in?. Brandt's comm. in North St. Louis 10.00.?. Lehmann's comm. to Sandy Creek, Mon., 8 p.m.

St. Louis, Oct. 9, 1882. F. W. Schuricht, cashier.

For the deaf and dumb - asylum in NorriS, Mich:

By Treasurer Eißfeldt -185.08. By Mr. A. Paar in St. Paul (Minnesota Synod), 40.50. By?. Tramms congregation in Rondout, N. U>, 8.75.?. Flax's congreg. at Defiance, Kans., 3.00. By?. Germann at Fort Smith, Ark. part of Christian Teaching Coll. 4.90, by Mrs. Hechln .75, Mrs. Wegemann 1.50, Grandmother Trtesch .50, Mr. Braun 1.00. By Treasurer Bartling at Addison 77.83.?. Rupprecht's comm. in North Dover, O., 16.75.?. ". K. W. Th. Siek 1.85, whose gem. at Taylor Creek 4.65. By G. Barth at Sandusky, Wis. by Mrs. Brand .42. "By?. Karth at Worden, Ill. by sr. Gem. 10.90. By Treasurer Schmalzriedt in Detroit 13.65.?. Albrecht's Gem. in Bremen 7.19, N. N. 5.00. By I. Conrad ges. at dn wedding of A. Schulz 8.14. Father Bearer in Tyeresa, Wis. 1.00. Wtlb. Wendt at Martinsville, N. H., 2.00, Aug. Görlitz .25, Gottfried Schulz .50, Lorenz .25, Christ. Fritz 1.00, Bro. Bentel 1.00, L. Rüdersdorf .25. by Treasurer Bartling 25.30, for poor children 5.00. 1?. Schumann in Waterford and etl. parishioners 5.00. by I. Wilhelm in Cortick, Pa., by Widow Merte 1.00. Widow Herkmann 1.00, I. Haslbö 1.00, T. Schulz 1.00, P. Dewald 1.00, F. Waidmger 1.00, H. Schaper 1.00, L. Lutz 1.00, R. Necker 1.00, C. Musung, H. Schmidt, F. Linn, M. Uhr, M. Zeilen, S. Hellenbrecht, F. Abicht, H. Matthias .50 each. I". Schulz at Faribault, Minn. 3.50. by?. Bohm at East Saginaw by sr. Gem. 1.60.?. Waiting at Fort Dodge, Iowa, 3.50, by sr. Gem. Gem. 11.50. By T. H. Menk, cashier of the Minnesota and Dakota Distr., 75.96. By ?. Schroeder at So- dorus, Ill, 19.25. By ?. W. Endeward of sr. Gem., 3.50. ?. M. H. Pankow in Norfolk, Nebr., .75, by Mrs. A. Rasch 1.00, Ferd. Berges 1.25. By?. G. Johannes in Des Plaines, Ill, by sr. Gem. Gem. 10.25. By?. Jungkuntz in North Judson, Ind. by sr. Gem. in Medaryville 5.00, by M. Ringhand.25. By?. Menke in Stover by sr. Gem. 16.85. Mrs. Kar. Feth in Cleveland, O., .30.?. C. Purznrr in Wittenberg 2.00. By?. Hügli in Detroit from Martin Hummel in Roseville 2.00. By Treasurer Bartling 31.28. By H. Berger in Waldenburg from the Gem. 45.53. By Treasurer Eißfeldt 24.32. By?. Luecke from the Gem. in Jefferson, Ill., .50. By? Gutknecht in Caledonia, Minn., from the comm. in Caledonia 9.00, G. Hekat 7.50, G. Porkand 8.00. By ? Bernreuther at Oleav, N. A., by sr. Gem. 5.25. By ? Düver in Petersburg from Mrs. Bekler 1.00. By cashier Birkner in New York 164.50. ? Bartels in Beckville, St. Louis, 10.00. Treasurer G. Renfer ii Wellsley, Ont-, 10.00. By ? Lüker in Aroma, Kans., from sr. Township 9.50, A. Schmidt 1.00, W. Kandt 1.00. By H. Zeile of John A. Louis in Vincennes 5.00. By?. Pieper in Manitowoc, Wis. by P. Miller 2.56, Benkele 2.00, N. N. 1.00, N. N. .50. Mrs. B. in Cleveland, O., .45. by H. L. Fischer in Elk- hart, Ind. by Bro. Meyer 5.00. by Treasurer Bartling 55.00. George Goedinger 1.00. Anna Ries 2.00. by H. Tiarks, treasurer of Iowa district, 42.00. by?. A. Rehwaldt in Superior, Kans, By I. Staahe 2.00, C. Ratheke 1.00, Mrs. Hillmer 1.00, Mrs. Ratheke, Bro. Pope, Bro. Hartng, Mrs. Manon Rompofsky, I. HermS, I. Schliekau, H. Meyer, H. Miller, W. Scheele, H. Scheele each .50, I. Schaff .40, Aug. Baumann .25, I. Volgart .25. By?. Detzer Jr. in Evansville, Ill, from the Glencoe commune, 5.28.

Correction.

In the receipt in "Lutheraner" No. 16 of Aug. 15, instead of "C. Serrel" read:?. C. Seuel; instead of "in Mayvtlle": bei Mayvtlle; instead of "Frau Schlag": Frau Schley; instead of "Jm- manuels-Gem. 10.85; Johannisgem. 12.45"; lower Jmm.- Gem. 10.85, upper 12.45. Detroit, Sept. 10, 1882, C. D. Strubel, cashier. 207 ckekkrssoo ^vs.

The undersigned received with heartfelt thanks: By?. I. G. Nützet for G. Fischer from the women's club of the community -4.70, from the community 6.19; by?. F. Düver from N. N. for F. Hahn 5.00, for F. Müller 5.00; by?. W. Zschoche for E. Scheibe, Easter cousin of the community 20.50, from widow Taden .50; by?. I. G. Nütze! given at the wedding of Mr. F. Höltkke, for H. Guckenberger 10.75; by?. F. I. Biltz, given at the wedding of Kücker-Frerking, for Theo. Claus 6.00; by?. H. Sauer from W. Blekr 5.00, for orphan boys from Geo. Göb- ringer 2.00, by Anna B. Ries 2.00; by?. Niemann for I. Neubert 10.00; by?. I. G. Nütze! for G. Fischer from the Women's Association of the Gem. 7.00, by the Gem. 6.92, for Mertz 5.00; by Mr. C. Westenfeldt for Engelbert 2.00; by Mr. H. Niemann of?. Ahners Gem. for I. Schröder 23.00; by?. Dr. Sihler for poor pupils, sent at the wedding of Mr. W. Meyer, 13.50, by widow Meyerding .50; by Mr. Fr. Tormählen in Brownstown, Ind. for metzmänn 5.00; by ?. Brömer for Klausung of the women's club of the parish 20.00; by Mr. H. Niemann of ?. Ahner's congregation for Gebr. Engelder 10.00, by St. Matthew's congregation in Allegheny City 13.00, by Mr. Schellhaus ibidem 5.00; by ?. Dr. Sihler, ges' at the wedding of Mr. Lee, for poor pupils 5.00; by ?. W. Zschoche for E. Scheibe, Abendm.-Koll. sr. Gem. 31.00; by?. Th. Wichmann for G. Wichmann, s. at the wedding of Mr. C. Wetzel, 8.60; by?. A. Reinke of the Jünglingsverein sr. Gem. for I. Meyer 16.00; by?. I. G. Nütze! from sr. Gem. for G. Fischer 13.30; by the Women's Association 6.00. Fort Wayne, 25 Sept. '82. H. Dümeling.

For poor students cold: By Mr. Langhoff of the Concordia Association at Effingham -2.50; by Mr.?. Weisbrodt of the Jünglingsverein sr. Gemeinde 10.00; by Mr.?. Barth from sr. Gem. 2.00, from his branch .55, from himself 5.00 for Grimm; by Mr.?. Matuschka 15.00; by Mr.?. F. Erdmann 40.00, half of it to Hanser; by Mr.?. Kntef von sr. Gem. 3.70; by Mr.?. Stärken from the Frauenverein sr. Gem. 10.00 for Her; by Mr.?. D. Gräf from sr. Gem. 14.18 for Hornung to cover his previous year's board money; by Mr.?. Leweren, 9.46; by Mr.?. Blanken from sr. Gem. 18.00 for Heidelberger; by Mr.?. Hansen, s. on Mr. W. Neuhaus'wedding, 7.65for Lienhardt; by Mr.?. Schieferdecker from widow Schröder 3.00, H. Jsen-

berg 5.00, widow Spannuth, W. Sievers, Bro. B., H. Stahlhut, Bro. St., F. Wolf, W. Blase and teacher Bornemann 2.00 each, Hunzinger and E. Wolf each 1.50, Widow Lückel, W. Wolf, K. Wolf, W. Dirckhaus, Mrs. Redecker, H. Brase, K. Jsenberä, W. Bettmann and G. A. Sch. each 1.00, H. Schumacher and F. Renke each .75, F. Redecker and H. Brumwarth each .50 for M. Grüber and Cämmerer; by Mr.?. Lewerenz, coll. sr. Gem. 6.05 for Hornung; by Mr. Geist of the Brooklyn Gem. 15.00 for Heidelberger; by Mr.?. G. E. Ahner, communion coll. sr. Congregation, 5.00 for Schauer.

For the budget: By Mr.?. Strikter from A.Heidorn 5.00; by Mr. Nieffler from the sick association of the local church 5.00; by Mr. A. Düver from the church in Holland 4.00; by Mr. Konrad Hartmann from Brecher 5.00; by Mr.? Liese from the Sunday School 10.00.

A. Crämer.

The following gifts have been received by the undersigned for poor Iowa students: By?. Maion from his... Gemeinde -1.50; from?. Strobel through G. Stephan 2.00; through?. Crämer from the young members of sr. Gem. and other friends by A. Bobm 36.00; G. K. .40; ?. Studt 1.00; by ?. Stretching foot of members of sr. Gem. 8.10; by ?. Studt, s. at the teachers' conference, 8.60; by ?. Strobel from sr. Gem. 6.30; by?. Weber from L. Dürr 2.50; by?. Bünger from E. Borchus 4.00; by?. Zürrer, Taufkoll. bei E. T. 10.00; H. Richter 1.00; by?. von Strohe 18.00; by?. Weber (.per Riek in Add.) 2.00; by?. Baumhöfener from D. Wie- bold and H. Schäfer 1.00 each, thank offering from Mrs. A. M. Maas 5.00; by?. Bretscher from B. 3.00; by?. Rabe, part of the mission feast coll., 13.75; ges. on?. M.8 wedding 12.78; by ?. Brandt by H. Herzberg 3.00; by ?. Mattfeld by sr. Gem. 12.88; H. Tiarks 20.00; by ?. Crämer from 13 members sr. Gem. 34.00, from the women's association of the Gem. 10.00 by A. Böhm.

May the Lord, who has opened hearts and hands, be to all givers a rich recompense here temporally and there eternally.

G. Mezger, Treasurer.

Since April 1 of this year the following love offerings have been received for the student fund of the Southeastern Pastoral Conference District of Missouri: From my congregation-15.00; from F. R. in St. Paul, Minn. 3.00; by?. L'nk from Zion's congreg. oahter 9.00; by?. Lenk here, -vut collection sr. Gem., for a studying orphan boy, 21.25; by?. Fackler in Canton, Mo., mission service colckten for a studying orphan boy, 8.20; by?. Th. Mießler in Des PereS, Mon. Gem. 8.65; by my congregation's women's club for studying orphans, 10.00; by Mrs. Schenkel, 5.00; by my congregation's YoungAns. club, 3.00; by the women's club of the congregation? Sappers in South St. Louis 10.00; from an unnamed person of Hampton, Iowa, 1.00; from?. Matuschka's congregation in New Melle 16.00; from N. N. of my congregation 45.00; from my congregation 20.00.

Many thanks to the generous donors. May the Lord repay them in mercy for time and eternity. N. St. Louis, Mo., Sept. 12, 1882. C. L. E. Brandt.

For Mr. Pastor om. F. Brunn in Steeden received and forwarded to the same: From Mr. voet. mock. F. Schade in St. Louis, 50.00;?. G. Barth at Sandusky, Wis. 3.00; from?. C. L. Wuggazer at Big Rapids, Mich. 2.00; from Wai- senvater E. Leubner at Des Peres, Mo. 1.00. With the friendly request to continue to remember this faithful worker for our Synod in active love, we thank you in his name cordially N. St. Louis, Mo. 12 Sept. 1882. e C. E. Brandt.

For the preachers' and teachers' widows and orphans' souls (of the Iowa District)

have been received:

1. contributions: Of the?.. I. Horn, G. Reisinger each -4.00; F. von Strohe 2.50. Two. Gifts: From Mr. Director Krauß 3.15. By?. Baumhöfenrr, collected at the wedding of Mr. E. Schürmann, 10.60. By?. Baumhöfener from H. Schäfer 1.00. By?. Günther from R. N. in his country parish 1.00. From H. Hanken 1.00. (Summa-27.25.) Monttcello, Iowa, 26 Sept. 1882.

F. von Strohe, cashier.

For the preachers' and teachers' widows' and orphans' coffers (of the Illinois District)

have been received:

From?. L. Lochner -4.00. From Mr. W. Kolb 4.00. From of the Chicago Teachers Conference 23.50. 30.00 were delivered by Mr. H. Bartling, cashier. (Summa -61.50.) Chicago, Ill, Oct. 2, 1882. H. Wunder, cashier.

Received:

For Student M. Temming: From the Young Men's Association in the Cross District at St. Louis -25.00. From the Zion Congregation at Sandy Creek, Mo., 27.10. From the Immanuels Congregation bet Pevely, Mo., 12.00, and half of the Mission Festival Collection of the same congregation of 1881 11.50. From the Congregation of ?. Bock at Herz Creek, Mo., 1.75. From ?. Maak 5.00. Bon ?. Stöckhardt 1.00. Sandy Creek, Mo, Sept 12, 1882. E. Lehman".

I have also received the following kind donations for the church in Fergus Falls: Bon?. W. Friedrich's congregation in Waconia -5.00.?. F- Sievers' confirmands in Minnea- polis 17.00.?. Kollmorgen in Atwater 1.00.?. R. Winkler 5.00.?. Vomhof 2.00. The faithful God bless the Gebrr in soul and body. I. Krüger,?.

New printed matter.

**American - Lutheran Epistle - Postille.** Sermons on most of the Epistles of the Church Year and on free texts by Karl Ferd. Wilh. Walther, pastor of the first German Lutheran congregation at St. Louis, Mo. - Concordia Publishing House (M. C. Barthel, Agent). 1882. p. 496. price -3.00. postage 30 cts.

It is with great pleasure that we hasten to inform all dear "Lutheran" readers that this second, long desired collection of sermons by the Reverend Mr. Author is, by God's grace, ready for dispatch in our Synodal Printing Office. It is true that it was not possible for the dear author to give a complete volume of epistle sermons; but he offers a rich substitute for the missing ones by sermons on free texts and by the fact that he has given several sermons for some Sundays and especially for the three high feast days. Thus the reader has a more than complete volume in hand, and this Postille surpasses his Gospel Postille by 92 pages, which nevertheless only increased its price by 50 cents. - That the dear author did not of his own accord, as we see from the preface, think of letting this new collection of sermons go out, but only with great reluctance finally consented to its printing, will not seem strange to those who know him. But all those who have grown fond of his Gospel Postil through diligent use will also welcome this Epistle Postil as a precious gift from God with the most grateful joy. And we can assure them in advance that they will not find themselves deceived in their hope and joy. This volume is worthy to stand beside the Gospel Postil, which God has published in its eighth edition and sold 33,000 copies in its eleven-year course through the Church. Let every lover of the Word of God therefore reach for this book with confidence; for a small sum of money he will receive an immeasurable treasure of heavenly wisdom and blessed joy in his house. Yes, with great joy we testify: Whoever desires the richest refreshment of his soul on the green, fresh pastures of the pure Word of God, ever deeper fortification and foundation in the pure doctrine of the Evangelical Lutheran Church, mighty strengthening of his faith against the unbelief and false faith of this present evil age, ever greater assurance of his eternal blessedness with ever more vivid knowledge of his own unspeakable ruin of sin, and finally ever new powerful revival and encouragement in his Christian walk, - Let him who desires these things, we say, take hold of this book of sermons with both hands, and he will soon experience in his heart that rivers of living water truly flow in it, and he will feel impelled to join us in giving praise and thanks to God from the depths of his soul for this new precious gift.

That the decoration of the book, printing, paper, and binding are also excellent, hardly needs reminding; it is the same as in the Gospel Postilion, of which it may well be regarded as the second volume.

May God then also place His richest blessing on this book of sermons and help to build up His dear church through the widest dissemination of the same, to which alone the same has been published by the dear Lord author for love and service. O. H.

First Synodal Report of the Minnesota and Dakota Districts- of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This report contains connections about the doctrine of the **perfection and denutlichkeit of the holy Scriptures**. It is first shown what we mean to say by calling the sacred Scriptures perfect and distinct. "When we say that the sacred Scriptures are perfect, we understand by this, that the same contain all things necessary for us men to know for the attainment of blessedness." "By the distinctness or clearness of holy Scripture we understand that quality of it according to which it clearly and intelligibly expresses to all what is necessary for us to know for the attainment of blessedness." Secondly, this truth is proved, and at last it is shown how this truth is contested by Papists, enthusiasts 2c. and how and why we must hold to it. The contents of the report are accordingly an exceedingly important one. It is 82 pages in length, and costs 30 cents.

G.

Changed addresses:

Rev. 6. blustMI, 150 Leven 8tr, Oskkosk, A^ls. "ov... Lielck, 340 8oott 8tr., 8outk Seock, lock. kev. Trioklelo, Sooklsxr, llurrls 6o." Tsx. Rev. 6. Loetm, 61 ldxns ^ve., Houstoo, ^"x. 3. v. ?r. Llolor, 140 5tü 8tr., Oskkosd, V^is. ?. L. Liberi, 593 18tb 8tr., HMrvaukee, V71s. 4.?. Iss. Leckcker, Lox 304, 8tmrp8burF, ^UeMeozt Oo."?s. 6. 8. 8obu1te, 28 Vuo lloutsu 8tr., ? "tersoo, 8. ck. 8.?. Lebrwuno, Box 105,l-ovvcken, Oeckur 6o., lon-".

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Räch Germany, the 'Lutheran' is sent by post, postage paid, for ll.25. Only letters containing notices for "da" paper are to be sent to the editor, but all others, containing "business", orders, cancellations, monies, etc. iv. are to be sent to the address: „Dutd. (?<moorckin-Verlag" (Lä. 0. Lnrktel, ^xent), Oorner o5 bllnmi Street äd Nüünl!" ^verroe. St. Llo. to be sent here. - In Germany this" sheet may be obtained from Heinrich 3. Naumann. 36 Pirnaische Street, Thürid.

Lobereck ut tde?osb Oko""b 8t. l^ools, ülo., kts sscoock-clLss routtvtr.





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Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo., Nov. 1, 1882, No.

21.

On the day of St. Martin Lutheri.

Mel.: Run danket alle Gott.

Now give thanks unto God, all ye that know his name, And, according to pure doctrine, call yourselves Lutherans, This is the day of honour that brought us the hero, Through whom God's arm made us free from the pope.

(2) Alas, what misery hath not the church experienced, Since word and sacrament were darkened with her.

Then great and small sat in thick darkness, Till a heavenly light snatched them from such woe.

003 God hath done for us that which he did gloriously, When Moses brought Israel out of Egypt, And that which the people of the LORD enjoyed by Joshua, Who brought them into a land flowing with milk and honey.

004 As God remembered them at Babel, and brought them to Zion by Zerubbabel: so hath he performed his work of grace upon us, when he delivered us from the priest by Luther.

5. we do not honor Luther as our savior;  
If the evil adversaries slander us, God knows our mind. God alone is honored, who through him taught us the way to salvation.

006 How shall we not turn with uplifted hands and heart to God most high, To praise now and ever the deeds of his glory, That he hath redeemed us to the people of the possession?

7 Oh! pray, all of you, Oh! pray, young and old, That God may keep his pure word unwavering; Since many a spirit of the mob, Since many an anti-Christian, Is fierce to storm our stronghold.

008 Let that break which will not hold; Let that fall which will not stand.

Whether he and he go to Babel again, And drink the chalice of whoredom, Those who are constant, Jesus Christ leads into the kingdom of heaven.

(9) Then give thanks unto God, and praise his name, who are Luther's children, and a righteous seed. Speak joyfully: God's word, and with it Luther's doctrine, Despite Pabst and Belial, never perish.

E. Neumeister.

(Submitted.)

About the worldly dancing.

(Conclusion.)

But let me now also show you, in the second place, that no Christian is allowed to take part in the worldly dancing, because through it

II.

God is robbed of his glory.

We are guilty of giving all glory to God alone. We also confess this by beginning every Sunday service with the hymn: "Glory to God alone in the highest". In all the doctrines we profess, we give glory to God alone. And all doctrines by which glory is given to God alone are indisputably right. But the doctrines by which glory is robbed or diminished from God are wrong. God also requires that we give all glory to him alone. The first commandment already shows us this. And through the prophet Isaiah God says: "I, the Lord, that is my name; and will give my glory to no other,

nor my glory to idols." Now as we are guilty of giving all glory to God alone in all our doctrines, so we must seek God's glory alone in all our actions. Paul says, "Ye therefore eat, or drink, or whatsoever ye do, do it all to the glory of God." Through all our lives, God's glory is to be glorified. We are to let our light, the knowledge of our God, and the works of our faith shine before men, that thereby God may be glorified, that is, honored.

Let us now ask: Is God's glory sought through dancing as is customary in the world? Certainly no one dares to assert this, no matter how much he may defend dancing. It is true that in the Middle Ages there was a sect who, half-naked and garlanded, abandoned themselves to a blind frenzy of dancing in the streets, churches, and houses, invoking demons in their chants; but surely no one would want to say that these rapturous dancers honored God by doing so? But if God's honor is not sought by what we do, it is unchristian, and by all unchristian conduct God's honor is robbed. But the worldly dance is something unchristian, for by it only the lust of the flesh is fulfilled; one serves thereby not God, but the flesh; one fulfills thereby not a commandment of God, but satisfies the lust of the flesh; one seeks not God's honor, but only a fleshly pleasure. But if one cannot seek God's glory in the worldly dances, they are done to the dishonor of God. God's glory is thus robbed.

Another reason that shows us that the worldly dance is contrary to the glory of God is this: We are guilty of doing all things in the name of our Lord JESu Christ. Paul says, "Whatsoever ye do, by word, or by works, do all in the name of the Lord Jesus." To this every Christian professes. This is why the church sings:

"Rise with JESu in the morning, Go to sleep with JESu. Lead with JESu thy course, Let JESum create."

And our fathers led the saying, "With God begin, with God end, that is the best course of life." So the Christian says: "I will do what I can do in the name of my Lord Jesus.

Let us now ask: Does anyone go to the dance in the name of Jesus Christ? Can any man, when he dances in the name of every Christian should know from this that he should avoid such and bliss.

the world, call upon the command of the Lord Jesus, upon his company. But if he goes and is silent when others blaspheme Oh, my Christ:

word, upon his cooperation and help? Can a Christian with his Savior, he denies Christ and robs God of His glory.

clear conscience call upon the Lord Jesus to lend him his If anyone should claim that the worldly dance is permissible

assistance in dancing? Certainly not. The children of the world, and not a sin, I ask in conclusion: To whom is it permissible and

who are in the habit of arranging such dances and inviting not a sin? To the raw children of the world, perhaps? To them

Christians to them, do not want the Lord Jesus to be present at all things become sin, even their walking and standing, their

all. Would it not be a terrible delusion on the part of a Christian eating and drinking, for they do all this without faith; but

to think that he could dance in the name of Jesus? What word whatever is not of faith is sin. To the unbelieving and unclean

of God would he cite for it? "Flee the lusts of youth" shows too nothing is pure. So a thing may be lawful in itself, but if you look

mightily. Let such carnality, as the worldly dancing is, not be at the person who does it, it becomes evil if the person is evil, or

done in the name of Jesus, or the apostle would not have warned good if the person is good. If, then, the dance of the world were

against it. But, saith one, saith not Solomon, Rejoice, young a lawful thing, it would be a sin to the children of the world. We

man, in thy youth, and let thy heart be of good cheer in thy youth. ask further, Or is the worldly dance permissible to believing

Do that which lifts up thine heart, and pleaseth thine eyes"? Yea, Christians? Such believers are either weak believers or strong

thus saith Solomon, and to justify carnality, one adduces this believers. If they are only weak in faith, that overcoming the

saying only so far. But Solomon adds something else, which, of devil, the world, and their own flesh becomes difficult to them,

course, those world-lovers like to omit, namely, this: "And know would it not then be the greatest imprudence to make such

that God will bring thee to judgment for all this." So God will one overcoming still more difficult for themselves, yea, to want to put

day, in his severe judgment, demand an account of all our themselves in danger of being overcome? But such as are

doings, even of our dancing. This very saying calls out to us so strong in their faith are dead to the foolish lusts of the world, and

powerfully: "Flee the lusts of youth!" For he who always never seek their joy in such dances; their joy is Christ and his

remembers to give account in all his doings will certainly beware word. Faithful Christians keep Paul's rule (1 Cor. 10:23.), with Scripture and the Confession. To this now comes a Mr. J.

of doing anything that is contrary to God. O poor world, if thou "Though I have it all mighty, yet it pious and mendeth not all C. H., in the "Columbus Church Gazette," Oct. 1, calling this "a

wouldest look into this truth, how soon wouldst thou forget vain things." Every Christian, whether he be strong or weak in faith, discovery which could be made only in St. Louis, Mo. and

dancing! must be sure in his heart that what he does is pleasing to God deserves to be patented." Mr. J. C. H., of course, means to say

Behold, beloved, as no man can dance in the name of in heaven; if he has not this assurance, and yet does it, it is sin that it is a lie and a fraud what the "Lutheran" writes. He will by

JESUS, neither can the same do glory to GOD: but whereby a to him. But whence will the Christian get such assurance no means allow that Hunnius first taught "Missourian" and later

Christian giveth not glory to GOD, he taketh it away from him. concerning the worldly dance? Ah, says one, one must not be "Ohioan of conversion."

A third reason why the glory of God is robbed by worldly so scrupulous, otherwise one should not do many things. But Let us, however, hear Hunnius himself, what he says "in his

dancing is also this: We Christians are guilty of confessing Christ such talk only shows that in his doings he is not accustomed to sermons before the people concerning conversion." When he

always and everywhere. Christ says, "Whosoever shall confess ask God's word, but only consults the lust of the flesh. To the was professor at Marburg, he also preached on various

me before men, him will I confess also before my heavenly flesh it is of course a sour matter to renounce even the desire to prophetic books of the Old Testament "before the people," and

Father." He who confesses rightly gives glory to God. To dance, but the Christian crucifies his flesh together with the lusts these sermons were printed in 1587; they were not, therefore,

confess Christ is to praise, extol, and glorify him as our Savior and desires, and also flees the dancing that is customary in the published by another after his death, but he himself writes

and Savior of salvation, as our only help, as our only comfort, as world. toward the close of the preface thus: "I have overlooked these

our delight and joy, as our God and Lord. To confess Christ is to sermons, which in their first concept were almost short, over this

testify everywhere that God alone has had mercy on us through various half year, supplemented them and thus, as for eyes (to

Christ and has adopted us as his children. With this we confess serve God, the Lord, for the spreading of his blessed word and

at the same time our powerlessness, sinfulness, and utter ruin. his beloved churches for Christian instruction with it), made and

And thus we give glory to God alone. prepared them." Then he attributes them to the "whole Christian

Does anyone then go to the dance with the intention of But know, my beloved ones, that only love for your own welfare community of this laudable city of Marburg," "because these

confessing Christ there? Does anyone go there to praise what has induced me to warn you once publicly altogether against sermons are held for your Christian love allhie in the parish

Christ has done for him out of pure grace? No, the children of this sin by which so many young hearts have already been churches," thus "before the people." Only one passage, which

the world would soon remove such a one and say to him, "We corrupted. hits the point, may be singled out here. On page 361 he says

do not want such people. One would like to answer me here: O, then, with God's word, with firm faith, with unceasing that we are to "learn to recognize the causeless deep corruption

The dance floor is not the place to confess Christ. Well, then, do prayer, prepare yourselves all for battle and victory against this of human nature and of our perverse flesh. Then he immediately

not go there either. I know that in such places there is mocking sin. Flee, flee everything that could awaken the evil desire that continues thus: "Which is to be noted against those who praise

blasphemy, swearing, shameful speeches, contempt for God also dwells in your limbs and bring you down. Flee the familiar the powers of free human will, as if man were able by natural

and his word; for there are all kinds of people there, fine and contact with the lewd world. Therefore also flee the pleasures of powers to do something in spiritual things, but which is refuted

coarse mockers; but may the Christian keep silent in such dancing, the houses of spectacle, the parlors of drunkards, for by such examples and overthrown by the testimony of

company, if he still deliberately goes to it? Should he not there all these places are the schools and nets of Satan. O, keep your Scripture. Who teaches that we are able of ourselves, as of

confess frankly and freely? But, saith one, what good would that eyes, hands, and feet! With Joseph, rather leave the cloak of ourselves, to do nothing, but that all that we do and are able to

do, were it not from love to the tempting world, than groan with it for the lust of sin, do in spiritual things is the work of God, who alone can give

and with it for the true permanence and also accomplish the good work which he

begins, as he who gives the willing and the accomplishing. ...

The greater our infirmity and weakness, the higher the

praise of God's grace." Is there anything in these

Hold ye your crown firm, Hold manly what thou hast;  
Rightly persevering is best, Backsliding is a wicked  
guest.

Do not let the flesh have its way, Do not give lust the  
reins, If you want to quench your desires, Then the  
light of grace goes out.

Is not all the world in evil?  
Is not Sodom standing in the embers?  
Soul, who shall deliver thee?  
Haste, haste is lüer gut.

Amen.

(Submitted.)

How does Aegidius Hunnius teach about conversion?

In the "Lutheran" of August 15, it was declared that Aegidius

Hunnius had spoken correctly of conversion in earlier writings

and in sermons preached before the people, but that in later

writings he had set forth propositions which were not in harmony

with Scripture and the Confession. To this now comes a Mr. J.

C. H., in the "Columbus Church Gazette," Oct. 1, calling this "a

discovery which could be made only in St. Louis, Mo. and

deserves to be patented." Mr. J. C. H., of course, means to say

that it is a lie and a fraud what the "Lutheran" writes. He will by

no means allow that Hunnius first taught "Missourian" and later

"Ohioan of conversion."

Let us, however, hear Hunnius himself, what he says "in his

sermons before the people concerning conversion." When he

was professor at Marburg, he also preached on various

prophetic books of the Old Testament "before the people," and

these sermons were printed in 1587; they were not, therefore,

published by another after his death, but he himself writes

toward the close of the preface thus: "I have overlooked these

sermons, which in their first concept were almost short, over this

various half year, supplemented them and thus, as for eyes (to

serve God, the Lord, for the spreading of his blessed word and

his beloved churches for Christian instruction with it), made and

prepared them." Then he attributes them to the "whole Christian

community of this laudable city of Marburg," "because these

sermons are held for your Christian love allhie in the parish

churches," thus "before the people." Only one passage, which

hits the point, may be singled out here. On page 361 he says

that we are to "learn to recognize the causeless deep corruption

of human nature and of our perverse flesh. Then he immediately

continues thus: "Which is to be noted against those who praise

the powers of free human will, as if man were able by natural

powers to do something in spiritual things, but which is refuted

by such examples and overthrown by the testimony of

Scripture. Who teaches that we are able of ourselves, as of

ourselves, to do nothing, but that all that we do and are able to

do in spiritual things is the work of God, who alone can give

permanence and also accomplish the good work which he

begins, as he who gives the willing and the accomplishing. ...

The greater our infirmity and weakness, the higher the

praise of God's grace." Is there anything in these

Is there any room for the doctrine of our opponents that man only possible yields, indeed, unfortunately, more than he should have yielded. For he set up the following propositions: We recognize that Freemasonry and Odd Fellowship is not in harmony with God's Word; therefore resolved:

1. That henceforth we will not accept any Mason or Odd Fellow as a voting member of the congregation;
2. that anyone who excludes himself from one of these two societies thereby excludes himself from our congregation;
3. In the case of the death of a Mason or *Odd Fellow* who has otherwise led an orderly life, the respective pastor shall deliver the funeral oration in the house of mourning. If the order comes without regalia, the pastor may go with them to the graveyard; but if he comes with regalia, he shall not go.

Individual principals expressed their satisfaction with this. These sentences were then submitted to the whole board in February. The whole board was man for man in favor. - A few days later there was a congregational meeting. Here it was expressly stated that the Freemasons and Odd Fellows who were now with us could remain with us, and furthermore that nothing was to be put in the way of the German Harugari Lodge here. This was certainly much conceded on my part. - The executive committee also represented the sentences here. The chairman, himself a lodge brother, became so indignant when a few did not want to put up with these sentences that he made an effort to leave his chair. The sentences were adopted at this meeting. - At this, however, something happened that is probably only possible in Rockville. One of the presidents had not only spoken in favor of the propositions, but had also given an example from life to prove that the Lodge system was sinful; and when it came to the vote, **he voted against the propositions.**

The meeting is over, most of the people go home thinking that peace has now been restored in the play. But after only a few days, the clerk was informed that one of the leaders was calling on the members of the congregation to come to the next meeting, because the resolutions would have to be overturned. However, since other presbyters had not heard anything about it, I thought it was a mere rumor, all the more so because not a word was said about it at the March board meeting. So the March meeting came, and lo - the rumor proved to be true. At that meeting all the propositions were thrown over again. It was not enough for the lodge brothers and their followers that we wanted to tolerate them, they wanted to exist rightly.

Since it was now obvious to all who the troublemakers were and that the lodge brothers did not want peace, a motion was made at the April meeting to revoke their voting rights. Even this could not be accomplished. - In order to put an end to the pastor with one blow, a person of very bad reputation declared that he could put the pastor in prison. Another gave the explanation that he, the pastor, had embezzled money for Sunday school books, Mr. So and So had said. Since the congregation did not take these two fellows in for questioning, I had no choice but to sue them in the secular court, and they will be brought before me this month in the county court.

I had to answer all questions. - I realized that in such a society I could no longer administer my office with a clear conscience (and besides, there was the danger that as a Zuchrhauskandtdat I could seduce those honest, sincere, pious people on top of it) - so I announced my resignation on one of the coming Sundays and set my farewell sermon for May 28.

When I was at the Synod in York at the beginning of May, another congregational meeting was held there. The gentlemen did not seem to have felt quite sure of themselves, and so a dozen people of their own persuasion, including some who had been excluded, were admitted without further ado. It is true that there was a resolution that one could only be admitted after a month's probation; but what resolution! It was simply rescinded.

The June meeting was even more colorful - thirty new members were admitted. All over the city people ran around and gathered together scoffers, deniers of God, and people who had never seen the inside of the church. - At present this congregation has a preacher from Canada, who was introduced some weeks ago, after a trial sermon, by the emigrant Monsieur Berkemeyer from New York, by order of President Baden of the New York Ministry.

The undersigned, however, in spite of his resignation, in spite of the threat of imprisonment, in spite of the devil and fine dandruff, is still in Rockville and intends to remain there longer, if God grants life and health. Of course, he has experienced more than enough sad days, but God willing, he will now also experience joyful days. - Immediately after the farewell sermon, a meeting was called for the evening of May 29 for the purpose of founding a new congregation; and behold, some forty of the old voting members appeared immediately. At present, with the widows, there are eighty contributing members, and good prospects of further growth. And the most beautiful thing about it is that on Sundays I have my old audience before me, with few exceptions, in addition to new faces.

We have lost all property, indeed, we have been treated like a gang of thieves; for immediately after the farewell sermon was preached, everything in the old church was locked up, which had never been done before. - At present we have to be content with Sunday afternoon services, which we hold in the Episcopal Church, for the use of which we pay \$150.00 a year. But we are of good cheer; God has helped so far beyond asking and expecting, so He will not let us be put to shame in the future. We already have our own building lot, which has already been paid, and the contract for our new church has already been concluded. Work has already begun, and by Christmas we hope to be able to hold our services in the schoolroom (in the lower room of the church to be built). Praise be to God for giving us the courage and joy to begin the construction. May He continue to encourage the work of our hands.

With this the writer would like to close his article; only necessity drives him to add one more. Almost all our members here are weavers, and the wages they receive are small. Our opponents know this as well as we do, and therefore they are triumphant that we would get stuck in building the church. That is the only consolation left to them now, for **they** fear our church building.

(Submitted.)

## A bit of church history from Rockville, Connecticut, and a request.

In this factory town of 6000 inhabitants there has been a congregation served by pastors of our synod since the end of the sixties. For about nine years it has also belonged to the Synod, without, of course, ever having sent a deputy to the Synod meetings, except once. One part did not want to be Lutheran, one part did not want to be Missourian, another wanted to have a free congregation. If things did not go as they should, a scapegoat was at hand, in true French fashion; there was no one else to blame than the respective pastor and the synod; if it had not been for the two, oh, in what peace and what brotherly love the congregation would have been built up!

From the following the reader may now gather how terribly the synod and pastor have transgressed against these innocent lambs. - In the first congregational meeting of this year, in January, it was emphasized and insisted upon that everyone should see to it that in the coming year there would be more peace and harmony between preacher and congregation. - The writer of this, although he had already been in this congregation for 64 years, believed that the speakers were really serious about this. And so that the peace would not be disturbed again immediately, he tried to bring about an agreement on the question of the Lodge. There he gave everything

and expect nothing good to come of it. - Therefore I would like to add the request: If you, dear reader, by God's blessing, have perhaps a mite left in this time, when, however, you are already so much taken up, and if, as you read through these lines, you must say to yourself, Praise God! that my congregation is not one in which God's Word, Christian discipline, and order are trampled under foot, remember occasionally also the newly-formed congregation in Rockville, Conn. which has come to lose its property for the sake of the Confession. Soon help is of double value to us. Any gifts of love are solicited under the address of the treasurer: Mr. John Hetzler, 20-, RrrskvW", Ovvn.

In the name and on behalf of the congregation and the Honorable New York District Conference.  
In September 1882. N. Sörgel, Fr.

Brief report from the building committee on the new seminar.

The last "Lutheran" has brought to the dear Synodicals the pleasing news of the ceremonial laying of the corner-stone of our new Seminary, and the Committee deem it their duty now to give a brief report of the progress and expense of the building. Tuesday, May 30, the tearing down of the old building was commenced. This work, as well as the excavation of the cellar, which we hoped to complete in 30 working days, was delayed by various occurrences, notably that we came upon a sinkhole on the north wing, which had to be dug out nearly 30 feet until the rock was encountered. While we have not been entirely happy with the contractor for this work, and have had many a displeasure and stay, we may, on the other hand, give the assurance of all the other contractors that they are as competent as they are reliable; the principal clay contractors for bricklaying and carpentry are members of the congregation, who are among our largest contractors in the city. We have been equally fortunate in the choice of our architect, Mr. Karl May. He corresponds perfectly to the brilliant recommendations given to him by three of our most experienced and respected local architects, as well as to our own expectations which we had placed in him from the beginning due to his excellent plans. Not only did his first plan unanimously receive the second prize among eighteen plans, but when he drew up two new plans at the hearing of the building committee, one in which the three prize plans were united with their merits, and one which was to be an improvement on his own plan, the latter in particular turned out to be so satisfactory and excellent that the committee accepted it at once, and we can assure you that with God's help we shall erect a building thereafter which in every respect deserves to be called exemplary both inside and out. This plan, then, is our architect's own bet except for a small addition for washrooms, the idea of which he had taken from the third premium plan. - But the dear synod members will be especially eager to learn something about the costs of the individual contracts and of the whole building. Well, here they follow in order: 1. pulling down the old seminary and digging out the cellar -3500; 2. building the cellar walls -8600; 3. hewn stones -16,000; 4. brick contract -25,600; 5. carpenter's work with irons -25,600.

pillars, etc. -44,400; 6. gutters and cornices of galvanized iron -8600. These contracts have already been issued. Still to be awarded are the following, with an indication of the probable sum of the cost: 7. plasterer -7000; 8. slate roof -1500; 9. painting -7000; 10. steam heating -7500; 11. gas, plumber, and flue work -4500 - Summa -133,200. The Synod had granted for our St. Louis buildings -100,000; of this -8000 has been spent on other buildings, and thus -92,000 is left for the Seminary building. This sum, of course, exceeds the amount determined by the Synod by a considerable amount, and we feel alive that we owe our dear Synod members information and an account of this. However, we would like to say in advance that we do not want to absolve ourselves of all blame, although we can assure you with a clear conscience that we have not carelessly and arbitrarily exceeded the building sum determined for us. The causes of the increase in cost were partly beyond our calculation and control. First of all, since the plans were accepted, building materials and especially labour costs have risen. Just how high the latter is can be seen from the fact that a brick layer earns -4.75 per day. Another cause of the increase in cost was that our architect had not calculated the first estimate with the accuracy that one observes when one really wants to proceed with construction, and also used more hewn stones than he originally planned. The main cause, however, is this: If, at the time of the approval of the plan, we had had completely reliable offers for the entire construction, we would have been able to change and reduce it when we saw that our plan exceeded the sum granted to us by such a significant amount. However, we were advised by very competent people to draw up the contracts individually, so that we would gain the percentages that the main contractor usually makes on the subcontractors, and thus build more cheaply. This we did, and were further encouraged by the fact that the contract for the foundation walls was several hundred dollars cheaper than we had expected from the first estimate. So we confidently began to build and of course could not change or go back when the following contracts revealed that our building exceeded the limits of the sum we had been granted. We could have reduced the sum by using inferior building materials and less work. But in doing so, we would undoubtedly have acted even more against the will of the Synod, which wanted this seminary building to be built for all time, even for our children's children. Therefore we chose not only the best material, but also the best workers. We did not award the contracts to those who had submitted the lowest bids, if they did not appear to be entirely reliable, but to those among the lowest who were known to us as entirely and completely competent and reliable. That this does not amount to an insignificant sum for a building of such a large scale needs no proof. - Finally, we could of course have reduced the sum by erecting a building without any external decoration. But even this would have been against the express stipulation of the Synod, which had set aside 10 percent of the total building sum for external decoration. We will probably still try to economize in this, that we

We will only complete the interior of that part of the building which must be used immediately - nevertheless the sum remains higher than was approved and we ourselves hoped, and we considered it our duty to inform our dear Synod members of this from the outset. We do it, however, not only in the hope of your fraternal forbearance, but still more in the confidence of your fraternal cooperation. This we can confidently assure: When this building, under God's blessing, is completed, it will stand, both in its internal arrangement and in its external appearance, as such an ornament and decoration among all the ecclesiastical institutions of this country, that every member of the Synod will rejoice, nay, will thank God, that he has been allowed to contribute his mite to this beautiful monument of faith and love. - And should it really be so difficult, dear brethren, for our great Synod to raise the sum of -133,000? - How many a single congregation builds a church from 30 to 50,000, or a parsonage from 4 to 6000 dollars! And why so expensive, so precious? - Answer: No doubt out of grateful love for God and His precious word. She wants to bear a factual testimony of it before all the world for God's glory. When Nebuchadnezzar once ungodly said, "This is the great Babylon, which I have built for the glory of my name," such a sacrificial congregation rather humbly says, "Thou hast built us this beautiful church; dame not us, not us, O Lord, but to thy name alone be the honor and the glory!" Now, can the love and sacrifice of one congregation do so great a thing, what can not the eight hundred congregations of our whole Synod do? Have our 11 St. Louis congregations cheerfully underwritten nearly one-fifth of the whole building - -23,000 - what can the other hundreds of Synod congregations not still do? There are really no great sacrifices required. If everyone gives a mite, the necessary sum is collected. What a rich harvest blessing God has poured out on us again this year, what good earnings in trade and commerce! How pleasing it will be to the Lord if we now also offer Him a new willing sacrifice of thanksgiving for this His house! Let no one say, "It is not right for you to build so splendidly; the money must be raised by many poor people. A simple building would serve the same purpose, and the rest of the money could be usefully employed elsewhere. - No, not so, brethren, it may have been a poor maid who once anointed the Lord Jesus, and to whom Judas cried, "Why was not this ointment sold and given to the poor?" But what does Christ answer? He saith, "She hath done a good wager upon me." So this apparent waste the Lord calls a good bet, because it was done out of love to him. This word of Christ therefore also applies to us. Let us build this seminary for the service of the Lord Jesus, his pure word, his holy and dear church. God willing, we will build no second seminary, so let us also build it in such a way that it will stand before the whole world as a mighty and loud testimony of how dear Christ, his word, and his church are to our hearts, just as once the glorious temple of Solomon, built so preciously by God's command, was a mighty preaching of the true God among all the nations of the Gentiles who dwelt around Israel. No community in Christendom is so despised and blasphemed as the pure Evangelical Lutheran Church, and especially ours.

Synod. Nevertheless, even our bitterest enemies confess that in no community is there such a great, never tiring activity of love and willingness to sacrifice as among us. Therefore, according to the words of the apostle Peter, this work of ours and this beautiful building will also help to block up the ignorance of foolish men who so blaspheme us and our Synod (1 Pet. 2:15). - But enough. - Let the Lord himself make this word of ours a good place in your hearts, and let our oversight find grace in your sight! -

As we hope to bring the building under roof this autumn, if God gives us good weather, and we therefore still have large payments to make, we sincerely and urgently ask for ample payments of the monies signed. So far H48,325 have been paid in, and H13,300 have been paid out. What we still have on hand is not enough to pay the contracts that are still due this autumn. - Our General Treasurer has often been offered funds without interest for the Synodal Treasury, without being able to accept them, since we had no need for them; now, however, such an offer would be most desirable to us, and we ask for it.

But let the Lord our God be kind unto us, and prosper the work of our hands: yea, let him prosper the work of our hands for his goodness and faithfulness' sake. Amen.

St. Louis, October 14, 1882.

In the name and on behalf of the Building Committee  
C. J. Otto Hanser, Secretary.

(Submitted.)

## The Ninth Assembly of the Evangelical Lutheran Synodal Conference

is over. With what anxious fears did the dear delegates travel to the conference this time, and with how heartfelt thanks to God, who has done more than ask and understand, they were able to return to their professional work at home! Yes, even our dear brethren in the Norwegian Synod, who were facing a hot and hard battle, did not have to leave the place of the conference without being strengthened and fortified for it.

But let the important negotiations once again pass before our eyes for the benefit and piety also of those who have delegated us and could not themselves be present at the meeting.

Some time before the Synodal Conference it had been announced that Professor Schmidt would also be present as a lay delegate of a district of the honorable Norwegian Sister Synod. Of course, all kinds of thoughts must have come to those who knew how for 2-1/2 years Prof. Schmidt had made a name for himself by fighting the biblical Lutheran doctrine of the election by grace, and by brazenly breaking into previously orthodox congregations of the Synodical Conference, as well as by seducing and tearing them apart. What will this man want in the Synodical Conference? Will he come as their friend? Impossible, or he could not have invaded their congregations like a wolf and false prophet. Will he come as their enemy, deeming them heretical? But then what is the purpose of his coming? Can he then, who holds us to be heretics of the very worst sort, and cries out, sit in council with us? - And if his conscience be broad enough to do so, can we, who think him to be a

have seen a false teacher and Zrrgeift manifest? -

In order to come to a unanimous and unanimous conviction on this last question, the delegates of our Missouri Synod met for a preliminary consultation already on the day before the negotiations, namely on October 3. Since it was clear to all that we could not sit together with Mr. Prof. Schmidt as with a fellow believer, it was a question among us only of the form of protest against the recognition of Schmidt and his motivation. Dr. Walther had prepared a submission to this end, extensive and sterling. It was read out, thoroughly discussed in two meetings, and the protest contained therein made by all the delegates their own. We call the special attention of our dear Lutheran readers to this most important document, which will soon be printed in our report. You will be convinced from it with how great and most moderate gentleness the unconditional recognition and admission of Prof. Schmidt has been protested against.

After Professor Ernst of Watertown preached the opening sermon early on October 4, as reported in the last number of this paper, the congregation was constituted in the first session Wednesday afternoon. - The following were present

1. From the Hon. Minnesota Synod: Mr. P. Tirmenstein and Mr. Paar.
2. from the Hon. Missouri Synod, namely: a. from the Canada District: P. Hochstetter; b. from the Illinois District: PP. Wolbrecht and Achenbach, Professors Selle, Häntzschel and Krauß, Teacher Brase and Mr. H. C. Zuttermeister;  
c. from the Iowa District: Messrs. Crämer and Fackler and Messrs. Tiarks and Weiss;  
d. from the Michigan District: Messrs. PP J. Schmidt and H. Koch and Messrs. H. A. Christiansen and Teacher A. Beyer;  
e. from the Middle District: the Hon. Allg. President H. C. Schwan, Mr. P. J. A. Niemann and Mr. Gerh. Walker;  
f. from the Eastern District: Messrs. J. P. Beyer and C. Gross and Messrs. I. F. Birkner and E. A. Mayer;  
g from the Western District: Messrs. Professors Dr. C. F. W. Walther, Pieper and Stöckhardt, and Mr. P. O. Hanser, and Messrs. C. F. Lange, Th. Estel and H. Göhmann;
- h. from the Wisconsin District: Messrs. Strafen Sr, C. H. Löber and Sprengeler and Messrs. H. C. Fischer, C. Eißfeldt and F. Nagel.
3. from the Honorable Norwegian Synod:  
a. from the Iowa District: Messrs. PP. V. Koren and T. A. Torgerson;  
b. from the Minnesota District: Messrs. PP. Muus and Thorsen and the- Messrs. Professors Stub and Schmidt.
4. from the Honorable Wisconsin Synod: Messrs. Bading and Adelberg, Prof. Ernst and Mr. O. Schröder.

In addition, about 100 people attended the meeting as guests in various sessions.

No sooner had Prof. Schmidt, of the Norwegian Synod, presented his credentials as a delegate at the constitution of the assembly, than there also arose, in pursuance of a resolution passed at the preliminary meetings before mentioned, Mr. P. O. Hanser, of St. Louis, arose and made the unanimous protest of the Missourian delegates against Prof. Schmidt's

The first was in the name of the Wisconsin Synod, and the latter in the name of the Minnesota Synod. Immediately Mr. Adelberg and Mr. Tirmenstein, the former on behalf of the Wisconsin Synod, the latter on behalf of the Minnesota Synod, announced a similar protest.

After brief debate, it was generally agreed: first, that Prof. Schmidt's right to resign as a deliberative and voting member of the Synodical Conference was, of course, suspended until the merits of the protest were decided by the Assembly; second, that the investigation of whether the protests were well founded was the first task of the Synodical Conference. -

Mr. Bading was elected President, Mr. Tirmenstein Vice-President, Mr. T. J. Große Secretary, Mr. Christiansen Treasurer, and Mr. Achenbach Chaplain during this session, and the reading of the protest of the Missourian delegation commenced immediately. This completely filled the time allotted to this afternoon session. With high attention the assembly followed the remarks of this protest, and adjourned hereunto. -

Now, when the protests of the Hon. Minnesota and Wisconsin Synods were also read on Wednesday, it appeared that the tendency and opinion of the three protests were the same. The said Synods were ready, as was expressly stated in the Missouri protest,

"to withdraw the protest as soon as Professor Schmidt 1. publicly recants without reservation his accusation of Calvinism made against us, and 2. publicly acknowledges as an injustice on his part the steps taken by him to blow up our Synodal Conference and to break up our and other congregations belonging to our federation." - Now there were also present at the meeting some members of the Honorable Norwegian Synod, including one who was entitled to vote, who shared Prof. Schmidt's position with regard to doctrine. These in particular now wished that Schmidt be given an opportunity to present his doctrine at the Synodal Conference, so that he could defend himself. But however much the Synodical Conference declared itself willing to negotiate again the doctrine of the election of grace with such members of the Conference as with brethren in the faith, who hitherto, without publicly blaspheming our doctrine as Calvinism and without tearing our congregations asunder, stood on Schmidt's side, the Conference could not possibly recognize the public blasphemers of its doctrine and tearing its congregations as a brethren in the faith and as a righteous representative of its brethren in the Norwegian Synod, and negotiate with him as with such a one.

From this position the conference did not and could not depart without sinning against the word of holy scripture Rom. 16,17. Long, long negotiations were held on this subject, and the justification of this procedure was clearly shown in the face of a number of objections. All the members of the Hon. Norwegian delegation, too, with the exception of one, regarded this as the proper course of action commanded by God's Word to the Conference. They asked Prof. Schmidt whether he had come here as a brother or as an enemy of the Synodical Conference? To this, however, he would not give a short and round answer.



Finally, at the fifth session of the conference, on Friday afternoon, the following questions were submitted to Professor Schmidt for his answer:

(1) Do you confess that you have rashly, and without having taken the necessary negotiations and steps, publicly blasphemed our doctrine as Calvinism, and publicly disgraced us before all the world as new crypto-Calvinists?

2. do you confess that you have done wrong, that you have broken into congregations of the Synodical Conference and caused division and confusion there?

Are you prepared to make public apology for this?

Professor Schmidt had already been allowed to speak beforehand, as was only fair, if he wished to set the record straight with regard to the facts mentioned in the first and second questions. In particular, after Mr. Bading had explained in detail how Schmidt had broken into the Oshkosh congregation in gross violation of the biblical Lutheran doctrine of vocation, one could have thought that Schmidt might want to set something straight here. But he has always declared that he could not and would not comment on the above charges without going into the principles which had moved him to act. It was, of course, as if a man accused of theft were to say, in answer to a question from the judge, whether he had done what he was accused of: I cannot answer that; I demand to be allowed to state my principles first.

Now if Professor Schmidt had declared - and he could have done so without first abandoning his doctrine in any way - "Yes, I have declared your doctrine to be Calvinistic, for I hold it to be so; but I have done wrong in this, that I have hurled this reproach publicly, rashly, and without first wishing to establish unity of spirit by way of verbal discussion, out into the church and into the world; I have also done grave injustice in breaking into congregations of the Synodical Conference without a profession; for this I am heartily sorry, and I will also confess it honestly and publicly in my 'Old and New'-now, then, the protests would be withdrawn, and Prof. Schmidt's exhibitions against our teaching would have been thoroughly considered. After the forceful arguments about what one must demand of a brother in the faith within the Synodal Conference under all circumstances according to Christian equity, one might have expected that Professor Schmidt would stoop to such a confession.

But unfortunately this was not to be thought of with him. Rather, in answer to the first question put to him, he pointed out that he could not possibly confess to having publicly blasphemed our doctrine as Calvinistic 2c. for in so doing he would have to admit that he had wrongly called it so. To the second question he answered with a round "No." Thus the third question became unnecessary. -

The Synodal Conference had received these answers with heartfelt sadness; and this sadness was now expressed in a series of addresses to him by Professor Schmidt's older friends and colleagues. One cannot deny that many a word crept into these addresses that would have been better left unsaid, just as many a word was recanted. In general, however, it was clear

to lead out of each of them the pain from which it had sprung. At the close of that meeting, Professor Schmidt, who had diligently noted down the essentials of these speeches, took the floor again, and said that his postscript should not be misunderstood as if everything that had been said to him left him cold; he knew well what the Missouri Synod and Dr. Walther had been to him. But he must remain at the post which God had assigned him, and continue to fight. But no Arius and no Zwingli had been treated as he was here, who had been coldly rejected when he had only wanted to speak a short word. He did not want to hold anything against the truth of God, but he should be shown what it consisted of. -

After Professor Schmidt had been told that he was not recognized as a member of this Lutheran Synodal Conference, but that he was rejected because of his answers to the above questions, the meeting adjourned.

The remaining sessions of the conference were partly filled with the usual proposals, and partly with the confession of the election of grace made by the various synods. Thus to the confession of the Venerable Wisconsin and Minnesota Synods published in the "Gemeindeblatt" and then to the thirteen theses which the Missouri Synod of Delegates had already made in the previous year with the remark to their own that if something contradictory to these theses were to be found in our publications, this should not be acknowledged by us, but rejected.

With all but one vote, that of the Rev. Muus from the Norwegian Synod, these propositions were also adopted.

But this very circumstance, that at least one member of the Conference capable of voting had voted against the acceptance of the theses, as well as the certainty that Professor Schmidt's teaching still has several adherents in the Norwegian Synod, and the request of the delegates of the said Synods to give these brethren an opportunity to come to clarity by negotiating the doctrine, led the Conference to the decision that a colloquium should soon be held - when and where? This is to be determined by the Venerable Norwegian Delegation in conjunction with the President of the Conference, Pastor Bading, and all the district presidents of the synods belonging to the Synodal Conference and all the teachers of their theological institutions, on the one hand, and opponents from the Norwegian Synod, on the other, are to be the disputants at this colloquium.

It was especially Professor Larsen, who had just returned from Norway, who, by his heartfelt address, made all the members of the Conference quite willing to take this decision, which was taken at the last hour.

The Synodal Conference had listened with great participation to the report of the Mission Committee on the work of the Lord in the Negro Mission, and had decided to approve the purchase of a church for the purpose of this mission in New Orleans, as recommended by the Committee. The expenses of this mission and other undertakings of the Synodal Conference will be paid jointly by the various Synods.

With thanksgiving and praise to God, who, through entreaty and understanding, gave his blessing to the proceedings of the conference, they over the apostasy of the Ohio Synod

comforted and rejoiced with the accession of the Synod of Concord, and the bond of love, on account of the same faith and confession, made stronger among us, the session could be closed Tuesday, the 10th of October; and certainly no member of the Conference could leave Chicago without giving thanks to the Lord, who, though he has grieved us, has also rejoiced us, though he has chastened us, yet he has not slain us. - To Him be glory forever and ever.

E. A. W. K.

## Western District.

So now the blessed days of a synodical convention for the Western District are over again. The Synod resumed the theme begun in 1873: "That by the doctrine of the Lutheran Church alone all glory is given to God." In this year's meeting this was proved from their doctrine of the invocation and worship of God. The dear speaker presented 5 proofs for this in 5 theses. These are: "1. Our Church teaches that the true God alone, Father, Son, and Holy Spirit, is to be invoked and worshipped, not Mary, not the departed saints, in a word no creature. (2) Our Church teaches that Christ, God and man in one person, is to be invoked and worshipped, not his divinity alone. (3) Our church teaches that only that prayer is pleasing to God and worthy of hearing which is founded on God's command and promise alone, and is made in the name of Jesus; and that such a prayer, even if it be only the most faint-hearted groaning, is delicious in the sight of God, and is sure to be heard. 004 Our church teaches that grace is not obtained by the prayer which a man makes, but only by the word and the holy sacraments; that therefore prayer is neither a meritorious work, nor a means of grace, but an exercise of faith on the part of one who is already pardoned, to know and obtain God's gifts of grace, and all other good gifts of God. (5) Our church teaches that the highest pattern of all prayers is the prayer of the Lord, or the holy Lord's Prayer; therefore she teaches to use the same most diligently." The last thesis could not be undertaken for want of time.

An important subject of the meeting was also the inner mission; after all, our district has the widest mission field. The report of the commission was most gratifying. God has blessed the work abundantly and opened many doors for us. Only there is still a lack of suitable men. After the meeting had made a survey of the various mission fields, it was decided that the Commission should again substitute one missionary in the State of Kansas, and one in Kansas City, Mo. The different mission fields are to be visited from time to time by a member of the commission, of which the district president is now a member.

The Synod also intends to give strong support to the English mission. English tracts are to be published. As soon as the necessary money is available, the Mission Committee will begin printing. Whoever has a mite for it, send it to the Treasurer for the English Mission, Mr. C. F. Lange, 509 Franklin Ave, 8t. Louis, ULo. with the note, "for the printing of English tracts."

The following were also discussed: the Negro Mission, the Jewish Mission, the Widows' and Orphans' Fund, the establishment of a Progymnasium in our district, the support of the Free Church in Germany 2c. The resolutions passed by other districts concerning the presidency of our educational institutions, the admission of persons not sufficiently known to the synodal association, a proposal of the general mission commission, were joined by our district.

Although two new districts have been branched off from our district this year, namely the Southern and Nebraska Districts, it still has over 100 pastors and over 50 teachers. Admitted were 14 pastors, 7 teachers, and 8 congregations. Present were: voting pastors 65, advisory 33, teachers 35, deputies 56. Total 189. Total of all members of the district: voting pastors 70, advisory 49, teachers 50.

To the ecclesiastical chronicle.

**Inauguration of a Jewish temple by Protestant preachers.** The German newspaper "Concordia" writes in its issue of October 1: In Bromberg, according to the church newspaper, the Protestant "believing" clergy participated in the laying of the foundation stone of a Jewish temple, while the Catholic clergy rejected it. Paul says (1 Cor. 12, 3.): "Therefore I make known to you that no one curses JESum who speaks by the Spirit of God, and no one can . JESum be called a LORD, without by the Holy Ghost." Protestant "believing" ministers should speak cheaply by the Spirit of God and not curse JESum. What have they to do at the dedication of a Jewish school wherein JESus is cursed? What does the temple of God have in common with idols? (2 Cor. 6:14-18.) O, how all sense of Christian and ecclesiastical decorum has been lost in consequence of the indifferentist Union! God grant that those who have done such things may repent of this public nuisance. The authorities also took part in it, and the church paper does not seem to disapprove of it, as if the authorities had power to give "public nuisance." It is already a great public annoyance that Protestant princes hold legations with the pope in Rome, whom our confession calls the Antichrist, and thereby actually acknowledge the abomination of the papacy. But what is it supposed to mean that so-called Christian and evangelical authorities take part in the erection of temples to the Jews, by which our Lord Jesus is cursed? The authorities are and ought to be God's servants. But if it is, it cannot Pabstum 2c. . yea, build Jewish synagogues and help consecrations. Or are the chiliastic gushers, missionaries to the Jews-one who takes part in them is said to have been a former missionary to the Jews-2c. right in saying that the present Jews are the right Israel, and that we Christians are nothing but goyim (Gentiles)-(as well as the Pabst and his creatures now, according to the newspapers, chide those "illegitimate" who are born of marriages not made by them)? Well, then our faith would be vain; for the present Jews curse Christ crucified and risen, our one hope. But our hope is not vain; but JESus of Nazareth is the Christ, and powerfully proved to be such since he rose from the dead. And what the Jews are that reject Christ, saith the Lord John 8 and Revelation 3. If the pope will exalt himself above God and God's kingdom (2 Thess. 2), and if the Jews will curse Jesus, let them and all that are of their part do it in their own fist and responsibility! But **what** have Christians, Christian authorities to do there?

(Submitted.)

Obituary.

Again it has pleased God to receive into eternal rest a young, spry preacher of our Synod after a short run and struggle. On October 21, Pastor Friedrich Eisenbeiß died in Sioux City, Iowa. The same was a native of Zwickau, Saxony. His parents belonged from the beginning to the Lutheran Association which came into contact with Pastor Brunn in Steeden and with the Missouri Synod, and from which the Lutheran Free Church of Saxony, which is fraternized with us, later arose. In his hometown Friedrich Eisenbeiß already attended the learned school. With sour sweat his parents earned the costs of his studies. Through the agency of that Lutheran association he came for a short time to the seminary of Pastor Brunn, and in 1870 to our high school at Fort Wayne, the three upper grades of which he graduated. From the year 1873 to 1876 he studied theology in the theological seminary at St. Louis. After passing his examination, he once more visited his aged parents and his old friends in Germany, was also present at the foundation of the Lutheran Free Church Synod of Saxony. With joyful courage he entered upon his first work in the north of our fatherland. On Nov. 30, 1876, he was ordained at Ponca, Dixon Co. nebr. later, Nov. 17, 1878, he was introduced to the congregation he had gathered at Sioux City, Iowa. He had special qualifications for missionary work. By his joyful testimony of Christ, by self-sacrificing love and hospitality which new immigrants experienced from him, by the example of patience and self-denial in the face of great hardships, he won the hearts of many German countrymen. In the region where he pastored, he formed three congregations. He also fought a serious battle against the invading world, against enemies, scoffers, lodge brothers, against false brothers and evil slanderers, in which God gave him one victory after another. On July 6, 1877, he married Dorette Steinmeyer, of the Cross Church in St. Louis. His wife, a living Christian, who joyfully confessed her faith to everyone, faithfully assisted him in his work of love for lost souls. On September 11 of this year she was taken from him by a sudden death. She died gladly, with the slogan, "Christ is my life and dying my gain." She was also beloved and esteemed by the Americans of Sioux City. Therefore, a bountiful collection was immediately handed to her sorrowful spouse, which made possible the fulfillment of her last wish, the conveyance of her body to St. Louis, and her burial there. No sooner had Pastor Eisenbeiß returned to his work from the grave of his wife and his three children, whom he left to his mother-in-law, than he was seized by the same malignant fever to which those two dead had succumbed, after he had delivered the funeral oration to the wife of his next brother in office. On October 21, the birthday of his wife, he followed her into blessed eternity. He had reached the age of 31 years. The inhabitants of his town, parishioners and strangers, were again active and arranged for his burial in St. Louis, which took place on October 25. Yes, the Lord's counsel is wonderful and brings it out gloriously. G. St.

Ordinations and introductions.

Candidate W. Heyne was ordained and inducted by the undersigned on the 17th Sunday after Trinity on behalf of President BUTZ. C. E. Günther.

Address: Rev. M. Rozme, L-uke Creek, Lenton Co, blo.

On the 18th Sunday after Trin. by order of the Reverend Presidency of the Nebraska District, Rev. H. Bremer was introduced by me to my two branches in Franklin County. A. Baumhöfener. Address: Rev. 8th Lreiner, Ilkmeöck, RrkmkNn Co, Redr.

By order of the Reverend Presbytery Middle District, the Rev. Frederick Droge was solemnly installed in his office on the 19th Sunday after Trin. at his St. John's parish in Pushita Township, Suglatze Co, O., by the undersigned. E. Jehn.

Director Ed. Bohm, cana- tkeol., appointed by St. Matthew's congregation in Rew York as assistant preacher to Mr. Pastor Sieker, was ordained and introduced in the midst of the above congregation on the 18th Sunday after Trinity, after Mr. R. Sieker had delivered an edifying ordination sermon on 2 Tim. 4, 11. Br. König.

By order of the Hon. President of the Middle District, on the 18th Sunday after Trin. Rev. L. A. Detzer, till now a member of the Concordia Synod, was installed by the undersigned in his new congregation at Rew Boston, Ind.

E. Mahlberg. Address: Rev. I., Vvtrr, Ruck, Spencer Co., Inck.

On the 18th Sunday after Trin. Mr. Pastor Johann Zimmermann was introduced by order of Mr. Präses Niemann in the St. Petri congregation bet Purcells, Ind. of

C. F. W. Huge. Address: Rev. ^od. 2lmmerm "oo, RuroeUs, Rnox Co., lack.

By order of Mr. President Niemann, Mr. R. I. L. Daib was introduced by me to his congregation at Otis, La Porte Co, Ind, on the 18th Sunday after Trtn.

I. F. Niethammer.

The Preachers' and Teachers' Widows' and Orphans' Fund

needs the most powerful support. I would have liked to ask for help long ago: but the charity of our dear Christians is already so much in demand and the needs are so many that one hardly knows oneself where to help first? Only a year ago I sent out a plea, and our opponents saw it as a sign that our synod was in a bad way, because our people no longer had the joy to give. But when in a few weeks the necessary funds had already been raised, they reported nothing about it. According to their logic, they should have made use of the fact that the situation in the Missouri Synod was now quite good again.

I wanted to remain silent this year, if possible, especially since our dear Christians already have to make great sacrifices. But what am I to do when requests for support come from the most diverse quarters? One complains: "Oh, you have not sent me any support for so many months. I would certainly not remind you if I were not in the greatest red.- Another says, "You have forgotten me altogether," which is impossible, since everyone is on the list. Still another complains, "I am in the greatest embarrassment; for this and that require my children, and winter is at the door."

What shall I do about such complaints and the like, when the treasury is empty? Now I know to whom I must turn first, and to whom I must gnaw the red; but I must also tell my brethren how things stand. Hear then. This year there are about 54 widows with 72 orphans to whom support is to be given. In order for this to happen, however, there is still a shortfall of more than \$2,000.00 for this year 1882. Come then, dear preachers, teachers and congregations - or do we want to let the widows and orphans of those who have told us the word of God go hungry? No, I know you do not want that; and as often as I have asked for help in the time of need, willing hearts and hands have been found. This time, too, you will not let those who ask for help for widows and orphans make a wrong request. Quick help is needed.

Contributions and gifts should be sent to the district treasurers of the Widows' and Orphans' Fund, whose names and addresses can be found in the calendar. The treasurer of the western district is now teacher E. Roschke, who is also the synodal treasurer of this district.

St. Louis, October, 1882. C. F. W. Sapper, at present general treasurer of the Preachers' and Teachers' Widows' and Orphans' Fund.

Ksnfererrz - Display".

The Baltimore District Conference will meet, s. G. w., November 14-16, at the home of k.Luebker at Washington, D. C. - Registration will ground. I. G. Häfner.

The mixed pastoral conference of the first district of Minnesota will meet, w. G., November 21-23, at undersigned. - Pick up from Green Jsle Station the evening before. Registration is desired. G. E. Ahner.

For the English - Lutheran "iffisn in the West

received: By Mr. Treasurer I. Birkner at Rew Dork, -1.00. By Mr. Teacher H. Hamm at Concordia, Mo., .50. By Mr. P. L. L. Janzow from Mr. I. Müller in Frohna, Mo., -1.00. By Mr. Treasurer C. Grahl in Fort Wayne, Ind., -71.14. By Mr. Missionary A. BLpler for hymnals sold - 1.20. C. F. Lange, Treasurer,

Incoming to the Knffe of the Illnois - District":

For the new building in St. Louis: From Chicago: by L- Wunder by G. Gem. in Ehester for W. Müller and W. Dewie 9.50. L. T. I. Great Gem. for Sckwarz-25.00, F. Bormann 25.00; by L- Barcling by Chr. Zuber 25.00, Seminarian Pfaff 11.00. (p. -43.60.)

Joh. Bobnhoff, 2nd platoon, 25.00, L. Hrdrich 10.00, F. Griesback, Joh. For L. M. Wyneken: Communion Coll. of L. Griffin's Gem. in Pagels, Karl Wolter u. G. Fehniaer, 2nd platoon, 5.00 each, David Chandlerville 2.75.

Nowack 3.00, Joach. Jakobs u. H. Gajewi each .50, Gottf. Gabler .25, For sick pastors and teachers: By L. Bergen in Prairie Town 9.10. By Karl Schröder 1.00, Fr. Hase u. Ferd. Marwitz each 2.00; by L.P. Hallerberg in Quincy, part of the Mission Festival Coll. of St. James & Engelbrecht from Wilh. Wolf 10.00. From L. Burfeind's parish in Rich St. John's congregations, 5.00. By L. Heyer in Jefferson from N. N. 4.00.

65.00 u. 85.00. By L. Weisbrodt from the Jmm. - Gem. in Mount Oliv" (S. -18.10.)

50.00. From k Müller's Gem. in Kankakee 25.00. By L. Grüber in For the widows' fund: Mission festival collections (part): by L Bethlehem from W. Völker 10.00, A. Alwardt 2.00. L. Trautmann's Gem. Hallerberg from St. Jacob's and St. John's parishes 10.00, by L. Greif in in Lvonsville 38.25. From L. Brauer's Gem. in Beecker 18.50. 1". Gotsck's Chandlerville 7.50. By L. Engelbrecht in Chicago from Mrs. Knölk 2.00.

Gem. in Uork Centre 12.00. By John Lunow of P. Lewerenz' Gem. in (p. -19.50.)

Effingham, 2nd Zhlg., 79.00. By L. Schroeder in South Litchfield of Jul. For the deaf and dumb: By L. Wunder in Chicago by I. Nütz 2.50. By Niemann, Wm. Zimmermann, A. Schön & Gottl. Lüker 5.00 each. by L. P. Burfeind in Rich 2.80. By I". Grüber in Bethlehem by G. Bandlow, F. Liese's St. Peter's congregation at Quincy 50.00. by L. Kühn's Zahl, Sl. Moll & Mrs. I. Wolf 1.00 each, F. Neu & Baumann .75 each, congregation at Belleville, 4th Zhlg., 17.00. by k. Merbitz at Beardstown Widow Reh- wald .50 & for tracts sold .70. By P. Hallerberg in Quincy, part of the Mission Festival Coll. of St. Jacob's". St. John's congregation, by O. Sieckmann 2.00, Wm. Witte 1.00. (S. -624.00.)

For the synod treasury: L. Schäfer's congregation in Renault 5.00. 5.00. By L. Gieseke, part of the mission festival coll. of the congregations By L. Weisbrodt of sr. Congregation in Mount Olive 13.30. By L. in Benson, El Paso and Secor, 7.50. By L. Müller in Cbester, coll. of the Hallerberg in Quincy, part of Mtsiionsfek collection of St. Jacobi & St. congregation 5.20, by Mrs. Pick 1.00. (Summa -30.70.)

John congregations, 10.00. L. Fieses congregation in Champaign 7.25. For the orphanage near St. Louis: L. Gotsch's Gem. in York Centrel.

By Mr. Hånsaen of L Menniges congregation in Rock Island 30.00. 2.53.

Communion coll. of k. Schroeder's congreg. in South Litchfield 8.80.

Harvest Festival coll. by

Schmidt's Gem. in Schaumburg 49.00. Through L. Wagner in of Grm. "on the memorial day of the great fire" 51.25, C. Mickow 5.00, H. Zion's parish in St. Paul 18.94. L. 8- Johl's parish in Hart 20.00. By L. Chicago by Mrs. Beduhn "for the Kingdom of God" 1.00. (p. -124.35.)

For inner mission: By L. Weisbrodt of the Jmm. congregation in Mount 5.00. By L. Weisbrodt of Jmm. parish at Mount Olive 25.00. L. Nuoffers 15.00. L. I. Horst's congregation 5.00. By treasurer E. F. W. Meier 200.00.

Olive 50.00. By P. Steege in Dundee, part of the mission festival parish at Eagle Lake 28.00. k. Wolbrecht at Okawville 50.00. By P. Ktebs By L. Vomhof, missionary collector of congregations in Goodhue Co, collection, 42.42. By L. Hallerberg in Quincy, part of the mission festival at Aurora, part of the Mission Festival Coll., 80.00. By L. Martin at New 67.60. Mtssions coll. of L. Sie- vers' congregation in Minneapolis 11.00.

collection of the St. Jacobi and St. Joh. congregations, 25.00. Mission Bremen, wedding coll. at C. Habenicht, 20.00. By L. Uffenbeck of sr. L. Missions coll. of L. H. Schulz' congregation in Faribault 27.00. Durck John festival collections (part): by L. Greif in Lhandlerville 25.00, L. Schröder Liese's St. Peter's congregation in Quincy, 10:00. From Addison, by H. Mueller, Missions coll. of L. Kotbe's congregation., 52.00. Harvest Festival in South Litchfield 66.00, L. Merbitz in Beardstown 5.00, P. Mießler in B., 1:00; by Teacher E. Rosen, 50:00. By P. Merbitz in Beardstown, part Coll. from L. H. I. Mueller's St. John's congregation in Willow Creek 9.20.

Carlinville 20.25, k. Schuricht in St. Paul 25.00. By P. Wunder in Chicago of the Mission Festival Coll. 20:00.

from the Young Men's Association 5.00. By L. Wagner there from L. Addison: By Cashier Roschke from Mrs. bag from P. K. F. Schutze's congregation in Courtland 25.00. (Summa - Kohtz.50. (p. -264.17.)

For mission in Kenstngton, Ill: L. Great comm. in Addison 12.00.

For Gentle Mission: Mission Festival Collectiona (part): by k. Steege in Dundee 30.00, by L. Hallerberg in Quincy from St. James & St. John's congregation 5.00. (S. -35.00.)

For the Negro Mission in New Orleans: Mission Festival Collections (part): by L. Hallerberg in Quincy from St. James and St. John's congregations 5.00, by L. Krebs in Aurora 27.(0. (p. -32.00.)

For Negro Mission: Mission feast collections (part): by k. Steege in Dundee 31.41, L. Gieseke of the Gemm. in Benson, Sl Paso & Secor 20.00, P. Schuricht in St. Paul 25.00, k. Schröder in South Litchfield 25.00, L. Merbitz in Beardstown 5.00. By L. Große in Hartem of Mrs. Toepper 1.00. (S. -107.41.)

For the Negro Church in New Orleans: by Father Wunder in Chicago from I. Nütz 2.50. by L. Greif in Chandler- ville, part of the Missionary Festival Coll., 25.00. by Father Wolbreckt in Okawville from Mrs. Fricke 5.00, C. Telger 1.00. teacher A. Albers' pupils at Eagle Lake 6.00. (S. -39.50.)

For Jewish mission: Mission festival collections (part): by k. Hallerberg in Quincy from St. Jacob's and St. John's parishes 8.00, by L. Merbitz in Beardstown 5.00. (S. -13.00.)

For Emigrant Mission: By L. Hallerberg in Quincy, part of the Mission Festival Coll. of St. James & St. John's congregations, 5.00.

For the Emigrant Mission in New York: by L. Weisbrodt from the Jmm. - Mission festival collections (part): by L. Schuricht in St. Paul 15.00, L. Schröder in South Litchfield 25.00, by L. Mießler in Carlin- linville 15.00. (S. -65.00.)

For the Emigrant Mission in Baltimore: By L. Schuricht at St. Paul, part of the Mission Feast Coll., 10.00.

To the household in St. Louis: By Jens Johnson of L. Katthain's comm. in Hoyleton 28.00. By L. Merbitz tn Beardstown, part of the Mffsionsfest coll. 10.00. (S. -38.00.)

For poor students in St. Louis: Durck P. Merbitz in Beardstown, part of the mission festival coll. for F. Drögemüller 10.00. By L. Hölter in Chicago for Ad. Bünger from the Gem. 25.00, from the Jungkauen-Berem 5.00 for Ed. Arndt from the Women's Association 5.50. (S. -45.50.)

To the household in Springfield: mission festival collections (part): by L. Hallerberg in Quincy from St. James & St. Jod. parish 10.00, durck L. Merbitz in Beardstown 10.00, by 1". Mießler in Carlinville 8.45. I". Laubenstein in Grafton 1.00. (p. -231.49.)

Schroeder's congreg. at South Litchfield 6.80 & 4.65. (p. -51.90.)

For poor students in Springfield: By Fr. Wunder in Chicago "Extrag des Lickmann u. Werfelmann'schen Vermächtnisses 12.00. By L. Brunn in Strasburg, half of the mission festival coll., 22.25. By L. Engelbreckt in Chicago from Frau Freide 1.00. L. Lieses St. Petri-Gem. in Quincy 20.00.

Wedding - coll. at Cd. Haseletz in Bethlehem for the Grüber brothers 3.00. Durck L. Heyer in Jefferson from N. N. for Otto v. Gemming 4.00. By L. Wunder in Chicago from the Young Men's Association for H. Svannuth 5.00. L. Döderlein's congreg. in Homewood for Herm. Wacker 16.60. (p. -83.85.)

To the Fort Wayne household: By 2nd Merbitz tn Beardstown, part of Mission Fest coll, 10.00.

For poor students in Fort Wayne: mission festival coll. (part): by L. Merbitz in Beardstown for Fr. Büsckrr 26.00, for Drögemüller 5.00. For Fr. Eickstädt: by Wagner in Chicago from the Jünglings-Verein 25.00, from H. Zuttermeister 5.00. Durck L. "churickt in St. Paul for Karl Albrecht from F. Zink 1.25, from the Frauen-Verein 5.35. (p. -67.60.)

To the household in Addison: Durck L. Hallerberg in Quincy, part of the Mission Festival Coll. of St. James & St. John's congregations, 10:00. in for Th. Hinz in Addison: Etl. members of St. Stephen's congregation 20.00. By L. Hallerberg there from the missionary fund of His Grace. Congregation for Hugo Charle 8.10. By L. Wunder in

Chicago from the Young Men's Association for G. Fleischmann 5.00.

For the Emigr. Mission in New York: Mission Festival Coll. in L. Feustel's comm. in Concord 7.00.

For the establishment of the Progymnasium in Milwaukee: From the Stephans-Gem. there by F. Krüger 2.00, Jakob Kagel 5.00. L. Schlegel in Racine 5.00. From the Dreieinigk.-Gem. in Milwaukee by Karl Kickbusch 1.00, Chr. Widub 50.00, Eggert u. Söhne 75.00, G. Bosse 5.00, W. Miller 50.00, Geo. Brumder 50.00, Aug. Roß 10.00, F. Wilde 5.00, A. Brötzmann 1.00, John Frömming 3.00, H. Steege 5.00, Gottfried Fröm- ming .50, Joh. Sckmeling 1.00, W. Neumann 2.00, C. H. Lindenschmidt 10.00, Aug. Stirn 50.00, I. H. Büning 50.00. L. Hilds Gem. in Town Herman 29.00. By L. Präger of B. Hackbarth 5.00, W. Trecchel 3.00, Aug. Balke 10.00. L. Kühle in Milwaukee 20.00. L. I. Strafen das. u. etl. Glieder sr. 91.00. I>. E. Aulich's church 8.00. (p. -546.50.)

Milwaukee, Oct. 11, 1882. c. Eissfeldt, cashier.

Proceeds to the treasury of the Minnesota - vnd Dakota - District:

For inner mission: Mission collection from L. Börneke's congregation in Danville -33.92. Through P. K. Roß from Philipp Meffert 2.00. From L. Horst's congregation at Hay Creek 6.14. Mission collection from P. K. F. Schulze's congregation in Courtlaad 17.61. L. A. Hertwig's congregation of 3.00. L. A. Landeck's congregation 10.00. in Courtlaad 17.61. L. A. Leonb. Kissner 1.50, Cath. Opel 1.00 G. Rabe 3.00, F. Dessow 1.00, Coll. Hertwig's parish 3.00. L. A. Landeck's parish 10.00. Missionary coll. of Eggert 2.00; by L. Wagner of E. Mueller 2.00; durck L. Bartling of Fr. HeßKrumstieg of E. Wiebke for happy. Delivery of sr. L. Fackler's congregation 15.00. L. I. Horst's congregation 5.00. By treasurer E. F. W. Meier 200.00.

By L. Vomhof, missionary collector of congregations in Goodhue Co, Mtssions coll. of L. Sie- vers' congregation in Minneapolis 11.00.

Missions coll. of L. H. Schulz' congregation in Faribault 27.00. Durck John Missionary Coll. from L. F. Johl's congregation 7.00. Out of the collection bag from P. K. F. Schutze's congregation in Courtland 25.00. (Summa -532.91.)

For poor and sick pastors and teachers: Pentecost coll. of P. Börneke's in congregation in Mapleton 1.75. L. A. Hertwig's congregation 8.00. L. Vomhof's St. Johannis negregation 4.92. (p. -9.67.)

For the Negro Church in New Orleans: By L. I. Horst of H. D. 5.00, M. H. 5.00. L. A. Landeck's Gem. 10.00. (S. -20.00.)

For the Negro Mission: Mission coll. from Fr. K. K. Schutz's congregation in Courttand 30.75. L. A. Hertwig's congregation 3.00. Mrs. Lehrer Mefferli in Hamburg 1.00. Mission festival coll. in L. Zahn's St. Petri negregation in Elysian 14.00. (p. -48.75.)

For the widow's fund:!. A. Landeck's Gem. 5.00. I". B. I. Zahn 4.00. By L. I. Horst of Mrs. F. Horn 1.00, L. Vomhof's Grace Gem. 4.03. (S. -14.03.)

For the deaf and dumb": Durck L. I. Klüger in Fergus Falls from sr. Gem. for Becker's pamphlet 4.00, from W. Dunow 1.00. By L. Ahner from Mrs. Fr. Feuske .25. 1". Fackler's Gem. 7.73. (p. 12.98.)

For the Progymnasium in Milwaukee: P. A. Hertwig's Gem. 5.00. P. M. Stülpnagel's Gem. in Potsdam 5.00. T. H. M. 2.00. L. A. Landeck's Gem. 10.00. L. Kretzschmar's Gemm. 11.80. (S. -38.80.)

For the orphanage near St. Louis: P. A. Hertwig's Gemm. 10.00. P. Kretzschmars Gemm. 5.50. P. I. Schu- lenburg's Gemm. 14.75. (p. -27.25.)

For the orphanage at Addison: By Fr. Krumsieg from Dorothea Brüsekoff, Thank Offering for glückt. Delivery, 2.00, by C. Wiebke for happy delivery. Delivery of sr. Wife 2.50. Ahners children .50. (p.-5.00.)

For the church building in Adwater 1.74.

For the Toledo negregation, O.: P. A. Landeck's congregation 9.00.

For the Fenton, Iowa negregation: P. A. Landeck's negregation 5.00.

For the community in Planitz, Saxony: By P. Krumsieg by C. Harms 6.00, C. Sprengler 5.00. (S. 11.00.)

For poor students: P. A. Hrrtwig 1.00. Teacher Mefferli for Clöter 1.00. P. Kothes Gem. for poor students from Minnesota 5.25. (S. -7.25.)

On seminary construction in St. Louis: Durck P. Tirmenstrin by John Koffers 2.00.

For the community in Neu-Ulm: Through cashier C. Grahl 149.65. St. Paul, Oct. 14, 1882. T. H. Menk, cashier.

188 L. 5tk 8(resb.

Entered the Kaffe de Wisconsin district:

For the orphanage in Addison: From the Immanuel congregation in Milwaukee -3.56. Through teacher G. Bartelt von Keppler 5.00. (Summa -8.56.)

For inner mission in the Wisconsin District: Mission festival collection in Racine 20.00, in L. Feustel's congregation in Concord 40.00, in the Jmm., Kreuz- u. Heil.-Geist-Gem. in Milwaukee 90.00. From teacher Joh. Harymer 1.10. L. Strasen's congregation in Watertown 79.39. Val. Laubenstein in Grafton 1.00. (p. -231.49.)

For the widow's fund: Teacher G. Bartelt 2.00. I. F. Köpsel 5.00. (S. -7.00.)

For Negro Mission: Misfion Festival Coll. of Racine congregation 10.00, Jmm., Cross and Holy Spirit congregations in Milwaukee 24.72. Teacher Gartenback's pupils 1.85. Dan. Mentzel at Grafton.25. (p. -36.82.)

For the deaf and dumb: Gratitude offering by Mrs. Popp 2.00. By L. Pb. Wambsgaß, collected at Torke's Hockzeit, 6.00. G. Luecke in Town Herman 1.00. P. I. Diehl's Gem. 7.50. L. Schumann's Gem. in Waterford 2.00. Srephans- Gem. in Milwaukee 16.75. Mrs. N. N. 1.00. Frdr. Kohlme y un. in Grafton 2.00. Wedding coll. at Herm. Seidenschwanz 6.37. From the Young Men's Association of the Jmm. congreg. in Milwaukee 5.00. (p. -49.62.)

For the synodal treasury: L. Kellers Gem. tn Racine 17.86.

To the seminary building in St. Louis: L. Schumann's congreg. at Waterford, 4th Sdg., 5.00. L. Seuel's upper Jmm. Gem. 97.00, lower, 2nd Sdg., 27.00. P. E. Grothe's Gem. 125.00. Cross Gem. in Milwaukee, 4th Sdg., 22.00. (S. -276.00.)

For Th. Hinz in Addison: Etl. members of St. Stephen's congregation in Milwaukee 30.00, Young Women's Society 10.00, Singvercin 10.00. (S. -50.00.)

For the church building in Omaha: Widow Bruß .25.

For the studying Negro Berkhalter in Springfield: E. F. Eggert in er, Milwaukee 1.00.

For the Bible Society: By teacher G. Bartelt von Keppler 2.00.

For the comm. in Logan, O.: P. E. Grotbes comm. 6.00.

For poor and sick pastors: C. Schubert in Milwaukee 1.00. L. E. Aulich's Gem. 4.00. (S. -5.00.)

For the orphanage near St. Louis: L. Georgiis Gem. (S- ürburg Friederike Ahlers in Grafton 2.00.

For the Negro Church in New Orleans: Mission Festival Coll. in Racine 10.00. Confirmands of L. C. Seuel 6.60. L. C. Strasen's congregation in Watertown 10.00. W. Jagow 4.70. Teacher G. Bartelt's pupils 1.92. Keppler 2.00. Karl Zerler .50. (S. -35.72.)

Srhilte."

For poor students by Hrn. k.H. Horst -13.00 by Hrn. Ch. Wollpert. For stuck. Biedermann 10.00 by Hügli from the women's association in sr. Parish. G.

For poor students received with heartfelt thanks durck Mr. P. Burmestrc in Grand Haven, collected at the wedding of Mr. E. Ziettow, -6.43. Durck Mr. P. Sander the harvest^st- collection of his negregation in Cohocton, N. A., (especially for Stud. Merkel) -12.68. C. F. W. Walth

Changed address":

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo. 15th Nov. 1882, No. 22.

Speech  
at  
Laying of the cornerstone for the new Concordia Seminary  
in St. Louis, Mo,  
as

Our help is in the name of the Lord who made heaven and earth! Amen.

Dear brothers and sisters in the Lord! Dearly beloved ones!

Almost 33 years ago, on November 8, 1849, the foundation stone was laid on the same site for a building that would house a double school of future ministers of the Evangelical Lutheran Church. That building, seven months later, on June 11, 1850, happily completed with God's help and solemnly consecrated to the Lord, then enlarged from time to time and serving its holy purpose for 32 years, has already disappeared from the face of the earth for several months. Not flames of fire have consumed it, not floods of water have washed it away, not gale-force winds have blown it over and toppled it to the ground. It was we ourselves who demolished it, in order to make room for a new, larger building on an ancient, sacred site. It was not an awakening desire for high things that moved us to do this. No, God Himself has called to us by His blessing, as once to Israel by the prophet Isaiah: "Make wide the room of thy tabernacle, and spread out the carpets of thy dwelling." The old building could no longer contain the ever-abundant blessing of God that was flowing towards us. If we did not want to say to God in inexcusable satiety, "Stop, Father, with your blessing!" or if we did not want to spill the blessing of our God that was flowing to us in disdainful ingratitude, we had to procure a larger vessel to hold this blessing.

So we have gathered here today to publicly and solemnly add the keystone to the foundation wall that will support the planned mighty new building.

The act we are about to perform is a very inconspicuous one. Three blows of the hammer in the name of the Triune God, and the thing is done. But, my friends, this act is only a symbolic act. It is not the act itself, therefore, but what it signifies and what it is intended to remind us of, that is the important thing which has gathered us around this wall today. After all, it is not the simple stone that we want to add to this foundation wall, which alone is to support the intended bold, heaven-aspiring building and protect it from collapse; the solemn laying of it is therefore only to make us aware of the invisible foundation stone of that spiritual building, which the new building is intended to serve.

So be it, whereby now a few moments may be allowed me to dwell. -

God, my friends, has no need of any reason other than himself for his works. What God builds, he builds only on himself, on his own perfect free will and on his unchanging eternal counsels. God's power and wisdom, God's goodness and grace, God's justice and truth, are the eternally unbreakable pillars on which heaven and earth and all that is in them rest. It is true that the poets of pagan antiquity, who were considered to be godly, childishly spoke of a giant Atlas, who was condemned by the gods to bear the immense burden of the vault of heaven; but what does the Book of Divine Revelation say about this? In it God Himself puts the question to Job: "Where would you be when I founded the earth? On what are her feet sunk? or who laid a cornerstone for her?" and Job had to confess: God "hath set the earth upon nothing," while the book of all books testifies in another place of the eternal Son of God, "He beareth all things with his powerful word." In short, the works of which God alone is the builder, the all-supporting foundation of which he also alone is.

It is different with all works of human hands. But everything depends on the foundation, except the master on whom the building rests. A man-made building may be so high that its top, like Babel's tower, reaches to the ground.

May it be so wide that, like Egypt's pyramids, it occupies the area of a whole city; may its material be so precious that, like Solomon's temple, it shines from within and without with gold, marble, and precious stones; may the greatest masters of architecture, painting, and sculpture have adorned it with their most beautiful works of art, so that it is, like once that temple of Diana at Ephesus, an object of admiration of all times; may finally a building by the hand of man be so strong that it, like once Nebuchadnezzar's royal castle, seems to be able to defy all powers of destruction forever: If the ground above which the building rises is not above all unshakable, if, for instance, the ground is rapidly receding drifting sand or loose rubble, then no matter how great the height, no matter how great the breadth, no matter how precious the material, no matter how rich the ornamentation, it is of no avail, no matter how astonishing the mossiness of its walls and spars and its columns and buttresses - the first gale-force wind that roars over such a building shakes it in its depths, causes it to totter, lifts it from its foundation, and transforms it in a few moments into a desolate heap of rubble.

This is the same with every invisible spiritual edifice of man. If the foundation of such an edifice is the ever-changing wisdom of this world, which is continually devouring itself, or if the foundation of such an edifice is a human power of coercion that stands today and falls tomorrow, or if the foundation of such an edifice is the fleeting misty images and dreams of human speculation and imagination, or if the foundation of such an edifice is the authority of man, which is always subject to error, then such a spiritual edifice erected on a transient foundation is itself also a work of transience.

So you ask, my friends, what is the foundation of the invisible spiritual building, of which the visible new building that is now to be erected is to be only the temporary scaffolding, only the sheltering shell? You ask, "What, then, is the meaning of the stone which today we want to add to this foundation wall as its keystone?"

I answer this: Our cornerstone means

God says in the prophecies of the prophet Isaiah: "Behold, I lay in Zion a foundation stone, a tried stone, a precious cornerstone, well established. He that believeth shall not flinch." Our cornerstone signifies Him who once testified of Himself, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Our cornerstone signifies him who once prophesied of himself, "Heaven and earth shall pass away; but my words shall not pass away." Our foundation stone means that of which the apostle to the Gentile nations wrote to the Christians at Corinth, "Other foundation indeed can no man lay, save that which is laid, which is JESUS Christ." Our foundation stone means that of which the same apostle speaks when he calls out to the Christians at Ephesus: "Ye are therefore no more sojourners and strangers, but citizens with the saints, and members of God's household, built upon the foundation of the apostles and prophets, JEsus Christ being the cornerstone." In short, our cornerstone means Christ, the eternal Son of God and Savior of all sinners, and His holy only-salvific Word.

Yes, my friends, Christ alone and His Word, that is the rock-solid foundation on which the German Evangelical Lutheran Synod of Missouri, Ohio, and other states has now stood unshaken for more than 35 years and, by God's grace, still stands, it, which erects this new building by means of the free rich gifts of love of many thousands of devout Christians belonging to it: this and no other should and will therefore also be, by God's grace, the foundation of the spiritual building on which work is to be done under the sheltering roof of this visible new building. "Christ alone and His Word", that is the unshakable foundation of the Concordia of 1580, that pure glorious confession of our whole orthodox Evangelical Lutheran Church: this and no other shall and will therefore also be, by God's grace, the foundation of our institution called "Concordia" after this confession. "Christ alone and his word", that was the diamond foundation of the great work of the Lutheran Church Reformation: this and no other shall and will therefore also be, by God's grace, the foundation of the faithful daughter of the Reformation, the foundation of this our theological seminary fine.

In the new Concordia, too, reason will not be despised as a gift of God, but rather held up and praised as a glorious light in the affairs of this earthly life: But at the same time it will be testified that fallen man's reason is blinded in spiritual and heavenly matters, that it knows nothing of the true God and of the way to this true God, yes, that the beatific truth is only foolishness and a nuisance to it, and that therefore in matters of the divine counsels of salvation it may neither be a teacher nor a judge, nor ponder, deduce, and conclude, but must give itself up captive and keep silent in this sphere which is foreign to it. It is true that in the new Concordia, too, teachers and students will humbly sit down at the feet of those blessed great teachers of the Church who, with unparalleled diligence and incorruptible faithfulness, have brought to light inestimable treasures of divine wisdom and knowledge from the gold shaft of the Holy Scriptures and have bequeathed them to us in their immortal writings. One is your Master, Christ.

stus; but ye are all brethren." It is true that in the new Concordia love and loyalty to the true visible church of God on earth, to our dear Lutheran Zion, will be planted in the hearts of the young theologians, but it will also not be concealed from them that no doctrine, because it is taught by the church, is truth, but rather that the church, only because it teaches the truth, must be recognized as the true one; that not the church carries the word, but that the word carries the church.

Behold, my friends, not a false hereditary flag shall and will ever flutter over our new Concordia, which bears only the lying inscription: "Christ alone and his word!" but on its deepest bottom, which carries everything, the watchword of our church shall and will shine clearly and truly: "God's word and Luther's teaching now and never perish." Let the mouth of the teacher, smitten by God, be silenced forever, who ever dares to open in our new Concordia against Christ's free grace and against His alone true Word, and let the hand of the teacher, overtaken by God's judgment, wither forever, who ever dares to take up the pen against Christ and His Word.

Well then, may the wonderfully planned new building on rocky ground rise higher and higher, majestically, heavenward, from day to day, be happily completed, and after a year's time open its hospitable gates to us for our jubilant entry and stand there into the farthest future, a monument, shining far and wide, of the free grace of our God and the sacrificial love of many thousands of pious Christians even in this last time. May the spiritual edifice, invisible to human eyes, then also grow, green, blossom, spread its branches ever wider in the wide, bright halls of this new building, and bear thousandfold fruit for eternal life, a tree planted by God Himself by the streams of His grace and truth. Yes, then may multitudes upon multitudes go forth from here, who as faithful and blessed laborers in the heavenly harvest and as valiant and victorious fighters in the Lord's wars, fill the land everywhere with the word of Christ to its utmost limits, and may they thus fill countless immortal souls created for eternal life, the eternal sunlight of divine truth against the darkness of this world, the eternal, inexhaustible spring of divine grace against all men's guilt of sin, the heavenly balsam of divine comfort against misery and death, and thus bring them salvation, heaven and eternal bliss from generation to generation until the last day of the world; and all these things unto God, and unto the Lamb that sitteth upon the throne of glory, unto praise, and honour, and glory, for ever and ever. Amen. W. [Walther]

(Submitted.)

The Iowa Synod

has published a treatise on the election of grace. In it the old serpent, who once said to Eve, "Yes, should God have said?" approaches the reader in glistening form and murmurs in his ears with smooth words, "Leave off the sayings that deal with the eternal election of God, for you cannot rhyme them with the sayings that deal with the general will of God in grace." But of this she reveals nothing to the reader, that in God's word it is written, "And take captive all the

(2 Cor. 10:5), and that the dear confession of the Lutheran Church says concerning the election of grace: "God has kept much of this mystery secret and hidden, and has reserved it for His wisdom and knowledge alone, which we are not to inquire into, nor are we to follow our thoughts in it, conclude and ponder, but are to keep to the revealed word. Which remembrance is most necessary. For our imagination is always much more inclined to be troubled with this than with that which God has revealed to us in his word, because we cannot make sense of it, nor are we commanded to do so. ... What in this disputation wants to run too high and out of these bounds, there we are to put our finger on the mouth with Paulo, to remember and say: Who are you, man, who want to be right with God?" (Concordia 715. 717.) - The doctrine of Proverbs, "God wills that all men be saved." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and others, that is, the doctrine of God's general will of grace, is given out in this Iowa tract **for the** doctrine of election of grace in the Lutheran Church. None of the many clear sayings which are really about election are adduced. All the talk of the Tract on this point is overthrown by the very saying, "God hath chosen us in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love, according to the good pleasure of his will," Eph. 1. The eternal election of God is called *praedestinatio*, *that* is, God's ordinance to salvation does not apply to the pious and the wicked, but only to the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Eph. 1: He has chosen us in Christ Jesus and ordained us to filial piety.... The eternal election of God does not only see and know beforehand the blessedness of the elect, but is also of God's gracious will and good pleasure in Christ Jesus a **cause**, so that our blessedness and all that belongs to it is created, worked, helped, and promoted; whereupon also our blessedness is thus established, that the gates of hell shall not be able to prevail against it, as it is written, My sheep shall not be plucked out of mine hand; and again, And they believed, as many as were ordained unto everlasting life." - But the old serpent seeks by this Iowa tract not only to rob the reader of the Lutheran doctrine of election by grace, but also to smuggle in Roman Papist weeds into the field of the Lutheran Church. Rome teaches: Man is saved by grace, but the works that man does, which God's grace does work in him, also contribute to his salvation. Thus in this treatise there is much talk of grace, but it all comes down to the fact that man's own free decision helps him to salvation. This, however, makes all the talk of grace empty verbiage, and its only purpose is to throw sand in the eyes of the ignorant. The old serpent knows quite well that the Lutheran Christian would turn away in disgust from this pernicious Iowa works doctrine if it had been presented in dry words. - Right religion, with all its doctrines, gives all glory to God alone. Dam also teaches our



The Lutheran Church, and with it our Synod, so speak of Perry County acceded to the appeal and granted the rector, who shorter time in the institution, (both 1848) to see him enter the election by grace, conversion, faith, and blessedness, that they took office in September, contributions in kind, wood 2c, in preaching ministry.

give all glory to God wholly and completely; The Iowa tract, on addition to steady housing. Instruction was given by Pastor In October, Pastor C. F. W. Walther was elected theological the other hand, gives glory to the fact that a man has been Loeber in the parsonage dwelling and by Rector Goenner in his professor. His congregation there consented to his acceptance chosen, is converted, comes to faith, and finally becomes home - a log house with two rooms. In 1844 there were eight of the profession, if he would officially participate in the blessed, to man, his will, fine conduct, his personal, constant scholars at the institution: 6 from Perry County and 2 from here. government of the congregation as pastor and preach from time self-decision, in which his eternal destiny is rooted, in which They were soon followed by 4 more wettere from here, and to time.

God has seen from eternity to his election, on which God's later, besides one native, 2 entered from Fort Wayne, who had The construction of the institution building was started on the mercy depends, on which everything is based in the last already studied elsewhere. In the meantime the college building property donated by the municipality, which at that time was still analysis, in which the reason why some are chosen before had been shunted from Dresden to Altenburg and erected located outside the city limits. According to the plan drawn up others lies solely and exclusively! The confession of our church, again, and was now again used as a teaching room and also as by Mr. M. Stephan and adopted with few modifications, it was on the contrary, condemns it as error when it is taught "that not a parlor for sophomores. Since the year 1847 also Mr. K. J. O. to consist of a central building and two wings. Because of lack only the mercy of God, and the most holy merit of Christ, but Nitzschke gave some lessons, especially in English. of funds, the southern wing was to be built for the time being. In

also in us, is a cause of God's election, for whose sake God In 1847, April 26, the "German Evangelical Lutheran Synod October the building commission issued an appeal for help for hath chosen us to eternal life." (Concordienf. 557.) Certainly, if of Missouri, Ohio, and other States" met in Chicago, Ill. and at the construction. On November 8th the foundation stone was the old monk Pelagius lived to-day, he would greet the lowans its first annual meeting considered "the establishment, laid. This was a day of great joy. Blessed Pastor Bunger as his brethren, and press them to his self-righteous heart. But maintenance, and supervision of institutions for the training of performed the ceremonial laying of the cornerstone after old Luther would say to them: "Fie on your falsehood, that you future preachers and school teachers for the service of the Professor Walther had given a speech in which he showed how still adorn yourselves with my name, since you have fallen away church," and therefore addressed an inquiry to the congregation the church had always proven itself to be a friend and nurturer from my main doctrine, namely, from the precious doctrine of at Altenburg and to the local congregation, "whether they would of art and science and must always prove itself to be so the saying: "By grace you have been saved through faith; and be inclined to leave the high school and theological seminary at according to its nature and purpose.

that not of yourselves, it is the gift of God; not of works, lest Altenburg, Perry Co, Mo., to the management and care of the The relocation of the institution to St. Louis, which the anyone should boast" (Eph. 2:8, 9). same." The congregations agreed to do so. But while the Altenburg congregation finally agreed to, albeit with a heavy

The serpentine nature of the treatise comes to the fore in congregation at Altenburg desired the institution to remain in heart, took place in mid-December. Around this time, 2 of the that it presents our (the right, biblical Lutheran) doctrine of the their midst, the one here desired it to be transferred here, also older inmates entered the ministry: H. Wunder, who was only at election of grace, by twisting and distorting it, as a ghastly at the same time promising 2 acres of land, over \$2,000 for the institution for a short time, and Ch. H. Lober.

Calvinistic monstrosity. The words of our dear Luther, "It is from building, and considerable income for the maintenance of the Since the building was not yet completed when the staff misunderstanding that it originally flows who is to believe and institution: the surplus remaining from the sale of the hymnal arrived, the teachers, Professor Walther and Rector Gonner, who is not to believe," are therein put on our account without published by them, and that of their churchyard treasury. At the taught classes in their apartments from January 1850 until June. further ado, as if they were our words. Individual sentences and synodal meeting of the following year (1848), the reasons of the The pupils lived with their parents or with friends. (To be expressions torn out of context are used to stamp us as Altenburg congregation and those of the local congregation continued.)

atrocious Calvinists. But when was I going to stop, was I going were considered, and St. Louis was declared to be the proper to name all that is false and distorted in this Iowa tract? One place. The congregation in Altenburg made a new proposal to could write whole books about it. the synod in the following year to leave the institution in

God have mercy on the deluded author and the misguided Altenburg. The synod also did not fail to examine the reasons who have given this tract to the public. most carefully, but just thereby became convinced anew "that if one makes a more vigorous development and greater effectiveness of the institution itself, and thus the welfare of the church in general, the main focus of attention, there are far more and more important reasons to move the institution to St. Louis than to leave it in Altenburg. It appointed a committee to write a detailed letter of reply to the congregation in Altenburg, and decided to carry out the intended transfer as soon as possible, and to elect another professor of theology in place of Pastor

Homestead, Iowa. C. W. Baumhofener.

History of Concordia Seminary.

(Continued.)

When very soon thereafter Pastor C. F. W. Walther and Candidate Bunger were called here to St. Louis, the two candidates Furbringer and Brohm continued the work alone. And when the former had also accepted a call to the preaching ministry, the blessed Pastor Lober at Altenburg took over part of the teaching. In 1843 candidate Brohm also entered the preaching ministry and the blessed pastor Lober continued the teaching for half a year mostly alone, only a few lessons were taken over by the blessed pastor Keyl in Frohna.

When the external condition of the congregations became somewhat more favorable, they began - which individual members had already done from time to time - to actively and helpfully take over the institution. In 1843, the congregation here in St. Louis appointed the candidate J. J. Gonner as teacher and rector of the institution with a certain salary, which until then had not been thought of at all. The congregations in

effectiveness of the institution itself, and thus the welfare of the church in general, the main focus of attention, there are far more and more important reasons to move the institution to St. Louis than to leave it in Altenburg. It appointed a committee to write a detailed letter of reply to the congregation in Altenburg, and decided to carry out the intended transfer as soon as possible, and to elect another professor of theology in place of Pastor Lober, who, feeling the decline in his physical strength, wished to be relieved of the heavy workload at the institution. The Synod would have liked to hire a third teacher with special attention to English, but had to refrain from doing so for the time being due to lack of funds. On the other hand, it was decided to erect a seminary building in St. Louis and to begin construction as soon as possible. A building commission was appointed for this purpose.

On August 19 (1849) Pastor Lober, who had so faithfully served the institution, was highly respected and warmly loved by the pupils, and highly honored by the entire Synod, passed away, after he had had the pleasure of receiving three of his pupils: J. A. F. W. Muller (1847), F. J. Biltz, and R. Lange, who had been

(Sent in by P. F. Kostering.)  
**A kind word to the dear congregations and her pastor within our synodical association.**

Dear brothers in the Lord!  
Submitter takes the liberty of bringing to your notice a matter which concerns you very closely, and of recommending it heartily and urgently to your Christian benevolence and wise action. The matter is this: Our distinguished general treasurer, Mr. E. F. W. Meier, has had the goodness to let the sender of these lines (when the same had the honor of being Mr. Treasurer's guest during the meetings of the Western District of our Synod this fall) look into his books and acquaint him with the financial condition of our Synod. We saw with joy and amazement what an astonishing sum has flowed into the various coffers from our dear congregations since the last Synod of Delegates (in the spring of 1881); but we also had to realize, to our sorrow, that in spite of the abundant gifts for the various coffers - the main coffers, namely the Synodal coffers, are suffering from shortages and will have to close their accounts this year with a not insignificant deficit, if our love and charity do not prevent and remedy this evil. If we are asked about the cause of the shortage in the synodal treasury, we can only answer that it stems from the fact that the demands on this treasury have increased, while the inflow has decreased. As is well known, the synodal treasury has a significant inflow from the

our "Concordia-Verlag", that is, from our printing and book - for advancement in Christian knowledge and godliness.

business, which up to now (because of its large sales, and because all literary works are delivered without remuneration) has yielded a considerable profit; in recent times, however, this business has had to spend significant sums on the acquisition of new machinery and on repairs, which naturally reduced the outflow into the synodal treasury. In addition, the collections for the synodal treasury have flowed more sparsely in the last few years than in the past, which was probably mainly due to the fact that we relied (and of course only too much) on our printing and book business and consoled ourselves with the thought that our help was no longer necessary. But as far as the last year is concerned, the poor harvest, but especially the building of the seminary in St. Louis, which demands great sacrifices from our dear Christians, has had a negative effect on the synodal treasury. So it stands. Thank God, it is not the case that the charity of our dear congregations has decreased in recent years - the opposite is the case; but nevertheless the synodal treasury has remained in arrears, and that is not good. For it is precisely this treasury that should be most generously provided for, because the entire synodal budget must be financed from it, and because without it the main work of the synod, namely the training of preachers, teachers and missionaries, could not exist and could not be continued. But if our dear congregations would all take hold and raise a collection to remedy the shortage in the synodal treasury, we would easily be able to cover the deficit in this treasury. It is true that much is expected of our dear congregations in terms of charity; but we have no doubt that they will not reject a friendly request out of hand in this case either, but will be willing to make a donation to make up for the existing shortfall.

Well then, beloved brethren in the faith, let us take this matter under advisement and consider how the matter can best be helped. We take the liberty (on the advice and suggestion of our general treasurer and several other brethren) of making the intemperate proposal to the dear congregations that on New Year's Day 1883 they take up a collection in their services to cover the debt in the synodal treasury and send it in without delay to the treasurers, stating how it is to be used. Of course, we are far from wanting to prescribe anything to the congregations with this proposal. We leave it entirely up to them to decide in what way they wish to participate in this work, but only ask that all should participate, because then it will not be difficult to remedy the need in question. May God bless it!

(Submitted.)

## Middle District Synodical Assembly.

The dear "Lutheran" readers are accustomed, after a Synodal Assembly has taken place, to learn something about the proceedings before the full report appears. Whoever is eager for such information, the better off he will be. He will let the brief content presented to him serve him so that he will all the more readily reach for the detailed report afterwards and make use of it in a way that is pleasing to God.

Synod met on October 18 at St. John's Lutheran Church in La Porte, Ind. Ten sessions were held in accordance with the established order. In six sessions the synod engaged in an in-depth doctrinal discussion, which was based on ten theses. - Just as all doctrines of faith can be drawn from only one source, namely, from the Holy Scriptures, so without this source we would know nothing about original sin, i.e., we would know neither that there is original sin, nor what it is and what it entails. God alone can and must reveal to us in his word, and he alone can and must make known to us through his word, what we human beings are according to our natural birth: that through Adam's fall human nature and being is completely corrupted. That the knowledge of original sin comes from God's Word alone is the firm foundation on which, in discussing the theses presented, we continued to build, and the thorough human ruin and misery, unfathomable to man himself, was described in detail. If dear readers later find in the Synodal Report that other doctrinal articles were also included in the proceedings, they for God is with us. This is certainly true. Amen. **G. R.**

the faith are intimately connected, like links in a golden chain which God, the Lord, Himself has joined together, and, on the other hand, we live in a time in which the old evil enemy, with much cunning, has also set his sights on obscuring or completely suppressing the pure doctrine of original sin by means of a false doctrine of conversion and the election of grace. Our latest adversaries, by their false doctrine of the sinner's conversion and election to blessedness, have pushed the pure doctrine of original sin to one side, and have extolled another, an alien one. For by asserting that man can and must make his conversion and election possible by his conduct against the grace offered to him (and that he can, if he will), the whole scriptural doctrine of original sin is thereby damaged, and the confession of the Evangelical Lutheran Church contradicted. The Synod, then, in discussing the doctrine of original sin, could not pass over with silence the errors that had newly arisen. No, the glory of God, as well as Christian love, demanded that a public testimony be given against such false doctrines, by which even the smallest particle of spiritual good is ascribed to the unregenerate man. As far as spiritual things are concerned, man has completely lost all power. Free will hates God's judgment; it has died to goodness. By his conduct he cannot meet conversion. Natural conduct is rather only a resistance to grace. If a man's conduct is really "good," it is in him because he has come to conversion, and God has therefore begun the good work in him.

Of the other items presented to Synod, only the following in brief. With attentive participation the Synod followed a message from the Reverend General Praeses about the Synodal Conference assembled in Chicago, which, despite the hostilities of the apostates and other opponents, is building itself up in peace by God's grace. The Lord has not yet and never will depart from His people; He remains their confidence, their blessing, salvation and peace!

The Synod was also encouraged to continue its active participation in the negro mission. After all, this mission is also a matter of the Kingdom of God, and the Lord of the harvest has also blessed the work among the blacks in the South! -

To him, the Lord our God, be brought praise, glory, and thanksgiving for the blessed, sweet days which, according to the abundant riches of his **grace**, he has bestowed upon us in the midst of the hospitable congregation at La Porte! From the bottom of our hearts be his holy name praised for the treasure of pure doctrine, that he might bestow upon us, and for the glorious blessing he has laid upon our meetings and deliberations. To him be praise and thanksgiving, that even in the last three years of the hard struggle for the jewel of truth, he undeserved grace has kept us in unity in the Spirit through the bond of peace! May our adversaries continue to speak and do in all manner of evil against us; yea, may they become more hostile to us than they have been hitherto: we fear not their defiance, for God is with us. This is certainly true. Amen. **G. R.**

## To the ecclesiastical chronicle.

### I. America.

**The Pennsylvania Synod, which has 200 pastors and 396 congregations, has only 13 parochial schools!**

The "*Lutheran*" and other papers report that sect preachers were invited to celebrate the laying of the cornerstone of our new seminary building there. But such people were not to be seen from the erected speaker's platform, much less invited. By the grace of God, we do not have pulpit fellowship with false believers. The "*Lutheran*" knows this quite well.

**The English Lutheran Conference of Missouri** held its sessions this year from the 20th to the 28th. October at noon at Springdale, Arkansas. Writer of these lines was present as a delegate from our Western Synodical District, as was also our English Missionary, Rev. A. Bähler. It was gratifying to perceive how the Conference is progressing on the right track, and how earnestly it is concerned to become rightly established in true Lutheranism. The main subject of discussion was the paper, "What are the characteristics of a well-established, truly Lutheran congregation, toward which, **therefore**, Lutheran preachers and their congregations must strive as their goal?" The first three theses were discussed, which read: "1. God's Word has dominion in it. 2. the confessions of the Evangelical Lutheran Church are in truth also her confessions. 3. she does not hold the Evangelical Lutheran Church to be the Church apart from which there is no salvation, but believes that God has His own everywhere; she is not sectarian." - At the instance of the Rev. L. M. Wagner, of Gravelton, Mo. the conference also made a statement of its position in the present doctrinal controversy. At an evening session the well-known 13 theses were gone over, and the next morning the conference unanimously declared that it heartily agreed with our church's pure doctrine of election by grace, as set forth in God's word and in our confessions, and now taught by the Synodical Conference. The former recommendation of the "*Lutheran Standard*" was withdrawn, and on the other hand the "*Lutheran Witness*" was warmly recommended along with the "Pioneer." On the evening before last, Schreiber, called upon by the local congregation, had to write a bist-

tation in the same, and he can only think back to that evening with pleasure." God bless the English Lutheran Conference of Missouri and promote the work of our English mission - for His name's sake!  
G.

## II. foreign countries.

**The Synod of the Evangelical Lutheran Free Church of Saxony and other states** held its meeting this year in September in the congregation of Pastor Stallmann in Allendorf near Giessen. From the report on this in the organ of this Synod, we excerpt the following: "In addition to this annually recurring and for us all so necessary, wonderful Synodal blessing, we were allowed this year to experience another special joy which God had given us. Readers of this newspaper will remember that in No. 6 of the current year's issue we were informed how in our neighboring country of Denmark an Evangelical Lutheran Free Church has existed for more than 25 years under its spiritual father and superintendent, Pastor N. P. Grunnet in Copenhagen. What could be assumed to be highly probable after a few writings and letters of this man, who was hitherto completely unknown to us, and which he had sent to us, namely, that our two Free Churches would agree with each other in all doctrinal points and essentials, in spite of their complete unfamiliarity with each other, has now, by the grace of God, actually been confirmed. The dear Mr. Pastor Grunnet, who, like us, was concerned with cordial brotherly fellowship in the truth, and whom we also wished to speak to and get to know personally, came here at our invitation together with an elder or church leader of his congregation and, after visiting several Saxon congregations, attended our Synod as a dear guest from beginning to end. In true Lutheran fashion, who are not concerned with mere outward or even false carnal unity, but with true unity in spirit and doctrine, we did not fail to hold a special friendly doctrinal discussion, the result of which was precisely that we were able to shake hands with one another as brothers with a good conscience and a happy heart. But we can and may rejoice all the more in this, as this is a new and undeniable proof that our so-called "Missourian" doctrine is not a special new sectarian doctrine, but the old and pure common doctrine of all true Lutherans on earth. Therefore, where there are truly Lutheran congregations in the world, which have not yet been flooded by the turbid current of false modern faith or even of the unbelieving spirit of the age, they are indeed one with us, and such inward unity and fellowship must also be manifested in their time, either, as in this case of ours, for our mutual refreshment in this pitiful valley already here on earth, or certainly in the life to come. May the merciful and faithful God now grant that this lovely beginning of the union between the Danish and our Free Church may continue to flourish and that it may progress in a happy and blessed manner for both parties. May our cause, or rather his cause, be committed to him in all places."

**"Not many wise men according to the flesh are called,"** says St. Paul in 1 Corinthians 1:26. But in saying "not many," he testifies at the same time that there will always be some "wise men according to the flesh" who will accept the word of the cross, which is foolishness to the world, as the only true wisdom. To these "wise men according to the flesh" belonged also the highly learned doctor and professor of theology Friedrich Adolf Philippi in Rostock in Mecklenburg, who died blessed on August 29. He was born of Jewish parents, but came to Germany at a young age.

He came to the vivid realization that Jesus Christ of Nazareth was the true Messiah promised to his people, and was therefore baptized. What kind of man he was was expressed by Professor Bachmann, among others, at his coffin. We cannot help but share some of this with our readers. After Professor Bachmann had announced the words: "The blood of Jesus Christ, the Son of God, makes us clean from all sin" (1 John 1:7), as his text, he continued as follows: "From this word, in the image of our deceased, the deepest, firmest, indeed, the sole reason of his life, first and foremost clearly confronts us. What was it that drove the youth to the feet of Jesus Christ, the Crucified, with ever more conscious and clear knowledge of the faith of his fathers? He hungered and thirsted for righteousness, his soul ached for the atonement of his sins, a righteousness which he labored in vain to gain from the works of the law, a reconciliation of which he could never be comfortably assured in all the shadowy being of the Old Covenant. It was not until the New Testament did him the service of John, pointing out to him, as if with fingers, the one of whom Moses and all the prophets prophesied: 'Behold, this is the Lamb of God, who bears the sin of the world! Only when in holy baptism, through the sprinkling of the blood of the Son of God, he was assured of the atonement of his sins and of justification before his God, only then had his soul found its full satisfaction, only then had he experienced in a certain blessed way what he later wrote as his confession under a picture of himself: 'Christ is the end of the law; he who believes in him is righteous. - And this Christ, in whom he found his righteousness and the peace of his soul, was to him none other than the One to whom He testified Himself, as the One whom the whole Word of God proclaims on every page: the eternal, only begotten Son of God, incarnate in the fullness of time for our salvation. Oh, he knew it only too well, and had learned it in the vain struggle of his soul, that for every sin, even the smallest of his sins, no other sacrifice was great enough, no other propitiation fully valid, than the blood of Jesus Christ, the Son of God. And this blood of atonement, the precious merit of the God-man, whom God also presented to him as a mercy seat through faith in his blood, was henceforth the foundation of his life, the comfort and portion of his heart. Founded on this foundation of faith, and drawing from this fertile soil, with all the roots of his inner man, the forces of life, he journeyed ever more fully outward to a personality full of character, to a man of one mould, as whom he was able to command respect and high esteem even from those who were far away, even from men of the most opposite standpoint. In his complete devotion to this one truth, which filled his soul completely, as it gave all his rich human gifts the consecration of higher meaning, lay also the peculiarly attractive power of his person, which so effectively and lastingly bound the youth to him, and in not a few of his students had such a conditional effect on their whole inner direction and development. - To know that he was reconciled to God through God's blood, to know that he was represented by Jesus, the righteous, interceding with the Father, helped our perfected man to bear the burdens of life. This comforted him and kept him upright under the tribulations of his pilgrimage. For according to his God's counsel, he did not lack such, either, from the first, perhaps deepest pain of his life: as a son to be torn from his parents' hearts, to see himself (as he himself used to express it) cut out, as it were, from the circle of his nearest and dearest according to the flesh, to the last sufferings of his old days. But also in

In those dark hours of affliction, when not only the light of comfort no longer shines to the natural flesh and blood, but also when it often seems to the challenged faith as if God had shut up all his grace in wrath, this always remained the support and comfort of his soul: 'There is therefore nothing condemnable in those who are in Christ Jesus'; he always clung to the certainty as to his one rod and staff: 'In this God glorifies his love toward us, that while we were yet enemies, Christ died for us; so shall we ever be preserved through him from wrath, having been justified by his blood'; and thus through all the anguish and temptation of his soul he struggled on and on to the quiet rest of the child at the heart of his reconciled Father, to the ever new and comforting experience: "Now that we have been justified by faith, we have peace with God through our Lord Jesus Christ. - And this power of the blood of reconciliation, which strengthened and sustained him all his life, proved itself to our perfected man on his deathbed, even to the last breath. In the midst of all the turmoil and torment of his slowly dying body, he always found a safe haven of peace in the open wounds of the Lamb of God, who had also been martyred for him. For all his accusations of sin and weakness of soul he drank comfort and strength in the blood of his Saviour, also shed for him, also offered to him in Holy Communion. Through all his thoughts and speeches, consciously as well as unconsciously, the longing for the heavenly home, which the eternal High Priest had opened for him through His entrance with His blood, always sounded through. And with the repeated prayer: Lord Jesus, have mercy! Son of God, have mercy! he has closed his mouth for this world; and with it he has at the same time received the seal from the Lord for what he believed and confessed in his whole life: The blood of JEsu Christ, the Son of God, makes us clean from all sin." - God grant the writer of this, and all his readers, such an end also!

[Walther]

## Rebuttal.

Prof. Schmidt writes in No. 22. of "Old and New" in a note on that passage of the Chicago proceedings in which his rottering in the congregations of the Synodical Conference is commemorated. The following: "Thus the fox draws himself out of the noose. For there is no Missourian congregation to speak of here at all. Yet the 'Lutheran' (G. St.) lies as follows: Prof. S. has been carrying on the shameful business of a Rottian for years. He has broken into several of our congregations... in several of our congregations. And such gross liars are still to be taken for honest people." Prof. Schmidt has misquoted the sentence on which he accuses the undersigned of lying, and has omitted an essential part of the sentence. In No. 20. of the "Lutheran," the words in question thus read, "He has been carrying on the disgraceful trade of a Rottier for years and years. He has broken into several congregations in our Synod, as well as in the Wisconsin and Minnesota Synods." I had, and have in view here, the three cases which were touched upon in public session in Chicago, the first case from the Wisconsin Synod, reported by Mr. Praeses Bading, the second case from the Minnesota Synod, mentioned by Mr. Rev. Tirmenstein, the third case from the Missouri Synod, countered by Mr. Rev. Great Prof. Schmidt in a personal address. The former expressly gave the latter to consider how many simple-minded souls he had confounded in that place where he had confronted him. According to this, Prof. Schmidt had in fact invaded several congregations of the three synods mentioned. It would not be difficult to

It may be that Prof. Schmidt also had his hand in other cases where schism occurred. The words in question in the "Lutheran," however, refer to the three cases just mentioned. Incidentally, it behooves Prof. Schmidt very badly to behave so purely and innocently toward Missouri, as far as the accusation of Rottianism is concerned. By the contents and tone of so many articles in "Old and New," by circulation of that periodical, he has agitated and agitated in splendid style. And all the division and disunion in the congregations of our Synod, brought about by the doctrinal controversy of election to grace, Prof. Schmidt has been the last author.

G. St.

Without faith, no sacrament will help.

For a man to partake of any gift, there must be four things: a person who gives it, and a means of giving it, and a person who receives it, and a means of receiving it. Now in the use of the sacraments there is a partaking of heavenly gifts, namely, the grace of God, the forgiveness of sins, and eternal blessedness. Therefore, not only 1. God, who gives, 2. the sacraments, through which he gives, and 3. a Christian, who accepts, are required, but also 4. faith, through which he accepts. (Gerhard, Confess. cath. fol. 1086.)

Mag Joh. Abr. Kromayer,

Superintendent at Ohrdruff, who died in 1733, wrote his own biography and closed it with the following beautiful words: "And so far goes my hand. God grant that another may write, that I also may die blessed. If it be so, O Lord Jesus, give me by thine hand a reasonable end, that I may commit my soul into thy hands with understanding, and so depart from this misery in faith, gentle and glad, on my little bed or straw. My God, I beseech thee, by Christ's blood, make it but well with my end. Amen."

Ordinations nntz introductions.

By order of the Reverend President Clöter, on the 19th Sunday after Trin. Mr. Adolph Pfothenauer was ordained by the undersigned in the midst of his congregation and inducted into his office. May God rest his blessing on the work of this western pioneer of ours. H. Better.

Address: Rev. ^6 Lkotendnner, IZrueeville, W^stone Oo., blino.

On behalf of Mr. President Wunders, the Rev. P h. S. Estel was introduced to his congregation at Fountain Bluff, Ill, on the 20th Sunday after Trin. by the undersigned.

F. Köstering.

Address: Lev. Ld. 8. Lstel, Lountulu Lluukk, Jackson 6o., Illo.

By order of the Reverend Presbytery Northwestern District, on the 18th Sunday after Trin. Rev. Cl. Seuel was introduced by me to his new congregation at Portage City, Wis. The Lord be his sun and shield. C. Holst.

Address: Uev-01. 8euel, Lox 51, Lortaxe Oit^, Oolowdlu 6o." V71s.

On the 19th Sunday after Trinity, by order of the Reverend Presidium of the Michigan District, Pastor C. F. Schad was solemnly installed in his office by the undersigned, assisted by Pastor S. Schwan- kovsky, in the Zion congregation, which had branched off from my parish, in accordance with our official congregation calendar.

K. L. Moll.

Address: Uev. 6.b'. Zokutr, Ikree Little Lous", look" 4.ve., Detroit, dllood.

On the 22nd Sunday after Trin. Mr. P. M. Citizen, by order of Mr. President Penalties, was introduced into his parish at Town Wausau, Marathon Co, Wis. of

H. Srck.

Address: "sv.LI.Luerkrer, Lox 871 ^Vnuel u Harntionl 6o IVIs

On the evening of November 1, in St. Matthew's Church, New Uork, before a large crowd, took place the solemn inauguration of Mr. Ed. Bohm, Principal, as Principal of the Progymnasium- and of Mr. P. O. Hanser, jun. as Professor of our Progymnasium, the former Assistant Preacher at St. Matthew's. Hanser, Jr., as professor at our Progymnasium. Mr. Beyer preached on Sirach 18, 22, and Mr. Sieker gave an address to the assembled Quinta and Sexta.

May our young plant nursery flourish and grow. God grant it so. Fr. ".

By order of the Honorable Mr. President Strasen, Rev. Chr. Reuschel, appointed by the Lutheran St. John's congregation at Town Milwaukee, Milwaukee Co, Wis. was installed on the 21st Sunday after Trin. by the undersigned with the assistance of Mr. Tobias Roesch. J.G. Präger.

Address: Rev. Odr. Leusedel, ' DMmann, blllvaukss 6o.,M1s.

Commissioned by Mr. Praeses Crämer, the undersigned, assisted by Mr. Pastor Aron, inducted Mr. Pastor G. Bayer into his new office on the 20th Sunday after Trinity at St. Martinus Gr- munity in St. Clair Township, Benton Co, Iowa. Ph. Studt.

Address: Lev. Oso. Luzwr, ülurenxo, lov".

Church dedications.

On the 16th Sunday after Trinity the Lutheran congregation in Roseland, Ill, and the surrounding area (Kensington and Pullman) consecrated their new church to the service of the Triune God. The undersigned preached. H. apply.

On the 9th Sunday "ach Trin. the newly built church of the Lutheran congregation of St. James, Sugar Grove, O., was officially consecrated; their first church was built in 1835 and was torn down this year. The German festival preacher was Mr. k. F. W. Richmann of Pittsburgh, Pa. who served St. James parish from 1843 to 1856. Preaching in the English language wasH .Rauh.

At Arlington Heights, Look Co, Ill, on the "20th" Sunday after Trin, the newly built church was dedicated to the service of the Triune God. Festive sermons were preached by Lk. A. Reinke, H. Schmidt, Prof. Brohm. The latter preached in English. Tte church is a very massive- and beautiful brick building, 40 feet wide and 70, with vestry and tower projection 90 feet long. E. "öder.

Mission Festivals.

On the loth Sunday after Trin. the congregation at Con- cord, Wis. "celebrated" its first- mission feast. Speakers at the feast were LL. W. I. Friedrich and C. Holst. The collection was -47.00.

S. A. Feustel.

On the 17th Sunday after Trin. the congregation at Lincoln, Benton Co, Mo, "celebrated" their mission feast. The collection was -56.70. I. Nothing.

On the 18th Sunday after Trinity, the congregation at Johnsburg, Somerset Co, Pa, celebrated their mission feast. L. W. Hanewttnckel preached on heathen mission in the morning, and the undersigned on inner mission in the afternoon. The collection was -17.00; also found was a gold finger ring, the value of which is as yet undetermined. C. Lauterbach.

On the 18th Sunday "ach Trin. the congregation in Car- linnlle, Ill, celebrated a mission festival together with the congregations of Pastors Hahn and Schröder. Festival sermon, were Messrs. Lk. Hahn and Schröder. The collection was -55.70. B. Mteßler.

On the 18th Sunday after Trinity, the Immanuel, Sreuz and Heil. - Geist congregation in Milwauke, Wis. celebrated a community mission feast. The collection amounted to -116.72.

I. Strasen.

On the 9th Sunday after Trinity, the congregations of North East and Erte, Pa. celebrated their first mission feast at the North East church. The pastors of the two congregations were the festival preachers. The collection, for internal and external missions, was-40.12. H. Steck.

On the solitary Sunday after Trin. the Lutheran Jmma- nuels congregation near Lewiston, Town Uttca, Minn. celebrated their annual mission feast. The festival preachers were: in the morning, Mr. L. K. F. Schulze; in the afternoon, Messrs. LL. C. Mende and I. Schulenburg. The collection, which amounted to -52.00, was earmarked for the inner mission. For this is the most important task for us in Minnesota. God grant that our dear congregations may realize this more and more. D. Koth".

On the löt Sunday "ach Trin. the congregation at Fort Smith, Ark. celebrated its first mission feast. The festival sermon was preached by Lk. F. W. Herzberger and I. Schalter. The former preached" in the morning in German and the latter in the afternoon in English. The collection amounted to -36.00, which was earmarked partly for the inner mission, partly for the emigrant mission and partly for the Negro mission.

P. F. Germ an".

The congregations at Benson, El Paso and Seeor celebrated their annual mission feast at Seeor on the löten Sunday after Trin. Ill. The LL. Dageförde and Ansorge preached. The collection was -80.00, of which three students received -15.00 each, the remainder being given to the Negro Mission, the Orphanage and the Deaf and Dumb Institution. A.

On the occasion of our general pastoral conference here this year, my congregation at Watertown, Wis. "celebrated" a mission feast, in which the congregation at Lebanon, connected with our synod, and served by me for the time being, participated. The festival preachers were Pastors Keller, Sprengeler, Walker and Osterhus. The collection was 89.89. L. Strasen.

On the 15th Sunday after Trin. the congregation of the undersigned (South Litchfield, Ill.) celebrated their fourth mission feast. Many guests from Mount Olive were present. Festival preachers were: Prof. Pieper, Rev. Zahn, and Mr. Paft. WeiSbrodt. Collection-116.00. L. Schroeder.

On the 17th Sunday after Trin. the congregations of Acetdent and Cove, Md. celebrated their second mission feast. The undersigned preached on external missions in the morning, and on internal missions in the afternoon. The collection was -32.09.

E. I. Fleckenstei".

On the 9th Sunday after Trinity the congregation of the undersigned (in Milwaukee) celebrated their annual mission festival. The festival preachers were Father Nütze and Professor Hamann. The undersigned gave a lecture on the history of mtsstoas. The collection raised exclusively for the "inner" mission in Wisconsin amounted to -120.00. H. Sprengeler.

On the 12th Sunday after Trin. the congregations in and near Dwight, Ill. and Morris, Ill. celebrated their community mission feast in Morris. The congregation at "Korkvill," Ill, proved numerous. In the morning Mr. P. I. Rabe preached, and in the afternoon Professor A. Selle delivered a lecture on his experiences with the Methodists. Collection: -46.68 after deduction of travelling expenses. F. BehrenS.

On the "21st" Sunday after Trio, the "Semeind" of "Herr" L. Schrader at Rum a, Randolph Co, Ill, froze their mission feast. In the morning Rev. H. H. Holtermann preached, in the afternoon undersigned gave a lecture on the history of missions. Collection -24.00. H. A. E. Schäfer.

On the 21st Sunday after Trinity, in Buffalo, R. A., St. Andrew's and Trinity congregations celebrated a joint mission feast in the church of the latter congregation. Preachers were dte kk. W. Weinbach, I. Steck and C. A. Wiegel. Collection -7S.00: Aug. Senne.

A mission festival, combined with a harvest festival, was celebrated by the congregation of Mr. L. F. Schalter in Red Bud, Ill, on the 20th Sunday after Trinity. Morning and evening sermons were preached by Mr. L. I. A. F. W. Müller and the undersigned. Mr. P. F. Erdmann held a sermon on Thanksgiving Day. Collected were -88.00.

C. C. E. Brandt.

On the sixth Sunday after Trinity, the Lutheran Trinity congregation at Evansville, Ind., held a mission feast, in which guests from the congregations of our Concordia-Coastry, especially from Terre Haute and Vincennes, took an active part. The festival preachers were Kk. Hüge and Brüggemann, and L. Katt gave a historical lecture. The collection amounted to -130.00.

A. Saupert.

On the 20th Sunday after Trin. the churches at Hannthal, Mo. and West Ely celebrated their mission feast. The collection was -21.L0. L. E. B o de.

School dedication and mission festival

On the 20th Sunday after Trin. our congregation ax Braver Creek, Uork Co, Nebr. had the joy of celebrating aB double feast. In the forenoon their handsome school house was dedicated and in the afternoon they "celebrated" mission feast. A number of members of our neighbouring parish as well as Father Weller had come to join in the celebration. Fr. Bode gave the school address and Mr. L. Grüber spoke about "Missio" in the afternoon. The mission collection was 24.60.

G. Endres.

To the message.

The Sixth Synodal Report of the Free Church is to be sent out towards the end of the year; therefore request all who wish to have a copy of it to send their ramen to me etn immediately. The price cannotin be given until later.

M. L. Barthel, Agt.

Si "gek,""eu into the coffers of the Western" District:-

For the synodical treasury: Bon P. Roschke's congregation at Pierce City, Mo., -6.00. P. Brandt's congregation at North St. Louts, 17.90. P. Gümmlers' congregation bet Cape Girardeau, Mo., 9.25. k. Saupert's congreg. at Blumenau, Eol., 2.10. Fr. Claus' congreg. at Pleasant Grove, Mo., 7.00. Sandvoß' congreg. at Augusta, Mo., 6.00. Harvest Festival coll. of Fr. Spehr's congreg. at Applrtton Eich, Mo, 8.00. Fr. Pennrkamp's parish in New Wells, Mon., 11.60. Coll. of Fr. Schülke's parish in Palmyra, Mon., 5.15. Coll. of Fr. Köstering's parish in Altenburg, Mon., 17.15. (Summa -90.15.)

For inner mission: by Fr. Roschke of Lockwood congregation, Mon. 6.00. L. Kasten by Fr. Polack in Uniontown, Mon., 1.00. Baier Borchering by Fr. Mießler in St. Louis Co, Mon., 1.00. Subsequent from mission feast in Jron Moun- tain, Mon., 1.50. Mission feast coll. in Fr. Biltz's congregation in Concordia, Mon, 118.35. Mrs. Christine Mießner in Independenee, Kans. by Bro. Krämer 1.00. Coll. of Bro. Mueller's congregation in Beaufort, Mo., 4.35. Part of mission feast coll. in Bro. Polack's congregation in Marshall Co, Kans-, 40.00. Bro. Sandvoß' congregation in Augusta, Mo., 8.50. Part of mission feast coll. in Bro. Germann's congregation in Ft. Smith, Ark., 17.00. Part of mission feast coll. in ?. Köstering's congregation at Altenburg, Mo., 80.00. Fr. Hüschen's congregation at Red Oak, Mo., 1.70. Part of mission festival coll. at k. Bode's congreg. in Hannibal, Mo., 4.00. For Kansas, k. Krämer's congreg. in Humboldt, Kans-, 10.15. k. Nething's congreg. in Lincoln, Mo., 26.70. mission festival coll. in k. Senne's congreg. in Alma, Kans-, 40.00. part of mission festival coll. in?. Zschoche's congregation at Atchison, Kans-, 47.22. Coll. of Fr. Matthias' congregation tn Paola, Kans-, 9.80. (p. -420.27.)

For Negro Mission: Mrs. Christine Mießner at Indepen- dence, Kans. by Bro. Krämer 2.00. Part of Mission Feast Coll. at Bro. Polack's congregation in Marshall Co, Kans, 3.00. Part of Mission Feast Coll. at Bro. Germann's congregation in Ft. Smith, Ark, 8.50. Part of Mission Feast Coll. at Bro. Köstering's congregation in Altenburg, Mo, 20.00. For New Orleans, F.durchk.Polack in Uniontown, Mon., 5.00. Harvest Festival Coll. of Bro. Gräbner's congregation in St. Charles, Mon., 12.00. Bro. Rething's congregation in Lincoln, Mon., 10.00. R. Kießling in Buenos Ayres, South America, 40.00. W. R. B. 1.00. From -r in St. Louis 1.00. (S. -120.0.)

For external mission: part of mission festival coll. of k. BEs Gem. in Hannibal, Mo., 5.50.

For mission to the Jews: W. R. B. 1.00.

For the deaf and dumb: From k. Gümmler's Trinity congreg. in Cape Girardeau Co." Mo., 6.40. F. by k. Polack in Uniontown, Mo., 5.00. Ges. at Kürzbörfer's wedding by P. Scholz in Carroll Co. mo., 3.75. Mr. Damann by k. Rohlfing in Alma, Mo., 1.00. P. Köstering's congreg. in Altenburg, Mo., 26.00. (S.-42.15.)

For poor sick pastors: Bro. Lehmann's parish at Pevely, Mo., 4.15. By Bro. Nethtng at Lincoln, Mo., 1.00. (S. -5.15.)

For emigrant mission, Rev. Nethings' congregation at Lincoln, Mo. 10 a.m. Part of mission feast coll. at Rev. Germann's congregation at Ft. Smith, Ark. 8.50. Rev. Brandt's congregation at North St. Louis 11.40. By Rev. Bock's congregation in Jefferson Co. for New York, Mo. 1.35. (S. -81.25.)

For the new building in St. Louis: F. Bockhaus by I. G. Sbrhardt in California, Mo., 42.50. By the same from G. Bertram 35.00.?. Polack's Gem. at Paitzdorf, Mo., 2nd T." 68.00. P. Köstering's Gem. at Altenburg, Mo., 2nd T." 98.00. Subsequently by P. Lehmann's Gem. to Sandy from Aug. Retchow -5.00; by k. H. Wunder by H. Bormann 2.00, Mrs. Creek, Mo., 4.00. P. Frese's Gem. at Port Hudson, Mo., 4th T., 44.50.Vuylstrke 5.00, Mrs. Redell .50, Mrs. Wohldüter 1.00; by Guido Greiner k. Frese 2.00. P. Grupes Gem. at Eisleben, Mo., 85.00. k. Rohlfing's of the "Thüringer Verein" 10.00; by?. L. Lochner by Anna Grewe 2.50, Gem. at Alma, Mo., 80.00, thank offering from Mrs. L. Schmidt 5.00. P. Aug. Albrecht 1.65; by lt^ H. Engelbrecht from F. Zimmermann, Sr. 1.00, Hafner's Gem. at Leaveslworth, Kans., 88.00. k. Weseloh's Gem. at Ktmmswick, Mo., 60.00. A. W. Ho- meier at Waukon, Iowa, by Dr.Bro. Sievers, Mrs. F. Poripp, Bro. Labahn, Karl Müller, W. Repkow, Ludw. Walther allhier 25.00.?. Nethings' congregation at Lincoln, Mo., 72.00. Benzicn, Bro. T'itzmann, Joh. Bernahl, Job. Tepper, H. Ebert, Jobanne P. Biltz' congregation at Concordia, Mo., 3. Z." 218.50. P. Sennes' Simon and Mrs. Friederike Bunge 1.00 each, Mrs. Heß, Karl Streu- fert congregation at Alma, Kans., 5.00. P. Sandvoß' congregation atand Jakob Kückler 2.00 each, Mrs. Heitbrink and Minna Sikmann 1.50 Augusta, Mo., 15.00. Fr. Stöckhardt's Gem. in St. Louis, 5th T., 210.00. each, Wilbelmine and Auguste Laitsch 5.00, Christian Schtmcke, Mrs. G. Lutz, Mrs. L. Melker & Joh. Losand each .50, Mrs. M. Wolfgram 5.00; by P. H. L. Hölter for orphanage reports 7.00; by P. H. H. Succop of Reinh. Gahl 2.00; by Mrs. H. Zuttermeister, collected from acquaintances, 34.00; by C. Bröcker in P. Wagner's congregation 10.00; by I. L. Tburn from Fritz Kancer 1.00; by Mrs. Theman" in P. Wagner's congregation 5.00; by?. A. Wagner from Mrs. I. Erdmann 1.00, F. Topel .50, Joach. Burmetster u. E. Hank each 2.00. At the orphan's fixed: coll. 1038.31, by W. F. Tboms 108.40, by Gottl. Schulze 188.34 and by H. C. Zuttermeister (surplus from the Etsenbahn trip) 371.65. From Addison: by I. Harmening von Rackow .50, by W. Grote 3.00. By I?. C. H. G. Skliepsiek of Pbil. Weiker inDwight 5.00. By k. Norden bet Hinckley: thanksgiving offering by Wilbelmte Leifheit 2.00, thanksgiving offering by Mrs. Temme 1.00 and wedding coll. at Heinr. Temme 5.80. By P. Grupes Gem. in Rodenberg 8.00. By P. Piffels Gem. in Benson 5.00. By P. Krebs in Aurora by Mrs. Marg. Meyer 5.00. Dizrch P. Riedel in Bloomington from I. K. 5.00. By Glencoe: from John V. Frth 1.<w, Paul Ferh 3.00. By P. Burfeind in Rich: from sr. Gem. Mo. 4.00. Dr. Walther at St. Louis 5.00. teacher Körner ebmd. 2.00.1.05, from E. Pl. 2.00, F. W. 2.50, widow M. St. 1.00, H. Bl. 2.00, H. St. From the Livery Conference at St. Louis 5.25. Fr. Grtebel in California.1.65, N. N. .20. By P. E. ". Brewer, part of wedding coll. at Bro. Hettendorf Mon., 4.00. Gifts: By Fr. Nething in Lincoln, Mon., 1.50. Teacher in Crete, 4.21. Communion cvll. from Bro. Lewerenz' congreg. in Effing- Brockmeier's Ekefrau in St. Louis .50. From?. Spehr's Gem. in Appleionham 7.00. From Bro. Steege's congreg. in Dundee: Joh. Müller, Joh. Eckstein, Mrs. W., Christoph Sternberg, F. Albrecht, G. Beth, L. Daus, G. Beth, C. Hrntgts, F. Wollbrecht and L. Köhn each 1.00, for Waitenbericte 1.00, widow Ahrens .75, widow Wagoner, F. Röpke, I. Gräning sen. u. jun. each .50, Heinr. Prütz 5.00, Ch. Prüz 2.00, Ch' Ehler 3.00. N. N. in S chaumbürg 2.00. k.LöbersGem.in Ntles 16.51. By Mrs. Harmening in Addison of Mrs. N. R. at the Watsenfest."

i" the streets of the Michigan district:

For the synodal treasury: Receipt of the congregation in Jonia -1.71. On the baptism of children at L. Baier s. 40. Congregation in Gr. Haven 7.78. (Summa -9.84.)

For new construction in St. Louis: Gem. in Tawas City 60.00. Gem. Montague, 4th Sdg., 7.50. Mich. White at Amelith 3.00. comm. at Adrian, 2nd S., 105.50. comm. at Monroe, 5th S." 40.00. Joh. Baumeister at Burr Oak 10.00. M. Baumeister 1.00. K. Adlgrim 2.00. Lbr. Kuhagen 2.00. Joh. Lindlinger 2.00. Joh. Mayer 5.00. Ebr. Froh, Fr. Dünow, K. Borchert each .25. comm. at Bay City, 2nd S., 42.50. P. Hü- alis Congregation in Detroit, 4th S-, 34.25. Congregation in Frankenlust, 4th S., 15.00. (S. -380.50.)

For Negro Mission in New Orleans: Mrs. Holzhay in Grand Rapids 5.00.

For inner mission: congregation in Jonia 3.74. congregation in Lansing 5.40. congregation in Montague 7.00. church congregation in Richville 13.35. congregation in Frankentrost 13.75. By ?. Hattstädt, surplus of traveling expenses to mission festival in Adrian, 20.00. Congregation in Forestville 1.62. Congregation at Sandy Creek 2.20. Congregation in Roseville 7.80. Congregation in Fräser 7.04. Congregation in Bay City 14.50. Congregation in Lenox 3.50. Congregation in Monitor 9.50. Congregation in Mt. Pleasant 1.05. Congregation in Frankenlust 8.38. P. I. F. Müller 4.00. (S.-122.83.)

For the Emigr. -Mission: Gem. to Sandy Creek 2.76. Gem. in Frankenmuth 28.60. Gem. in Frankenlust 12.38. On Eichhorn's baptism of children in Salzburg ges. 1.80. (S. -44.99.)

For widow's fund: S. List 4.00. Teacher Wagester 2.00. Gem. in Monroe 8.25. On W. Patenge's wedding in Bay City ges. 10.83. (G. -25.08.)

For the deaf and dumb: R.Fcank in Spring Wells 2.00. Mrs. Andr. Eichinger, thank offering for happy... H. Klinger in Detroit .50. O. Nemitz .50. Nemitz .50. Mrs. L. Gust in Bay City, thank offering for happy delivery, 1.00. Matth. Hubinger in Frankenmuth, 5.00. Congregation in Frankenmuth 22.25. From the women's coffee in Adrian 15.00. House collection in Frankenlust 50.00. Congregation in Monitor 2.25. (S. -102.50.)

For the commune of Planitz, Saxony: commune of Gr. Napids 13.17. commune of Frankenmuth 28.45. (p. -41.62.)

For sick pastors and teachers: congregation in Fräser 7.03. L. Nretz in Bay City .50. children's coll. at M. Böhm 3.67, at A. Zube 4.00. congregation in Frankenlust 19.08. (S. -34.28.)

For P. M. Wyneken: comm. at Grand Rapids 13.18. comm. at Frankenmuth 21.35. (p. -34.53.)

For the Wyneken family: Mass in Montague 6.00. Mass in Grand Haven 9.02. (S. -15.02.)

On the household in St. Louts: By?. I. F. Müller 2.68. ToHauShaltin Sprtngfield: From the Communion Coffee in Adrian 15.00.

For the orphanage near St.Louis: Congreg. inClayBank 1.75. Mrs. E. Mueller in Lake Ridge, thank offering for happy delivery 2.00. Congreg. in Frankenlust 14.36. (S. -18.11.)

For the orphanage in Addison: Gem. in Frankenlust 7.87.

For the 2 English students at Springfield: R. P. at Frankenmuth 2.00.

For the Drögemüller brothers in Fort Wayne: Surplus from the Ludington excursion 3.00.

For Hie Gem. in Fenton, Iowa: Gem. in Frankenlust 13.00.

For the community in St. Clair: By cashier Grahl 15.96.

Detroit, Oct. 30, '82. Chr. Schmalzriedt, cashier.

For the orphanage, Addisan Ill.:

Bon congregations 2c. in Illinois: from Chicago: by Prof. C. A. T. Selle from Aug. Retchow -5.00; by k. H. Wunder by H. Bormann 2.00, Mrs. Vuylstrke 5.00, Mrs. Redell .50, Mrs. Wohldüter 1.00; by Guido Greiner of the "Thüringer Verein" 10.00; by?. L. Lochner by Anna Grewe 2.50, Gem. at Alma, Mo., 80.00, thank offering from Mrs. L. Schmidt 5.00. P. Aug. Albrecht 1.65; by lt^ H. Engelbrecht from F. Zimmermann, Sr. 1.00, Mrs. Knölk 1.00; by P. W. Bartling from Joh. Labahn 5.00, Bro. Schröder, Bro. Sievers, Mrs. F. Poripp, Bro. Labahn, Karl Müller, W. Repkow, Ludw. Walther allhier 25.00.?. Nethings' congregation at Lincoln, Mo., 72.00. Benzicn, Bro. T'itzmann, Joh. Bernahl, Job. Tepper, H. Ebert, Jobanne Simon and Mrs. Friederike Bunge 1.00 each, Mrs. Heß, Karl Streu- fert atand Jakob Kückler 2.00 each, Mrs. Heitbrink and Minna Sikmann 1.50 and Wilbelmine and Auguste Laitsch 5.00, Christian Schtmcke, Mrs. G. Lutz, Mrs. L. Melker & Joh. Losand each .50, Mrs. M. Wolfgram 5.00; by P. H. L. Hölter for orphanage reports 7.00; by P. H. H. Succop of Reinh. Gahl 2.00; by Mrs. H. Zuttermeister, collected from acquaintances, 34.00; by C. Bröcker in P. Wagner's congregation 10.00; by I. L. Tburn from Fritz Kancer 1.00; by Mrs. Theman" in P. Wagner's congregation 5.00; by?. A. Wagner from Mrs. I. Erdmann 1.00, F. Topel .50, Joach. Burmetster u. E. Hank each 2.00. At the orphan's fixed: coll. 1038.31, by W. F. Tboms 108.40, by Gottl. Schulze 188.34 and by H. C. Zuttermeister (surplus from the Etsenbahn trip) 371.65. From Addison: by I. Harmening von Rackow .50, by W. Grote 3.00. By I?. C. H. G. Skliepsiek of Pbil. Weiker inDwight 5.00. By k. Norden bet Hinckley: thanksgiving offering by Wilbelmte Leifheit 2.00, thanksgiving offering by Mrs. Temme 1.00 and wedding coll. at Heinr. Temme 5.80. By P. Grupes Gem. in Rodenberg 8.00. By P. Piffels Gem. in Benson 5.00. By P. Krebs in Aurora by Mrs. Marg. Meyer 5.00. Dizrch P. Riedel in Bloomington from I. K. 5.00. By Glencoe: from John V. Frth 1.<w, Paul Ferh 3.00. By P. Burfeind in Rich: from sr. Gem. Mo. 4.00. Dr. Walther at St. Louis 5.00. teacher Körner ebmd. 2.00.1.05, from E. Pl. 2.00, F. W. 2.50, widow M. St. 1.00, H. Bl. 2.00, H. St. From the Livery Conference at St. Louis 5.25. Fr. Grtebel in California.1.65, N. N. .20. By P. E. ". Brewer, part of wedding coll. at Bro. Hettendorf Mon., 4.00. Gifts: By Fr. Nething in Lincoln, Mon., 1.50. Teacher in Crete, 4.21. Communion cvll. from Bro. Lewerenz' congreg. in Effing- Brockmeier's Ekefrau in St. Louis .50. From?. Spehr's Gem. in Appleionham 7.00. From Bro. Steege's congreg. in Dundee: Joh. Müller, Joh. Eckstein, Mrs. W., Christoph Sternberg, F. Albrecht, G. Beth, L. Daus, G. Beth, C. Hrntgts, F. Wollbrecht and L. Köhn each 1.00, for Waitenbericte 1.00, widow Ahrens .75, widow Wagoner, F. Röpke, I. Gräning sen. u. jun. each .50, Heinr. Prütz 5.00, Ch. Prüz 2.00, Ch' Ehler 3.00. N. N. in S chaumbürg 2.00. k.LöbersGem.in Ntles 16.51. By Mrs. Harmening in Addison of Mrs. N. R. at the Watsenfest."

10.00. Hans Leptin in Sycamore 2.00. From Wbeaton: by Ad. Bogeler 2.00, communion collections from Fr. Koch's congregation 2.75u.2.67. L. Hiebentbal in Bensenville .30. By k. Bangenter in Peorta, part of mission feast coll. of fr. and k. Traubs congregation 10.00. By Hallerberg in Qutncy, part of MisfionSfest coll. of St. Jacobi & St. Joh. Burfeind in Rich, coll. at G-eseke's double wedding, 9.00. By Fr. E. Gieseke, part of the Mrssionfest coll. of the congregations in Benlon, El Paso, & Secor, 7.50. By ?. Martin in New Bremen by C. Habenicht 1.00, I. Niemann 2.00. By P. Uffenbeck from Mrs. Drögemüller in Lock- port 1.00, H. Schulz in Lemont .25. By Teacher Krum- sieg in Chicago from Mrs. Hörmann 1.00. (S. -1956.49.)

From congregations 2c. outside Illinois: by Treasurer C. Eißfeldt in Milwaukee, Wis. at 12.22. By Treasurer Renfer in Wellesley, Ont. at 10.00. From Accident, Md. by Geo. Goehringer & Anna B. Ries, 1.00 each. by P. Wambsganß' Gem. in Adell, Wis. 21.00. Heinr. Ulrich's in Wa- mingo, Kans. 5.00. By Treasurer C. Grahls in Fort Wayne, Ind. 104.50. (S. -154.72.)

From children: In the children's sheet acknowledged 192.11.

To board money: Bon Mrs. Le Grant 1.00. Mrs. Vogel 10.00. Father Duchrow 3.00. For Frey's children: from Barbara Halter in Joliet, Ill, 1.50. John Frey in Morris, Iowa, 5.00. Joh. Luebke in Chicago, for Quandts 1.00. F. Käge- bein in Chicago, Ill, 3.00. R. there for Franz Reifert 12.00. H. Tegtmeier iu Brecher, Ill, for Marg. Lohmann 5.00. (S. -41.50.)

For purchase of a piano: From Chicago: by H. C. Zuttermeister 5.00; by P. L. Lochner from I. Guderjahn .25, by P. Wunder from W. K. 1.75, Nik. Möhlberg 1.00, by k. Wagner by Mrs. Huwald 3.50,\* Mrs. Riepel 1.00, by k. Engelbrecht by Mrs. Walter 1.00; by P. Succop by Reinh. Gahl 3.00. From Addison: by H. Matthews 5.00, Bro. Gehrke 2.00; N. N. 1.00, L. Stünkel 1.00, Heinrich and Lina Gebrke each 1.00. P. Mueller at Kavkakee, Ill, 1.00. By k. Muenkel at Aurora, Ind, by Mrs. Alb. Blume 1.00. teacher Ehmman's pupil in Adell, Wis. by k. Steege in Dundee, Ill.: by E. Tessendorf & C. Fölschow each 1.00. (S. -34.00.)

Addison, Ill, Oct. 13, 1882; H. Bartling, cashier.

The following kind gifts have been received by the undersigned for the Institution for the Deaf and Dumb: By Rev. H. Speckbard, collection of the Bay City, Mich. congregation, -17.85. By K. S. Meeske in Alexandria, Nebr. Congregations, 10.00. Bon Mrs. Beck ia Chicago bet a visit to the asylum 2.00. By?. W. Schwartz in Ruth, Mich. collerte sr. Congregations, 11.50. By Rev. H. Kowert in Montrose, Ill. coll. sr. Gem. for pamphlets, 5.50. By a former pupil I. Lotz in Buffalo, N. D., 2.00. By P. W. Winkler in Central, Mo." by L. Peters 3.00, F. Wtbracht, Wckb. Wibracht, Mrs. Kinkel 1.00 each, Mrs. Schulte .50, Mrs. Schröter .20, Mrs. N. N. .80. teacher Niemeyer in St. Louis 2.00. By P. W. Schröder in St. Clair, Mich. coll. sr. Gem., 13.57. by Mr. Hen- nig at Weyauwega, Wis. 5.00. by P. Keller at Racine, Wis. by Ultsch .25. by Mrs. Alpers at Leroy, Ill, by Weber 1.00. by?. E. Mähr at Ellsworth, Kans. harvest coll. of Bethlehem, Gt. St. John's and Star of David congregations, 15.00. By I. W. Schmidt in Fort Wayne, Ind. from St. Paul's congregation there, board money for student Wittrock, 30.00. By?. I. H. Tisza in Oakland, Cal. coll. of Pleasant Grove congregation, 10.50, in Lone Elm, Mo. 3.00. By teacher Meier in Monroe, Mich, Wedding coll. at Berntt's, 4.35, bet Lutz 3.05. By Bro. Hattstädt at Monroe, Mich. part of the excess of travel money of congregations in and near Monroe to mission feast at Adrian, 20.00. By Bro. I. I. Buecdsen- stein at Wayne, Mich. .50. By Bro. C. Engelder at Punxsu- tawney, Pa. harvest feast coll. sr. Salems congreg. 14.00.

In effects 2c.: From Mrs. Sträub in Detroit 2 hats, 2 Neckties. By Mrs. Schremberg and Scheeler in Detroit sent 40 loaves and 1 basket of ham and bread. From?. Launtzen in Port Huron, Mich-, a number of Biblical wall verses and 1 song book. Bon P. Trupke sent: 2 jackets, 2 pairs of trousers, 4 dresses, 4 girls' shirts, 2 boys' shirts, 1 apron, 3 M. Stuff. Bon Widow Cdope some worn clothing. Bon Karl Prüsse at Racine, Wis. 1 piece of woolen zeua. From the Woman's Club in Detroit, 1 box of cotton yarn. Collated by E. Kundinger there. 1.00.

Norrts, end of October 1882.

H. Uhlig.

For the preachers' and teachers' widows' and orphans' snsse (of the Illinois District)

have been received:

1. contributions:

From the pastors: W. Uffenbeck -2.00; L. G. Knies 2.60. From teacher Ch. H. Brase 4.00.

Two. Gifts:

From N. N. by Fr. I. Heyer 4.00. Thanksgiving offering of Mrs. F. by?. H. Schmidt Sr. 2.00. Remainder of a collection of the South Illinvis Pastoral Conference .55. Coll. bet the wedding of Fr. Bückling by teacher Bruchner 10.00. Coll. at d. Hochzeit deS H. F. Grupe by Fr. Loßner 6.00. From M. Landeck by k. Hölter 1.00. From the congregation of Fr. W. Heinemann 17.00. Harvest Festival - Coll. of the congregation of Fr. Karth 8.50. From B. Jung by Fr. L. Lochner 1.00. Reformation Festival-Coll. of the congregation of k. Knief 7.40. By N. N. 2.83. - By Mr. Treasurer H. Bartling were delivered 31.12. (Summa -100.00.) Chicago, Ill, Nov. 3, 1882. H. Wunder, cashier.

By P. I. G. Rosrnwinkel for the church building of the congregation in Jasper County, Ind. received -5.25 with thanks.

Jul. Dunsing, k.

Correction.

In my receipt ("Luth." No. 21) read under the heading "Für arme Scküler in Addison": P. Lieses Gem. in Quincy -10.00, nicht -20.00. H. Bartling.



With heartfelt thanksgiving to God and the dear givers, the "undersigned" certifies the receipt of the following love offerings for the church building of his parish in Logan, O.: Bon P. F. B. Arnold in Calumet, Mich., -2.00. I. Birkner, treasurer, 25.00. By P. E. Denninger in Mount Hope, O>, 4.00. Pd. Sckmidt at Srymour, Ind, 1.00. By k I. Roichke at Pirree City, Mo., 8.50. By P. W. Krebs at Aurora, Ill., 8.60. By P. A. Ernst at South Euclid, O., 8.00. By k. I- L. Hakn at Sebewaing, Mich. by P. H. Horst at Hilliard, O., by Joh. G. Bendtel .50, Mattd. Schatz 5.00, Georg Geyer 5.00, Joh. G. Prosccket 2.00, Elisabeth Horch, Stepb. Fladt a. Matrh. Fladt each 1.00. P. I. H. Werfelmann in Marysville, O., a Bible & two hymn books; Mrs. k. Werfelmann & Aug. Werfelmann each 1.00; Louise Werfelmann .50; from members of the congregation, G. K. Scheiderer Sr. 5.00, I. A. Rausch 8.00, Martin Rupprecht, P. Bunsold, Teacher C. Steege each 2.00, Justus Scheiderer, I. Bunsold each 1.50, Peter Scheiderer, M. Döllinger, Eh. Scheiderer III, K. Ruhl, G. Rupprecht, Joh. Rausch I. Delp, Mattb. Boschky Jr, Widow Rausch Jr. each 1.00, Adam Vollrath, Pb. Vollratb, Ä. Wolff .50 each, Martin Scheiderer .75, I. A. Bollrath.25, Unknown .50. Jakob Fr. Häuser at Marysville, O., 1.00. By k. K. Dreyer at Richmond, Ba., 8.00. By P. E. Lenk at St. Louis 10.50. By H. Bartling. Treasurer, 12.34. By k. Th. Mertens at Ft. Dodge, Iowa, 6.00. By P. F. H. Jabn, Coll. 5.00. By P. K. Walz at Sharpsburg, Pa. 13.75. H. Henkel.

**For the preachers. m "d teachers" "iMe". and ""ise" - Safir**  
(Western District)  
have been received:  
1. contributions:  
From the kk.: C. F. W. Scholz, I. ". Proft, I. H. Ph. Gräbner, A. D. Krämer, I. Netbing, L. Geyer each -4.00, E. O. Lenk, A. Bäpler each 5.00. Of the teachers: A. H. C. Hafe- meister, H. Erck, E. Leubner each 3.00, A. Mack, I. P. Emmerich each 4.00, L. S. Deffner, F. Lh. W. Walter, H. Hamm, I. Par- trnfrlder each 2.00, W. Will 5.00, D. Hölscher 1.00. Bon of the St. Louis Teachers' Conference 4.00.  
Two. Gifts:  
By Fr. I. Pflanz from his own parish 7.00, from Mrs. Pollack 1.00. Gemeinde 7.00, by Mrs. Pollack 1.00. By the Virgins' Association in P. H. L. Senne's Gem. 10.00. k. O. Spebrs Gem. 2.15. by P. E. C. E. Brandt from R. R. 10.00. by teacherH. Erck byR. N. .55. by P. C. Bocks Gem. 1.10. by P. G. Polack sen. by W. H. Volke 5.00, Mother Dreinhöfer .50, by Emanuels-Gem. zu Marshaü 15.80. by F. W. Schuricht 5.00. by P. L. F. W. Scholz by sr. Gem. 8.(-0. By P. R. Hirschen of R. R. 1.00.  
Notification. In my last report, instead of "By P. C. C. E. Brandt von sr. Gemeinde 10.00": from the Young Men's Association 10.00. St. Louts, Mo., Nov. 3, 1882. c. f. Guenther.

For the church building of the congregation at Fenton, Iowa, received with thanks: by Mr. P. Schatz from the same congregation -16.00; by Mr. Treasurer Schmalzriedt from the congregation of Mr. K. Hügli 22.10; by Mr. Fr. Hügli 22.10; by Mr. P. Link from his Gem. 20.00; by Mr.k. Fr. Sievers from Keller, Reudeck, Schwenk and himself each.50. C. F. W. Maaß, k.

**Correction.**  
In my last receipt ("Lutb." No. 18) read: "From the ladies' association from P. Schöneberg's parish for poor S "bü ler 6 Pr. stockings, 1 bed sheet, 8 pot covers and for R Biedermann 1 bed cover and 3 Pr. stockings.  
Fort Wayne, Nov. 6, 1882. ".Scoundrel.

New printed matter.

**First Synodal Report of the Nebraska - District of the**  
German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

This report contains associations on the doctrine of conversion based on the following theses: "1. Conversion is the return of the sinner from Satan to God. The essentials of it are repentance and faith. 3. Man cannot in any way or at any time contribute to his conversion, for he is spiritually dead. Conversion is therefore a work of the triune God. 4. God works conversion not without means, but by the word of God, law, and gospel. 5. God makes proper use of his servants for the work of conversion. 6. By continued stiff-necked reluctance man may hinder his conversion."  
The report of 55 pages costs 20 cents.

**Grains of Gold.** Sermons by C. F. W. Walther. Zwickau i. S. 1882. Printed and published by Johannes Herrmann. Commissioned by H. J. Naumann in Dresden.

Readers will consider it superfluous to say anything in praise of this collection of sermons. Suffice it to indicate it and to say that it contains ten sermons of our dear Dr. Walther which have not yet appeared in print, namely: 1. sermon on the Gospel of the first holy day of Christ; 2. sermon on the Gospel of the 4th Sunday after Epiphany; 3. confirmation sermon on Matth. 24, 18; 4. sermon on the Gospel of the Sunday of Misericordias Domini; 5. mission festival sermon on Luc. 11, 11. Sermon on the Gospel of the Sunday of Misericordias Domini; 5. Mission feast sermon on Luc. 11, 1. 2.; 6. Synodal sermon on 1 Cor. 2, 12.; 7. Reformation sermon on 2 Thess. 2, 1-11.; 8. Reformation sermon on 2 Cor. 10, 4. 5.; 9. Sermon on the Gospel of the 24th Sunday after Trinity; 10. Sermon on the Gospel of the 25th Sunday- after Trinity. To give a few topics, the Christmas sermon deals with the question: Why do we, with our childlike faith, want to believe in the mystery of the

saintly Christian still remain today? The second sermon presents the church as a ship sailing from place to place. In the first sermon on the Reformation, it is shown that the Lutheran Church Reformation is the prophesied salvation from the bonds of Antichrist, and in the second sermon, it is shown that freedom of religion and conscience is a costly benefit of the Lutheran Church Reformation.  
Pastor O. Willkomm says in the preface: "'Grains of gold' is not the name given to the following sermons by the author, but by the undersigned, to whom they have been kindly given for publication at his special request. And he is sure that the reader will find the title justified; for these sermons are drawn from the casket of the divine Word, of which St. David says: 'The rewards of the Lord are more precious than gold and much of his gold' (Ps. 19:11.) and 'The law of thy mouth is dearer to me than many thousand pieces of gold and silver' (Ps. 119:72.). Therefore these 'grains of gold' may also help to shut out the Word of God in its glory to many, and cause them to dig deeper and deeper in that pit themselves! Therefore they can also help to make the Word of God more and more delicious and precious to many in its purity, so that with a joyful spirit they give everything to it that may otherwise have value, in order to gain and keep this. Perhaps this little booklet will pave the way for the larger sermon books by the same author (American Lutheran Gospel Postillum, Lutheran Brosamen, and Epistelpostillum) in many a home. This, too, would be a thankful success next to that first and most important one."  
Our wish is also, "May God then accompany this booklet on its journey and set it to bless many."  
It contains IV and 179 pages and will cost about 60 Cts. The "Concordia Publishing House" will accept orders. G.  
**The Doctrine of the Means of Grace.** By Brunn, Lutheran pastor. Dresden. Heinrich J. Naumann. 1882.  
This booklet consists of two parts. The first deals with the Word of God and the holy sacraments in general, the second with the sacrament of Holy Baptism in particular. Perhaps some will think when they read this: "These are all familiar things! But would to God it were so! Unfortunately, however, the very things of Christian doctrine which are regarded as quite familiar, which have long since been learned, are usually the most unknown things. And this is especially the case with regard to the precious divine means of grace. Very few Christians know how necessary they are and what an unspeakably precious treasure God has given us in these means of grace. There are even many preachers who believe themselves to be good Lutherans and yet have hardly any idea of what the means of grace are actually about and how they are to apply the doctrine of them in their sermons. Most of the listeners, however, look for nothing in the sermons and in their books of edification except that they may be a little stimulated thereby and filled with pious feelings; but that in their whole Christianity everything depends on how they use the means of grace, they do not suspect. In short, the true "pure healthy" certain Lutheran doctrine of the way to blessedness is a much more unknown thing than most think. Well, dear reader, if you are concerned about becoming, being and remaining a true Lutheran Christian, you can find what you need in the booklet shown above. This booklet contains the real core and the true marrow of pure Lutheran doctrine, not only simple, clear and thorough, but also thoroughly practical and edifying in the true sense, so that the booklet could with full right also bear the title: "The True Lutheran Way to Heaven." As rich in the sweetest consolation for sorrowful souls as in awakening punishment for self-righteous or seeping sinners, it is quite apt to lead the reader to that "delicious thing," a "firm heart. A "steadfast heart" is a good thing to help the reader. (Ebr. 18, 9.) It is the ripe fruit of many years of searching the Scriptures, and of many years of his own heart experience. God bless the dear author for this glorious gift! It contains 65 pages in octavo, cover and title page uncounted. Hopefully our "Concordia-Verlag" will soon receive a good supply of it and then notice the price of a copy. W. [Walther]  
**Song Stories.** Edited by W. W. First vol. Reading, Pa. Pilgrim's Bookshop. 1882.  
Belongs to the pearls among the new books. It is preceded by a short history of the hymn from Moses to Luther. This is followed by the history of the hymns: "Allein Gott m der Höh' sei Ehr" and "HErr Gott, dich loben wir" and finally by the history of Luther's most famous hymns (14 in number), as well as the incomparable hymn: "O Lamm Gottes, unschuldig." The imprint of each song is followed by 1) an account of its composition and 2) stories from the history of the song. The decoration is splendid. Each section is preceded by a beautiful picture, and each begins with a most tasteful initial, namely, a most dainty initial letter set in a picture. The narratives are, almost without exception, most interesting, faith-strengthening, and awakening. The author, at any rate, is the well known Professor W. Wackernagel, of Allentown, Pa. The price of the 192-page book in paperback is as follows: in cloth binding with gold title 1 copy only 50 cents, in dozen 35, in hundred 28. In school desk 1 copy 40 cts, in dozen 80, in hundred 25. W. [Walther]  
**The pilgrim calendar for city and country.** To the Year 1883. reading, pa.  
Whoever has purchased the earlier pilgrim calendars does not need us to recommend this next year's to him. The latter, too, is one of the best, deserving of inclusion in Christian families. The price is 10 Cts, postage 2 Cts, per dozen 75 Cts, without postage, per hundred -5.00 ditto. W. [Walther]

**Open wide the gates.** Festive song for the first Advent. For mixed choir. Composed by C. Wonnberger. Reading, Pa. Pilgrim Bookstore. 1882.  
This piece consists of three parts. The first is an *Allegro moderato* for full choir, which has Ps. 24, 7-10. as its text; the second is an *Andante* for 4 individual voices, whose text is the 5th verse of the hymn "Macht hoch die Thür"; the third, like the first, is an *Allegro moderato* for full choir, which has Matth. 21, 9. as its text. Each of these three pieces is preceded by a short prelude on the organ. Simple and easy as betdes, the organ as well as the choral piecen find, so effective are they. We consider this composition to be one of Mr. Wonnberaer's most successful, especially with regard to the average performance of both our organists and our church choirs. Many choir conductors, if we may be permitted to make this remark here, tend to expect too much of their weak choirs. The result is that they "can see" almost nothing but that the choir brings the difficult piece to an end without falling over, while the listeners, on the other hand, sit there full of worry, as if they were watching a horse go through, so they are happy if only the singing is brought to an end without any misfortune happening. Choir conductors who want to have a choir sing in church should, if their choir is not an excellent one, not be so foolish as to strive for the glory of artistry, but should above all see to it that their singers sing purely and sweetly. If the latter happens, even the simplest song is satisfying. - To return to the above piece of music, we can assure you that the typographical decoration of it is excellent. It is a pity that every single singer has to buy the whole score and cannot have only one voice. If this were the case, it would be conducive to the dissemination of such pieces, since the costs are also taken into consideration. The price is: 25 Cts. a copy, -1.75 the dozen postage paid. W. [Walther]  
**For the Christmas party.**  
**Liturgy for a" SindergotteSdienst z "r Feier der heiligen" Weihnacht,** presented by Friedrich Lochner, Pastor. Price: the piece 5 Eents, the dozen 40 Cents, the hundred -2.50 plus postage.  
Available from the "Lutb. Concordia Verlag" (M. C.Barthel, Aat.), oor. ok lAlnml 8tr. "ucl lucklnon Ave." 8t. l^ruis, üko." and bet L. Volkening, 904 Ulortv 5tk 8tr." 8t. Qouls, lo.  
**8. songs for the "Liturgy for a" Ki "tzerg,tteSVie "ß z "r Feier der heiligen" Weihnacht"**, presented by Friedrich Lochner, Pastor. Price: the booklet 10 LentS, the dozen -1.00, the hundred -7.00 plus postage.  
For the convenience of the organist and precentor in the use of the above liturgy, as well as for the singing of the songs in the canonical circle, this booklet contains the liturgical chants, as well as the children's, congregational and choir chants in polyphonic set in order. To be had b "i L. Volkening, 904 17. 5tk 8tr." 8t. lx>uls, blo.  
**The Christian's Christmas lights** for the whole year.  
Ten illustrated Bible words in the finest color printing.  
This is the title of a Convert, which contains 10 glorious sayings of our Lord JEsu, e. g., "Unto you ift this day the Saviour is born." "Glory be to Gort" 2c. "Thus hath God loved the world," etc., on fine card paper. T>he Bible "words" are in black, red, and gold print, surrounded by flowers, as advertised, in the finest color print. An exceedingly lovely Christmas gift. Price 50 Eents. To be obtained from Mr. I. Koehler, 911 Arch St., Philadelphia. G.  
**Dr. M. Luther's House Postil.**  
Anniversary Edition.  
Since numerous orders for Dr. M. Luther's Hauspostille are being received by the "Concordia-Verlag", which cannot be filled at the moment, and since there is a lack of a recommendable edition as far as the layout is concerned, the following pleasing announcement is made to the honored purchasers, as well as to the dear Lutheran Christians in general. The "Concordia Publishing House" intends to have a new edition of the aforementioned Hauspostille ready for dispatch by spring, God willing. Work on it has already begun. This new house postille will be printed on good paper in clear, clean type and will be permanently bound. The format will be the same as "Luther's Sämmtliche Schriften," published by the same publisher. The price of a copy will be about -2.25. So whoever wants a good edition of the Hauspostille with a beautiful layout at a cheap price should be patient for several months.  
**Changed address":**  
Rev. Urese, L^on, Urnukill 6o." blo. kev. 6. Lirkmkillu, keäor, Lee 6o." Ter.  
The 'Sttthrnmer" appears aLe months "wetmal fite the annual", Sndscrt". tiourpri" "on a dollar for dir """"like Unkerschrider who bade" the setdr" "orau "tub "ablrn. Where the same is brought in"" Han" by porters, the subscribers have Ss Trat" traaer wages ertra j" bejadle".  
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**In this regard, an insert.**



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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(Submitted.)

"I'll be there soon!"

I'm coming soon! Do you not see the star standing as a sign in the morning sky?

He preacheth unto you: The judge is not far off; soon earth and heaven will pass away. Then shall young and old appear" before him.

I'm coming soon!

I'm coming! Dost thou hear, O wondrous world? Are you not frightened up there by my messenger? Soon comes the Lord, the great and mighty hero, To judge all, living and dead.

I have violence at the feet of all the world.

I'm coming soon!

I'm coming soon! You think it has not red, Because also comets appeared before.

You roll with pleasure in the excrement of sin...

And cease not to serve the flesh and belly, Till suddenly thy judge's voice resounds.

I'm coming soon!

I'm coming soon! Though ye think it not, at the time of the flood it was likewise, If ye turn your minds to nothing else but lust, mammon, drink, and food, With terror ye behold the form of the LORD!

I'm coming soon!

I am coming soon! But, my dear bride, you long for me already with anxious hope; it is not you who are afraid of the court;

It doesn't scare you! Heaven is open to you!

Your bridegroom calls to you in star form:

I'll be there soon!

I will come soon! "Who shall deliver me from the body of this death? The Saviour and Redeemer so long abideth, Alas, when will the help of our God appear?" But be of good cheer, and do not grow cold.

I'm coming soon!

I'm coming soon You who are in tribulation, Oh, wait just a little while! Soon comes the consolation, the Lord of glory, He leads you into the garden of paradise, Which constantly echoes with joy and delight.

I'll be there soon!

I'm coming soon! Welcome, O comet!

I will look upon thee as a messenger of joy!

You're a dear comforting prophet!

Now will I despise affliction, sorrow, and trouble, Because my Saviour's voice is joyful:

I'm coming soon!

Chr. Rodiger.

(Sent in by Dr. Sihler.)

What does true faith have to do with the promises of God in his words?

The short summary answer, then, is that faith childlike and looked very bad, because Sarah was barren and already 65 simple grasps and holds fast the bodily or spiritual good years old when she reached the land of the Canaanites with her promised in the word of promise, against all the objections of husband. In addition, God kept him in a 25-year waiting school natural reason, against the judgment of the senses, against with regard to the promised seed, which the Lord always has in common experience and the orderly course of nature.

A little more elaborated the answer is therefore: Through the him to seek refuge and lodging outside of the promised land, in promising word God kindles faith in the heart of man, who does Egypt.

not willfully resist this promise in unbelief and thereby makes What do you think, dear reader, that in the face of so many God a liar. And through and in this faith man then receives the impulses and obstacles, the flesh, the innate unbelief, the fear good comprehended in this word, which is set in by the word, of man, the trepidation, the impatience, and so on, did not also like the precious stone in a ring.

It is therefore incumbent upon the believing man to hold fast was afflicted with the original sinful corruption. For this he did and steadfastly to this word of divine promise, and to cleave to righteous repentance daily, and comforted himself in the faith of it as the sucking shell cleaves to the rock, and as the babe the name of the woman of Shem's lineage and of Eber's cleaves to the mother's breast; for if he should forsake this lineage, which, moreover, was also promised to him more word, he would also forfeit the good that was put therein, closely and more definitely, that he should be descended from whether it be bodily or spiritual.

I will now illustrate this to you, my dear reader, from a few be freed from the curse and blessed with all kinds of spiritual examples from biblical history.

The first thing that confronts us is the strong, unconquerable And yet, by the grace of God and by virtue of the divine faith of the great spiritual father of faith, namely Abraham. He promise, he held fast in faith to the bodily goods which were is indeed the glorious example of all believers until the last day, determined in it; and when this was challenged by weakness of not in regard to the content of the bodily and earthly promises, heart, the Lord appeared to him and strengthened him again by for these and the bodily and earthly goods contained therein the renewal of the promise. And so Abraham's faith, by virtue of concerned only him as the progenitor and his descendants, but this word, victoriously overcame all the attempts of the in the strong faith with which he grasped these benefits and unbelieving flesh, all the judgment of the senses, all the pleas blessings in the word of the divine promise and held on to them of reason, all the anxiety of the future, all the fear of men, by in spite of all obstacles.

For how did it go with him when he arrived with his wife and promise. And so we read in Genesis 15:6: "Abraham believed Lot in the land which the LORD promised to his descendants the Lord, and he counted it to him for righteousness."

for a lasting possession? He was and remained a stranger and But how? Will not also in respect of that promised Seed, a pilgrim in that land, and had no abiding place among the which should descend from him, and by whom all nations apostate race of the idolatrous Canaanites, neither had he a should be blessed, the naughtiness of the flesh be manifested? lasting possession of the land.

Will the temptation

of faith have failed to materialize? That is difficult to think. Rather, he must have thought to himself: How could it be possible that from me, a mere shepherd and stranger, and from a barren woman, should come the promised Seed of the woman according to his human nature, who at the same time must be true God? For only such a one could crush the head of the serpent and destroy the works of the devil; only such a one could free Adam and his fallen generation of sinners from the curse, procure forgiveness of sins, and bring about eternal life for him.

But even this temptation, looking to himself, Abraham conquered victoriously in faith, holding fast the word of promise against all the objection of his natural reason.

But the hardest part was yet to come for Abraham. We read in Genesis 22:1: "God tempted Abraham," not as if he needed it for himself, for God is the all-knowing revealer of hearts, who knows what is in every man's heart and what He wants to do according to His almighty grace in this or that one of His faithful children. Rather, his command to Abraham to offer Isaac, the son of promise, his only son, whom he loved, as a burnt offering with his own hand, was intended to prove Abraham's faith in the most glorious way and to make him a shining example to all believers until the last day.

For how would Abraham have fared if he had given place to the plea of his natural reason, or even obeyed it? He would have thought to himself, "How can God command me to do something that is contrary to the law written in my heart, which is also an abomination to God, when these and those godless Canaanites burn their children to their idol in the pernicious delusion that they are atoning for their own sins and appeasing God's wrath? Moreover, this, my Isaac, is a pious and obedient son, whom I love with all my heart as the son of promise, and it is from him that he is to be descended through whom all generations on earth shall be blessed. This command of God is contrary to his former promise; therefore I cannot do it, for if I sacrifice my son, I destroy the promise; but if I hold fast to it, I certainly neglect the command of God.

This was indeed a hard and difficult struggle and a test of faith, in which God never put any of His children before or after Abraham. How then did this spiritual father of the faithful behave? He beat such objections of his natural reason to the ground, and set himself to carry out God's command, without, however, doubting the faithfulness and truthfulness of God in His promise; for from Heb. 11:19. we learn that he thought and firmly believed, "God is able also to raise up them that are dead." Rom. 4:17. He was therefore firm in his heart in his faithful adherence to the former promise, against the judgment of the senses and reason, against all common experience and the orderly course of nature, that God would sooner raise his sacrificed son Isaac to life again, than that the promise made to him should not be fulfilled.

And in the same faith, by virtue of the promise, the other two archfathers persevered, partly in regard to the multiplication of their descendants and their possession of the land of Canaan, in which they also were strangers and wanderers, to whom no foot was given.

They were not only the first to be raised in the land of their birth, but also the first to be raised in the land of the blessed and blessed Seed of the woman and Saviour of the world, who was to be their offspring according to his human nature. Their faith, too, according to the love and wisdom of their God, was exercised in their own house through many obstacles and hardships, and through much misery and heartache, but at the same time it was strengthened by his word, and especially by the renewal of the promise of Christ.

Now, my dear reader, I will show you some other facts from sacred history, from which you may see how true faith, as said above, always and everywhere has the same nature, that it hastens against the conclusions of reason, against the appearance of things, against the common course and experience, to God's word and promise alone.

There 'stood Moses with the children of Israel, whom the LORD with a strong hand had carried out of the house of service by severe plagues and judgments upon Pharaoh and his people. But the Son of God, in the pillar of the cloud that shadowed them by day and was fiery by night to show them the way, had gone before them and led them to the shore of the Red Sea. This now lay before them, on either side were steep rocks, and behind them Pharaoh with his army of war pursuing them. Then the people were afraid and forgot the miracles of the Lord's punishment in the land of Egypt and grumbled against Moses, as they did many times later. But he too, though he had first encouraged the people, cried out inwardly to the Lord in the challenge to their faith. What then did he do? And he said unto Moses, Lift up thy rod, and stretch forth thine hand over the sea, and divide it, that the children of Israel may go in through the midst of the dry land. Ex. 14:16.

In the meantime also the Son of God had made himself in the pillar of cloud between the children of Israel and the host of the Egyptians, so that this cloud was dark against the enemies, and bright against the children of Israel, to lighten them in their night march, that the Egyptians could not come upon them.

Now what would Moses have done if, after hearing the word of God, which was both command and promise, he had followed the whisperings of his reason or had given room to doubt? Well, he would have omitted what was commanded, would not have believed what was promised, and would have been guilty of the twofold sin of disobedience and unbelief. And with him this sin would have been all the more grievous, because he had already been abundantly exercised in the faith of the word of God, and through his mouth had caused all the former plagues and judgments to come upon Pharaoh and his people, and at his intercession to disappear.

So he consulted not with flesh and blood, but went in, and did as the LORD commanded him: and, behold! "Then the waters parted one from another, and the children of Israel went into the midst of the sea upon dry land; and the waters were for walls unto them on the right hand, and on the left." Ex. 14:21, 22.

A third story. Joshua, the successor of Moses in the leadership and government of the people, had also led them dry-footed through the swollen Jordan, because the Lord had shown His almighty grace here in a similar way as 40 years ago at the Red Sea, by virtue of His promise. Now the city of Jericho lay before them, "shut up and shut out.

kept from the children of Israel, that no man might come in or go out". Jos. 5,1.

Then said the Lord unto Joshua, Behold, I have delivered Jericho into thine hand, with her king and her men of war." This, of course, was a very pleasing promise; but now he issued a very strange command, and naturally attached to obedience the fulfillment of his promise. For he commanded that all the men of war of Israel should go round about the city once each for six days. On the seventh day the priests were to blow the seven trumpets of the year before the ark of the covenant, and the people were to give a great shout; then the walls of the city would fall down and the people would have a free entry into the city.

What then must Joshua, the priests, and all the people have thought of this command and promise of God, according to the conclusions of their natural reason, according to the judgment of their senses, and according to common experience? Nothing but this: What, after all, shall the going round six times of our men of war about the walls of the city add to the taking of it? Have we not nothing but scorn and derision to expect from the men of war and the people of Jericho on the walls, when they see our men of war marching so tamely and cowardly around the city instead of storming it? And how was it possible that these strong walls should fall down, when the priests blew the trumpets, and all the people raised a shout?

But Joshua, in particular, did not give room to such thoughts, for more than forty years ago he had witnessed the miracles of the Lord's punishment of the Egyptians and the miracles of grace of Israel in Egypt and on the way through the desert, the passage through the Red Sea. He was also one of the two, Caleb the other, of the 600,000 armed men who came out of the land of Egypt to take the land of promise. All the rest the LORD smote in the wilderness for their unbelief and disobedience, and brought only their wives and children into the land promised to the fathers.

So Joshua held fast to the word of promise in faith, against all objections of reason and sense, and so it was gloriously fulfilled. (Conclusion follows.)

(Submitted.)

Did Professor Schmidt "try to cause divisions and schisms" in congregations?

At your request, the following will be reported shortly:  
As long as there has been a Lutheran congregation in Washington Heights, Look Co, Ill, namely, since 1869, the same has been served exclusively by pastors of our synod. Since 1879 this has been done by Rev. Duborg. After he had, in spite of repeated and heartfelt entreaties, first withdrawn from the Chicago Pastoral Conference, which was always dear to him, and then had his congregation served for some time by his brother-in-law, Pastor Ernst, he threw into the congregation last year, without any prompting on the part of the congregation, the doctrinal controversy concerning the election of grace, and thereby caused no small disturbance. On the 18th (11th at the earliest) of September in the same year (1881), he announced to the Washington Heights congregation that, as before-

He told the congregation in Blue Island that next Sunday he by Dr. Walther, this had already been done in 1880 in the This year was a day of great and heartfelt joy for our would present his "explanation" of why he had separated from "Lutheran" from No. 2 to No. 9 in detailed justification. For our congregation. For on that day was our Synod Sunday, which is the Missouri Synod. Now the unrest in the congregation and part, it was countered at the disputation: Our Synod rejects and always a special day of honour and joy for the congregation in especially in the members who had already heard about the condemns all this, and Dr. Walther with it; indeed, in his tract, whose midst it is celebrated, especially when a congregation, long "explanation" in Blue Island rose even higher. A "Der Gnadenwahlslehrestreit," he swears, page 13: "We as was the case with us, can and may host the Synod for the congregational meeting could not be held. But in great anxiety condemn Calvin's predestination with all our hearts, so help us first time. After a long time of longing and worrying, pleading and concern for the congregation, several superintendents God!" - the opponents replied: "Yes, the words are there, if only and begging, we were able to inaugurate our new church hall. came to Chicago in those same days, urging the two visitators it were serious and could be believed; the Missouri Synod It is true that the congregation, since it was only half as large for Northern Illinois to appear at their church the next Sunday teaches this, etc. One of Prof. Schmidt's main tricks was also as it is today, had built its own church hall with the strong afternoon. The undersigned also came, and by Mr. Praeses this: Our Synod would and must change and abolish its hymnal, support of the dear American brethren and inaugurated it in July Wunder still specially instructed to do so. That was on the 15th its catechism, the prayer treasury, etc. This, however, made of 1876, which has been used until now, in part with the addition Sunday after Trinity, the 25th of September. After the end of the such people who until then had not been able to understand the of an adjoining parlor, as a meeting place for our congregation service Pastor Duborg read his "Declaration" before men, Synod's words. This, however, caused no little consternation to for its public services and has sufficed for this purpose. But women and children. This alone occupied 2-1/2 hours of time, such people as were hitherto quite unacquainted with the apart from the smallness and narrowness of the hall, it had the and was abundantly filled with many untrue, indeed appallingly controversial doctrine. Voices were heard: Whom shall we great disadvantage that it was erected on wooden supports serious, accusations against our Synod and Dr. Walther. A believe now? How shall we be saved? Finally the meeting broke above a passage between two houses, and could never legally number of members, some of whom had belonged to other up and the congregation was torn apart. Prof. Schmidt, become the property of the congregation, but could only ever congregations of our Synod for many years and had been however, helped as much and as long as he could. But did he be regarded as belonging to the one adjoining house. As long diligent readers of the "Lutheran" and other writings, could not not thereby "try to cause divisions and schisms," as is said in as it was in the hands of faithful members of the congregation, remain silent for the sake of their conscience. Several times the "Motivating the Protest" ("L. u. W." p. 495)? Consider well: this state of affairs was bearable; but since the relationship they asked quite humbly to pause in the lecture, because it was Professor Schmidt has done here what one should not threatened to change, it was certainly high time that the too much, they could not grasp everything, and yet the points otherwise think possible. That Professor Stelhorn helped to do congregation, after such clear and unmistakable indications should be discussed individually. Pastor Duborg alone this, one cannot be surprised about, as sad as it is; for he had from God, decided last winter to build another church hall "protested against any discussion until he was greasy." Even already renounced the Synodal Conference with the Ohio together with a parsonage. With God's gracious help, after the repeated requests of some members that the clerk of this be Synod as an enemy of the latter. But Professor Schmidt had not overcoming many unexpected obstacles and stays, this allowed to "speak but few words" were thus answered by Pastor done so, not even now; he was, on the contrary, still a member decision has been carried out to such an extent that the new Duborg: "I protest, I most solemnly protest, and declare this to of that Conference, and stood in ecclesiastical communion with church hall has been put into use and, God willing, the be Rottiererei." But even at the end of the meeting, no it. Yet he willingly allowed himself to be found tearing apart that parsonage apartment will also be occupied this autumn. In the discussion of the fine "explanation" took place at the pastor's congregation of the Missouri Synod which also belonged to the meantime, because the owner of the aforementioned house request; it was decided, however, to hold a "disputation" in 14 Synodical Conference. And in so doing he asked nothing of the has moved away, our old church hall has also been sold with it. days (October 9). The purpose of this was to hear our side as fact that, through the fault of the Rev. Duborg, the sad bargain The new building, situated in the most favourable place a well, so that it would be clear to everyone whether the had not been submitted to the visitor, nor to the district little outside the village on the main road, but a little off the road, accusations of Pastor D. were really true or false. For this president of our synod, for conciliation. Who gave him, the contains under one roof the church hall with a special entrance purpose Mr. Wunder was to appoint two representatives of our professor of the Norwegian Synod, which is ecclesiastically at the front, and at the back the parsonage, surrounded by synod and Mr. Duborg was to elect two men from his side. The connected with us, the profession for this tearing up of the garden land, and is, according to the custom of the country, latter undertook before the whole assembly to indicate this to congregation? His raving "command from God," perhaps? - But built in timber frame, but beautifully and durably, also decorated with a small tower in the middle of the roof. Mr. Präses Wunder. But this he never did. However, on the he did not succeed in the whole plan. For this glory and honor But now to the church consecration day itself. First of all, aforementioned day a disputation took place, but not in the are due to the grace of God alone. And of this blessing we after many rainy days, the kind Lord in heaven gave us a sense of the congregation's decision, although this was rejoice in humility. Precisely as a result of this disputation, which beautiful, dry autumn day, so that the weather did not present emphatically confirmed by the teacher, who was still against us on the part of the opponents was begun partly dishonestly and any obstacle to our celebration. The celebration proceeded as at that time, and other members of the congregation. But the then with such certainty of victory, the teacher also confessed follows: First, in the church hall, which had been completely disputators appointed by Pastor Duborg, Professors Schmidt himself to us; "the greater part of the congregation remained cleared out with the exception of the old altar, the undersigned and Stelhorn, were quite unwilling to accept it, under all kinds faithful and retained the church property," as the "Lutheran" of local pastor held communion exhortation, confession and of absurd pretexts. It did not suit them, and Pastor Duborg had October 1 truthfully reported. But if Mr. J. C. H. speaks absolution, and, following on from this, a short address on parting from the place of our previous church meetings, after left his "explanation" at home (in Blue Island). At last, under differently in the "Church Gazette," it is probably because he which the verse was sung: "May God bless our departure, etc." purpose. Their plan, they saw, would otherwise have been stood in Washington Heights." But how and whom the opposite Thereupon we marched with joyful hearts to the new church frustrated. Their plan, however, was undoubtedly to win the party took in haste after the separation is no secret either. A. W. hall, preceded by our music choir, the churchwardens with the whole community for themselves, that is, to snatch it from us, sacred instruments, all the pastors present in their vestments, or, if this was not possible, as they were soon to realize, to tear and finally the members of the congregation with their it apart, in order to capture from the ruins what could be numerous guests from Steeden and Allendorf an der Ulm. After singing the hymn: "Until here God has brought me" the church obtained. For this purpose they made use of weapons of their doors were opened and the hall was filled, whereupon Father Brunn, following the Psalm word: "This is the day the Lord has made, let us rejoice and be glad in it", held the consecration speech and Father Eikmeier the consecration prayer. As the attached to our Synod, which had solemnly condemned them not only ever since, but also anew during its meeting in May, by the service then continued its usual course, the the adoption of those thirteen propositions; and precisely

## A church consecration in the Grand Duchy of Hesse.

Once again the faithful God has allowed our brothers in faith in Germany to consecrate a church to His service. Fr. Stallmann reports on this in the "Freikirche" of October 15, as follows: "The 24th of September, or 16th Sunday after Trinity...

Mr. Kern preached on the Gospel of the consecration of the church, Luk 19,1-10. Kern preached on the Gospel of the Consecration of the Church, Luk. 19,1-10, in which he introduced on the basis of the same: Jesus is entering this house today, and in this consists the true consecration of the house! 1. how he enters; 2. what he enters for; and 3. how we are to receive him who enters today and always. This was followed by communion, in which our dear guest, Superintendent Grunnet from Copenhagen,\*) also took part.

In the afternoon, as is customary on other Synod days, a more free meeting was held under the open sky, at which our dear Mr. President, Fr. Hübener, Superintendent Grunnet, P. Meyer and?. Bmnn held short and sweet speeches about this and that subject from the grace and honor retch of our highly praised Lord and Saviour JEsu Christ, as it was just beautiful and puffing for this day and all of us. Bor, after and between the speeches there was merry singing, partly accompanied by our music choir.

In the evening we gathered once again with other dear guests in the new church hall to listen to Herm ? Schneider's sermon on the epistle of the day, Eph. 3:13-21, in which he answered the question: When is our prayer for the church pleasing to God? 1. when it is addressed to the right God; 2. when it desires the right gifts, and 3. when it is brought before God in the right sense.

So we could end this day with heartfelt thanks to God for His abundant grace.

As far as the burden of debt is concerned, which has come upon the congregation through the building of our church, it will certainly not be a small one for our circumstances, especially since only about 400 Marks will flow into our new building fund from the sale of the old church hall. But we hope that the faithful God will help us to carry it and will also awaken hearts here and there in Germany and among our American brethren, especially those from the local area, who will help to contribute a little to the repayment of this debt to the glory of God, as we have already been able to receive several contributions from our dear Free Church here. After all, this debt was not incurred out of frivolity, but after a long wait and hesitation, out of urgent need. Let all our confidence be placed in Him, the right helper in trouble, so that we will certainly never be put to shame according to Psalm 25:3.

H. Stallmann,

Pastor of the Lutheran Zion Parish in Allendorf-Kleinlinden.

\* \* \*

For the dear Lutheran readers, it should be noted that all gifts, which were acknowledged in the previous, as well as in the current volume of the "Lutheran" under different titles, such as "for Allendorf" or "for the congregation in Allendorf, Hesse" or also "for Fr. Hempfing's parish in Allendorf an der Ulm in the district of Wetzlar in the old Prussian Rhine Province, since in No. 9 of the previous volume p. 67 f. gifts for this parish were specifically requested, as such also in No. 7 of the current volume p. 54 f. by a letter of thanks from PP. Brunn and Hempfing are acknowledged.

That now also for our congregation the love of our dear brothers in faith over there has not ceased, we can testify here with heartfelt thanks to God by acknowledging the following firstfruits from America for the building of our church, which have come to us privately: From Hm. Chr. Krieger H5.00. Hm. Schauder 5.00. Mrs. A. Bischofs 4.00. Hm. L. Krieger 3.00. Dora Heller 2.00. Mrs. Schaaf 1.00. Summa H20.00 - all from Baltimore.

Now, the kindly mediator of this Gabm writes in this, among other things: "Our land is a blessed land, wherein dwell many Christians, who geme help their fellow believers." This, dear Lutheran readers, our congregation already knows from its own experience in its bleakest times; So although your love has already been used in many ways for the purposes of the Kingdom of God in your own midst, we do not doubt that it will also overflow once again for us in the old fatherland, and therefore we ask you for mild gifts for the building of our church hall and parsonage, which has now been completed, so that we can continue to do God's work cheerfully in this place of ours as comrades of the same most holy, dear faith, which we have come to have with you through God's grace.

The church council of the Lutheran congregation in Allendorf an der Lumda, district of Gießen, Grand Duchy of Hesse.

October 1882.

Ludwig Rein H. Heinrich Merkel. Peter Bast. Friedrich Wißner. H. Stallmann, P.

To the ecclesiastical chronicle.

I. America.

From our seminary in Springfield. It gives me great pleasure to be able to tell the dear congregations, our co-workers in the work of the Lord, of a rich blessing which our kind God has bestowed upon our institution during this school year. As is known from an earlier article in this journal, the number of new students enrolled during the holidays was very low, and it seemed as if this year's school attendance would be very poor. This was the more painful, as the need of the church for laborers is so great, and we are continually approached for help. But strange! It was just like Peter's fishing expedition (Luc. 5.): At first they caught nothing; then they caught so much that the net was torn and they had to call their companions to help. Right at the beginning of the school year, at least as a result of the emergency call of Pastor Hanser, such an unexpected number of young people arrived that one could notice that God had done this. In addition, a good number of them had already attended higher schools, and some had also graduated from educational institutions in Germany, so that already on the opening day the entrance examination for the seminary or the upper class of the proseminary could be taken with 37 of them. And every day new arrivals joined them, so that soon the rooms of our college were not only filled, but virtually overcrowded. The living rooms were no longer sufficient; the dear students had to be accommodated in the lecture halls, in the assembly hall, and even in the library room! The situation was even worse with the dormitories. Wherever possible, beds had to be accommodated; for the dormitories, the side corridors, even the sickroom were already full of them.

Finally, even the corridor took on the appearance of a dormitory! Our institution building has 13 living rooms, 2 moderate teaching rooms, 1 assembly hall, which is also used as a teaching hall, and "in library rooms, and is calculated for about 80 students. The present number of students, including those who are currently vicars, is about 140! In addition, there are new arrivals or registrations of such almost daily. It is obvious that our already modest rooms cannot permanently accommodate such a full blessing. Both the lack of space and consideration for the health of the students forced us to think of a remedy, and so it happened, as the story says: The net tore! A spacious house had to be rented in the vicinity of the institution, and a number of 18 of our dear students are now housed there; they receive board and instruction at the institution. Of course, this can only be a temporary emergency aid and is not sufficient; we will probably be forced to rent a second house; for a thorough remedy, the third part of the quoted story will probably have to be applied: They beckoned to their journeymen to help them. - Meanwhile, dear brethren, rejoice with us that the Lord has made so many hearts willing to work in his service in this last sorrowful time, and pray that the work may prosper in them. S.

Is this Lutheran? On the occasion of the sessions of the General Council at Lancaster, Ohio, Dr. Seiss, notorious for his fine antichrist and chiliasm, preached in the church of the General Synod there, since the pastor of the same had to be absent on account of a funeral. But Dr. Seiss expressly declared beforehand, not that he would give a decisive testimony against the un-Lutheran position of the General Synod (that would sound a little strange even in his own mouth), but that he would wear his choir robe and use the church book of the General Council. - This is called straining gnats and swallowing camels. - On the 22nd Sunday after Trinity, St. Peter's Lutheran (?) Church at Lancaster, O., was dedicated, Dr. Seiss preaching the dedicatory sermon. The choir on that occasion consisted not only of members of St. Peter's congregation, but there were also, as the newspapers report, some of the choirs of the English Lutheran and Presbyterian congregations. So Presbyterians also participated in some way in the dedication. - The St. Peter's congregation mentioned above is quite large in number of members. For a number of years it has been strengthened by the fact that members of our congregation there, who went to the Lodge and thus excluded themselves from our congregation, were quite welcome there and were received with joy, whereby, of course, the testimony of our congregation against secret societies, even in the eyes of those who want to be Lutheran, has been wantonly very weakened through the fault of that St. Peter's congregation. This is, to use even the mildest expression, very un-Lutheran. It is downright ridiculous when Pastor Mechling pretends that he himself is doing everything in his power to combat the Lodge's evil. These are conditions that do not exactly do honor to the General Concil as such. C. D.

II. foreign countries.

Professor Philippi's last confession. Already in the last issue of this paper we reported something from the speech at the coffin of the blessed Philippi, from which one can see what a living Christian this highly learned man was. We cannot help but also share his last confession. In the Mecklenburgische Kirchen- und Zeitblatt of November 1, there is a short description of the life of the

\*) See the previous number of the "Lutheran", p. 173.



In it, among other things, the following is related: "On August 8, when his strength was particularly weakened by a new violent attack of fever, he asked for Holy Communion. And although the pastor who administered the Holy Communion found him so weak, he was not able to take it. Although the pastor who administered Holy Communion found him so weak that he hardly thought it possible for him to say confession himself, he nevertheless made his confession in a loud, strong voice, beginning with the catechism confession, but then continuing in free speech. There he firmly founded himself on Christ's righteousness, there he was heard to confess with confidence: "I shall enter heaven, for I have never relied on the rag of my own righteousness, but only on the merit of my highly praised Saviour. I have confessed JEsus in life, and will confess JEsus in death. This shall be my testament, that nothing is valid before God but the righteousness of JEsu Christ alone. Cursed be all modern frauds that undermine the church of God. I want to know nothing of synergism, nothing of kenosis of the Logos, nothing of those who say that they want to continue the teaching of our church. God's Word and the confessions of our church, nothing below and nothing above. All this is easily said, but to keep faith in death, that is hard..." - So much for Philippi's final confession. By "synergism," of which he said he wanted to know nothing, is to be understood the appalling error, now widespread in Germany, and now also adopted by the Ohio Synod, that God does not work faith, conversion, and blessedness alone, but that to this end man also can and must "cooperate" somewhat, namely, he must spend his wanton reluctance out of his own natural powers. By the "kenosis of the Logos," however, is to be understood the ghastly error, likewise current among German theologians, that Christ humbled Himself even after His divinity, and therefore in the state of His humiliation did not have all the divine attributes. That the blessed dear man solemnly renounced "synergism" before his end is all the more important because the latest synergists have invoked him. - May his memory also remain among us in blessing!

W.

[Walther]

**Abolition of prayer in school.** In the KirchenBlatt der Breslauer of October 15 we read the following: The following is reported from Baden: The school board of a Baden village school recently decided to abolish school prayer altogether. This change was requested by the local Catholic priest. He reported that he had witnessed that in a mixed school a prayer written by the teacher was prayed which began with the words: "Unsearchable One who dwells in nothingness". Similar things were repeated in other places. The Freiburg ordinariate was of the opinion that no prayer was better than such a prayer. Also from Baden, namely from Kehl on the Rhine, the story is told: The Protestant village of Kehl is attached to this Catholic town. Of the four teachers in the latter, one is Catholic, but at heart averse to all religion. When he wanted to begin the lessons for the first time without all prayer, the children stopped in front of him with folded hands and shouted, "we have not prayed yet." "Nor is it necessary, you don't need it" was the reply. Since then, there has been no prayer in this school class.

(Submitted.)

## Report on the foundation party of the Bsstsu Orphanage and on the inauguration of Pastor Zall "auas as director of the orphanage.

Sunday, September 17th, was a day of great joy for the Boston Orphanage. On this day, the institution not only celebrated its foundation day and was able to look back on a period of thirteen years, during which the merciful God had looked down on it with eyes of love and had faithfully cared for and preserved it with fatherly hands day after day, but it was also made very happy on this day by the introduction of its new director, pastor and teacher, Pastor Zollmann, who had arrived the week before. As faithfully as teacher Brauer and his wife had served the orphanage as parents for many years, the need for further help became apparent, since they were not only responsible for the care of thirty children and several very old people, but also for the arrangement and supervision of all work in and outside the house. A great stone of sorrow therefore fell from the heart of the administrative council when Pastor Zollmann recognized and accepted the call to the institution as a divine one. It was with a heavy heart that his congregation let him go, but it was with all the greater joy that the children and other residents of the orphanage welcomed him on the Wednesday before the feast. Old and young alike made all the preparations to make the feast a rather lovely and blessed one. The front courtyard was prepared as a place for the celebration. Under the shady branches of a mighty tree the pulpit rose. Wreathed with foliage, the inscription above read, "Feed my lambs!" Already on feast day morning a crowd of festive guests arrived with the morning procession from the three Boston congregations. At 10 o'clock the service began. Pastor Fick preached on the Sunday Gospel, Matt. 6:24-34, and in an uplifting sermon showed, "Which according to the words of the LORD shall move us to forbear the unbelieving sorrow."

The spiritual refreshment was now followed by the physical feeding. During the noon hour, not only did the train bring a large number of guests, but many also came by horse and wagon, and when the second service began at 3 o'clock in the afternoon, the number of listeners was estimated at more than 600. The undersigned preached on Rom. 13, 8. and dealt with the school of love of Christians toward their neighbors. The sermon was followed by the introduction of Pastor Zollmann, with Pastor Biewend assisting. The collection of the day amounted in all to -98.29, a testimony that God had opened the hearts and hands of many to cheerful giving.

Certainly this lovely celebration will remain in the blessed memory of all participants for a long time; certainly they will never forget to remember the poor orphans and the dear orphan parents with intercession and active love. Wm. A. Frey.

NL. Gifts for the orphanage will be received from Fr Fick, Fr Biewend, Fr Zollmann and Mr I. Birkner, New York.

Once again the Lord has brought a young servant of His Church home from work. This time it is Father Heinrich Semmann, who passed away gently and quietly on the 16th of last month in the home of his parents in Milwaukee, Wis. and, as we may firmly hope, in faith in his Saviour. - The deceased, after completing his studies in the seminary at Springfield, Ills. and serving for a time in several vacant parishes, had three years ago accepted a call from St. Martin's parish in Benton County, Iowa. Not only did he win the hearts of all with whom he had to deal by his undemanding, humble and unassuming nature, but he labored faithfully and blessedly in his office. But the Lord would have his servant serve his church only two years and eight months. Already with the beginnings of the sickness that was finally wearing him out, he came to his office. It was hoped from time to time that he would finally be completely restored, but relapses occurred again and again and his strength gradually dwindled until in the summer of this year, completely broken, he resigned from his office, which had long been advised to him by his fellow ministers, although still with reluctance and to the deep sadness of his congregation, and moved with his family to Milwaukee to live with his parents. In spite of all the remedies still diligently applied here and the most careful care, it soon turned out that his illness, Maaenkatarrh, was incurable. Finally, on the above-mentioned day, his illness came to a blessed end. On Sunday, the 19th of this month, his disembodied body was buried in the ground with an extremely large attendance, after Father Ch. H. Löber had, as he wished, given him a funeral oration on his confirmation verse, Is. 54, 10, which was comforting for the bereaved. The deceased, who had entered into holy matrimony with the virgin Anna E. Buch two years ago and now leaves her as a deeply grieved widow together with an eleven-month-old son, was only 25 years, 5 months and 12 days old. The Lord comfort all those who grieve for his death! The dear parents of the blessed man, who are all the more deeply grieved because they have already had to look after four grown-up children in the grave, may the Lord take care of them with special comfort, and may he also show himself to be a faithful advisor and gracious father to the poor widow and the tender little orphan! Amen.

Luzerne, Iowa, Nov. 23, 1882, Ph. Studt.

Again it has pleased the all-wise God, according to His inscrutable counsel, to call away from the battlefield a young worker and fighter for JESUS CHRIST, namely Pastor Wilhelm Roll, son of the blessed Pastor I. Noll, at the age of 24 years, 3 months and 16 days. - He completed his studies in Concordia College, St. Louis, in the latter year, 1881, then, as a well-seasoned candidate for the preaching ministry, and as a spry, vigorous youth, accepted a call to the congregation at Fontanelle, Iowa, where, in toil and labor, under much hardship and privation, he contracted an incurable disease, consumption. In March of this year we hoped from time to time for improvement, for which hope the congregation in Warsaw, Ill. had also called him, but God willed otherwise; why? only He knows, for yesterday evening a quarter past 10 o'clock, the 23rd of March, almost fully conscious, he passed away gently and blessedly in faith in his Redeemer and Lord, whom he served. In addition to his sorrowful mother and brothers and sisters, he leaves behind the orphaned congregation in Warsaw, Ill, as well as a loving bride here who is now deeply grieving him, in whose parents' home he was cared for and died. God comfort all the bereaved.

Quincy, Ill, Nov. 24, '82, W. Hallerberg.

## Death notices.

On the 6th of November, in the evening of 7 o'clock, at Wartburg, Tennestee, died blessed in the faith of his Saviour JEsu Christ, Pastor I. L. Hirschmann, of consumption of the throat. Educated in the Löhe Missionary Institution at Neudettelsau in Bavaria, he first entered the Iowa Synod here, but left it on account of its false doctrine, and went over to the Missouri Synod, where he first officiated in a small congregation in Illinois, and later, on account of his throat complaint, in the healthy climate of Colorado, first at Blumenau, and later at Denver. In the latter place he had to resign his office two years ago because of increasing sickness and since then he stayed in Wartburg, where the Lord let him go to eternal rest after a severe suffering in the middle of his life. He leaves behind a grieving widow with four small children. The youngest was born 4 weeks before his end. May the Lord himself be their sun and shield, but may he replace this loss of workers for his church, which is so poor in workers, with new workers whom he may send in grace into his vineyard!

O. H.

The world could well suffer this, that one should preach rightly of Christ and all the attributes of faith. But if one wants to attack it and salt it with the fact that its wisdom and holiness are not valid, that it is blind and condemned, it cannot and will not suffer that.

Luther.

## Inaugurations.

On the Ist Sunday after Trin. Mr. Fr. George Book was ordained at Wellsvtlle, N. A., and on the following Monday in the filial parish at Basswood Hll by me, assisted by Mr. k. I. Bernreuther was instituted. I. P. Beyer.

By order of the Reverend Mr. Praeses Schmidt, Mr. k. S. Hantel was solemnly installed in his congregation at Burr Oak, Mich. on the 24th Sunday after Trin. by

Ferdinand Häuser.

Address: ksv. L. Dumbbell,  
Lox 18, Surr 0 "k, 8t. ^osspsd 6o., Lliok.

Mr. C. A. Trau tmann was inducted by order of Praeses Niemann on the 23rd Sunday after Trin. in Columbus, Ind. with the assistance of Messrs. kk. Heitmüller and Eirich, was introduced by H Jüngel.

On the 23rd Sunday after Trinity, on behalf of Mr. President Wunder, I have sent... Mr.?. I. Kipple in the Bethlehem congregation in Hensley Township, Lhampaign Co, Ill.

Address: Rev. Lipple, (Ükumpaixn, Ill.

At the behest of the Hon. President of the Southern District, on the 23rd Sunday after Trtn. Mr. P. G. Birkmann was installed by the undersigned, assisted by Mr. I. Kaspar in his new parish at West Aegua, Tex.

Address: Rev. O. LirkmLov, b'esor, l'e 6o." ^sr.

On behalf of the Reverend Mr. President of the Minnesota and Dakota District, on the 27th Sunday after Trin. Mr. P. S. Hertrich, in his new parish at Hollywood,! Carver Co, Minn, with the assistance of Mr. P. F. Steckfuß' was introduced byW . Ruediger.

Address: Rev. 8th llertrleL, UoII^>vooc1, 6urver 6o., bllon.

After the faithful Saviour had afflicted the dear brother Mr. P. M. Claus with illness for some time, but had now restored him to good health, he was called from my previous filial congregation in Weyauwega, and on the 22nd Sunday after Trin. was solemnly inaugurated into his office by the undersigned by order of the Most Reverend President of the Wisconsin District.

Address. Lev. l 6laus, ^eznuneM,

Groundbreaking.

Favored by the most "beautiful" weather, and in the presence of a very numerous crowd, the corner-stone of the newly-formed Lutheran Trinity Church, at Rock - vtlle, Conn. was laid on October 25. (See "Lutherans" No. 21.) Mr. l". Frey, of Albany, N. A., formerly pastor of the congregation, preached the sermon of celebration. - The church will be 40X70th-God help in grace on.

Conference - Ads.

The northern mixed Mississippi conference will meet, s. G. w., Dec. ö to 7, at Winona, Minn.

The Concordia Teachers' Conference will meet, s. G. w., December 27-29 at Fr. Lindemann "s parish. - Registrations are expected no later than December 20.

The mixed preachers and teachers conference of Sheboygan and Manttowoc county will meet, s. G. w., on Wednesday the 3rd of January 1883 morning 9 o'clock at Two Rtvers. Duration 2 days.

Main topics: Continuation on the doctrine of the Holy Scriptures and a catechesis on the 7th commandment. Further: Theses on the question: "Is the profession of a teacher at our Lutheran parochial schools, insofar as it is a church profession, a divine one in the same sense as that of the pastor at the parish?

Registration is required. G. Bartelt.

Proceeds to the treasury of the Illinois' District:

For the synodical treasury: from Bro. Löber's congregation in Rite"- 12.76. Bro. Öttmann's congregation in Collinsville 6.00. Harvest Festival collections from Bro. Steege's congregation in Dundee 12.70, Bro. Eirich's congregation in New Minden 98.32. By Bro. Lochner from Trinity congregation in Cbicago 8.51. Half of Reform. coll. from x. Great's Gem. in Addison 21.40. Contribution for 1882 by Teacher Steinbach in Cbicago 2.00. P. Wunders Gem. in Chicago 29.50. (Summa -186.18.)

For inner mission in the West: through Fr. Kntef in Golden, part of the Mission Coll., 25.00.

For inner mission: By k Succvp in Chicago from N. N. .50. half of Miss.-Coll. from Fr. Nachtigall" Gem. in Wartburg 15.00. Fr. Öttmann's Gem. in Collinsville 4.15. By Fr. Schäfer in Renault from Mrs. N. R. 5.00. (Summa -24.65.)

For poor students in St. Louis: Through Fr. Holter in Cbicago from the Women's Club for E- Arndt 7.00.

For poor students in Springfield: By P. Wunder in Cbicago from Mrs. R. N. 10.00. P. Nordens Gem. in Squaw Grove 9.40. Wedding coll. bet Wm. Hohmeier in Crete "for students from Crete" 10.34. Through Fr. Schieferdecker in Neu- Ählenbeck for Ambacker 3.25. (S. -32.99.)

To the household in Springfield: P. Öttmann's congreg. in Collinsville 5.40. Harvest Festival coll. of P. Schieferdecker's congreg. in Neu- Gehlenbeck 14.00. By P. Knies in Golden, part of the Miff. coll. 10.65. By?. Succvp in Chicago of H. Hed- the ö.OO. (S.-35.05.)

For poor students in Fort Wayne: By Fr. Succvp in Chicago from the Virgins' Verrin for Th. Dubbernell 21.00. By Fr. Schuricht in St. Paul from the Women's Association for Karl Albrecht 5.00. By Fr. Hölter in Chicago, coll. bet Zielke's wedding, for E. Tappenbeck 5.50. By Fr. Bartling the. for W. Wrocklage from the Young Men's Association 21.00 and for Ed. Albrecht from the Gem. 21.00. (p. -78.50.^

ToHouse Addison: By?. Succvp in Chicago by H. Hedder 5.00.

For poor school children in Addison: By P. Schieferdecker in Neu- Gehlenbeck for Th. Schmidt 3.50. From the Singing Society and etl. members of the Kreuz-Gem. in Milwaukee, Wis. collected by O. Z. for A. Gerlach, 11.00. (S. -14.50.)

For P. F. Brunn in Steeden: P. E. Hieber in Town Rich 2.00.

For Negro Mission: half of Miff. coll. by P. Nach- tigall's congreg. in Wartburg 15.00. By P. Hölter in Chicago by Mrs. M. N. 1.00. By P. Knief in Golden, part of Miss. coll. 15.00. (S. -31.00.)

For the Negro Church in New Orleans: By P. Avd- Lallemand in Lhomasboro, half of the Miff. coll. from the Peace- dens Commun. 50.00. By Lebrer Selle in Cbicago, coll. at C. Kepler's wedding, 7.80. (S. -57.80.)

For the widow's fund, by P. Hieber in Town Rich,5.00. k. Holtermann in Lost Prairie 4.00. By P. Heyer in Crys- tal Lake by C. S. 1.00, N. N. 1.62. Subsequent to the collection of the congreg. in Addison .40. Prof. E. Hamann this. 5.00. (S. - Feb. 17.)

For the deaf and dumb: By Bro. Lochner in Chicago from Aug. Narten 2.00. By Jens Johnson from?. Katthain" Gem. in Hoyleton 8.00. By V. Heyer in Crystal Lake 3.00. By Bro. Wunder in Chicago from L. Ehrhardt .25. Harvest Festival Coll. from Bro. Hartmann's Gem. in Woodworth Aug. 28 (p. -41.38.)

For the Orphanage near St. Louis: Bro. Hansen's Gem. tn Worden 8.15. Harvest Festival coll. by Bro. Holtermann" Gem. tn Lost Prairie 10.00. By Bro. Riedel in Bloomington coll. at Ch. Märten" Wedding, 6.50. (p. -24.65.)

For the Progymnasium in Milwaukee: half of the Re- form.-Koll. of P. Großes Gem. in Addison 21.40. For Bau: From Chicago: 1. Zhlg. of P. Suceops Gem. 63.50; l.ZHlg. of P. Hölters Gem. 100.00; by P. Wunder of C. Künsttng 3.00; W. Kriedemann 10.00, L. Ehrhardt 5.00; by?. Engelbrecht of Joach. Helm 1.00, R. N. 2.00; by P. Lochner of Sophie Stöckmann 2.00, wedding coll. at Johann Bach 11.36. Subsequent to collection by P. Hansen's Gem. in Worden .40. by P. Döderlein in Homewood of H. Horstmann and H. Benzemann 2.00 each, H. Rathe and D. Rietfeldt 5.00 each. evening meal coll. by P. Hieber's Gem. in Town Rich 6.62. k. Heyer's Gem. in Crystal Lake 4.38. Ehrer Stetnbach in Chicago 5.00. From the Gem. in Addison: by the teachers: A. Weder 33.50, H. B. 21.00. (S. -304.16.)

For student orphans from Addison: by k. Hölter in Chicago by Alb. Peterson 1.00.

For those damaged by hail in Fr. Biedermann's parish tn Nebraska: Fr. Dorn's parish in Pleasant Ridge -16.30.

For Omaha, Nebr. congregation: Fr. Dorn's congregation in Pleasant Ridge 15.00.

For the comm. in Planitz, Saxony: P. Hansen's comm. in Worden 6.90.

For the comm. in Fenton, Iowa: P. Brauer's comm. in Brecher 16.90. For poor students in the Milwaukee Progymnasium: Through Fr. Succop in Chicago from the Jüngtings-Verein for A. Harlof 16.00.

For Neuban in St. Louis: From Chicago: by P. Succop from Ernst Krüger, 2nd plat, 80.00, Joh. Consör 10.00, H. Remttz, l.ZHlg., 5.00, L. Sbendroth, 2nd plat, 5.00, C. Gnadt, 3rd plat, 6.00, Aug. Franke 50.00; by P. Wunder from C. Warneke 25.00, l. Hattstädt 15.00, L. Nitschkvwsky 25.00, C. Adam 5.00, L. Ehrhardt 5.00. by P. Loßner in Lake Zurich from l. Eggers 5.00, B. Steil 5.00, H. Zerse" 3.00. By k. Dorn in Pleasant Ridge by W. Blas 15.00, Kön. Hartmann 10.00. By P. Döderlein's Gem. in Homewood, 4th Cir, 124.00. by P. Kntef in Golden 12.00. by Peter Schneider in Lenzburg by P. Baumgart's Gem. in Darmstadt 145.00. k. Norden's Gem. in Squaw Grove 22.00. by P. Heyer's Gem. in Crvstal Lake 5.00. (S. -527.00.) IM. New deposits 38.00; in all to date paid in and signed for new building in St. Louis -25,435.60. Addison, Ill, Nov. 1, 1882; H. Bartling, cashier.

Jacksonville 8.60. For A. Mundt and the brothers Grüber: High time collections in Bethlehem by l. Stimke 3.70, by F. Adermann 2.75. Part of the Miff. coll. by P. Dageförde's congregation in Nebraska Township for W. Kaiser 10.00. By P. Reiake in Chicago for Huber by C. B. 1.00, by Karl Panzer .50. (p. -26.55.)

For poor students in Fort Wayne: For A. Mennickr, K. Lothringer, F. and G. Möller from Rock Island: from the Women's Association of the Jakobi-Gem. 15.00, from the Jmm.Gem. 39.16. Half of the wedding coll. at Karl Doss in Dundee for T. Steege 5.00. By P. Haake in Chapin, part of the Miss. coll. for L. Dröae- müller 5.00. By P. Succop in Chicago for Aug. Schülkr of the Jünglingsverein 16.00. (S. -80.16.)

For poor students in Addison: By P. Müller in Bremen from the Women's Association for W. Müller 2.25. By Treasurer Eißfeldt in Milwaukee for Th. Hinz 80.00. (p. -32.25.)

For sick pastors & teachers: l. N. Raithel in Chicago 200.00. Bon demselben "for sick pastors in Michigan" 50.00. (S.-250.00.)

For Negro mission in New Orleans: By teacher Bornemann in Hamel from s. pupils 7.45, H. Bentrup 1.00. (S. -8.45.)

KürNegermisstön: Part of Miff. coll. by Bro. Dageförde's congreg. in Nebraska Township 3 p.m. By?. Haake in Chapin, part of Miff. coll. 10 p.m. By Bro. Trautman" in Lyonsville by Mr. Brckendorf 1 p.m. (S. -26 p.m.)

ForJudenmtsstön: By Fr. Haake in Chapin, part of the Miff.-Koll., 5.00. By Fr. Gößwein in Attamout "from a collection box in s. Haus" 3.40. (p. -8.40.)

For the widow's fund: Through Fr. Drögemüller in Arenzville: contribution for 1882 4.00, child collection at G. Rögger2.30. Christian teaching collections of St. Peter's congregation in Chicago 6.00. Through Mießler in Carlinville wedding coll. at H. Ntemey^ 6.90. Reform. coll. of P. Gößwein's Gem. in Altamont 6.20, whose contribution is 2.00. (S. -27.40.)

For the deaf and dumb: By Fr. Grüber in Bethlehem from l. Laatsch 1.00, widow Wolf 1.00. half of wedding coll. bet Karl Doß in Dundee, by Fr. Steege 5.00. By k. Wagner in Chicago by Mrs. Gerth 1.00. By P. Große in Hartem by R. R. 1.50. By P. Riedel in Bloomington by Mrs. Ehrlich 5.00. (S. -14.50.)

For the orphanage near St. Louis: By teacher Bornemann in Hamel, thank-offering by A. Sngelmann, 1.00. Communion coll. by Fr. Drögemüller" congregation in Arenzville 2.30. Coll. by Fr. Müller's congregation in Bremen 11.35. By Fr. Gößwein in Altamont by Fr. Siebert 1.50. (S. -16.15.)

For the Progymnasium in Milwaukee: By Fr. Nuvffer's congregation in Eagle Lake 12.00, k. Hölter's congregation in Chicago 41.25. For construction: By Fr. Martin in New Bremen, Harvest Festival coll. sr. Gem. 12.89, wedding coll. at Aug. Wttt 8.11. Coll. of Fr. Schuricht's Gem. in St. Paul 11.80. By teacher Kammann in Dundee from Arauen- Veretn 16.00. Reformattonsfest coll. of Fr. Schieferdecker's Gem. in New Gehlenbeck 10.50. Fr. Nuvffer's Gem.betEagle Lake 30.50.?. Traub's Gem. in Peoria 12.00. Refvrmatvns- fest-Coll. of P. Drögemüller" Gem. in Arenzville 7.65. By k. Haake at Chapin, part of the Missionary Festival Coll., 12.00. From Chicago: by P. Lochner, Rrformation Festival Coll., 10.50". by T. L. 1.15.00; by l. R. Raithel 800.00; by r. Wunder from Chr. Lühning 5.00, L. Krüger 2.00. By H. B. in Addison 8.00. By P. Üffenbeck's Gem. in Lemont 8.50. By P. Gräf in Palatine: wedding coll. bet W. Lana- horst, 25.87, by H. Htnneberg & H. Nolting each 1.00. By P. Skküß- ler's Gem. in Joliet, 1st Sdg, 20.50. By P. Riedel in Bloomington from Mr. Ehrlich 5.00. (p. -571.57.)

For orphanage near Boston: By teacher Albers at Eagle Lake by R. R. 2.00.

For studying orphan boys from Addison: By H. Hohmeyer in Addison, sent at Ed. Fime's wedding, 6.00. Du^ k. Reinke in Chicago from Auguste Schwichtenberg 1.00. Through k. Hölter there from Marie Keller 1.00. (p. -8.00.)

For sem. in Fergus Falls, Minn.:?. Ruoffers Gem. at Eagle Lake 21.75. For P. Sörgel" Gem. in Rockville, Sonn: By k. Engelbrecht in Chicago from T. 2.00 and by P. Wagner there from " .W. 2.00. Prof. C. A. T. Selle in Addison 2.00. (S. -6.00.)

For Gustav Müller in Watertown: Through P. Müller in Bremen from the Women's Association 2.00.

To the new building in St. Louis r By P. Grüber tu Betlehe" by G. Siegmann 3.00, G. Bandlow 5.00. P. Achenbach's Gem. in Venedy Ill.00.. by W. Kammann in Dundee by H. Bartling 2.00. by P. Nuvffer's Sem. bet Eagle Sake 107.00. by P. Schwartz's Sem. in Mount Carroll 67.00. by k Great in Hartem by Ernst Lange 2.00. by P. Trautmann's Gem. in Lyonsville, 2nd z., 6.00. From Chicago: by l. N. Raithel 400.00; by P. Hölter's Sem., 8th T., 99.00; byLochner's Gem. 8th T., 42.00; by P. Succop from H. Holt, 2nd T., 15.00, L. Katschke, 2nd T., 5.00, Ch. "remmels 15.00, E. Ehler 5.00; by P. Wunder from Ch. Lühning l-HO. (S. -8SS.VO.)

IM. New deposits -614.00. Addison, Ill, Nov. 14, 1882. H. Bartling, "afflerer.

"ugekommeu in the "äffe of the eastern, district:

For the synodical treasury: receipt of semetnde i" Beraholz -7.38. comm. in Paterson 3.86. comm. in Cohocton 7.50. Sem. in Allen Centre 5.85. l>. Weidmann's Gem. 2.00. (Summa -26.90.)

For the widow's fund: bequest of be. Miss Bertha Nölting in Richmond 301.22. p. Fleckenstein 2.00. k. W. Gram 2.00. gem. in Cambric ". Wilson 10.00. Gem. in Wolcottsburg 2.00. (p. -318.22.) Childhood collection at l. Kolbe in Bergholz l.I.O. Wedding collection at O. Kläger in Reserve 11.50 (both for Mrs. P. Schmitt, widowed).

For the orphanage in Boston: Wedding collection from G. Dubois in Bergholz 2.38. Community in Bergholz 6.38. From the school children in Paterson 2.25, from the Women's Association collected from Mrs. Wieben 5.00. Gratitude offering for happy childbirth through starching 3.00, from W. G. 5.00. 3.00, from W. G. 5.00, from Menket's children 8.65, from F. N. 5.00. Community in Tonawanda 12.85. W. Gram 2.50.

Cong. in Wolcottsburg 4.00, Father Schmidt .50. Cong. in Allen Centre 9.15. Cong. in Schenectady 10.00. (S. -71.66.)

For orphanage near St. Louis: congreg. inSchenectady 10.00. Bon etl. members of Martini congreg. in Baltimore 17.00. (S. -27.00.)

For the deaf and dumb: Gem. in Martinsville 5.41. I. Lunow in Schenectady .15, A. & E. Dettborn 1.00, W. & M. ü. E.Mehlhorn, 7.05. Melchior Schlerf in Baltimore 5.00. F. Brueggemann in Allegheny City 5.00. (S. -17.31.)

For inner mission in the Weftl. Rew Uork: Mission Festival Coll. in Erie and North East 20.12. Congregation in Cumberland 8.00. Congregation in Wolcottsburg 3.00. Mission Festival Coll. of the Congregations of the Churches of Cumberland and Wolcottsburg. Krafft, Kanold and Weidmann 3.00.

For mission in Erie: Father Schmidt in Wolcottsburg .50. Mission Festival Coll. of the congregation of the kk. Krafft, Kanold and Weidmann 15.00 (both for the church).

For inner mission: mission festival coll. in Accident & Cove 12.59. Mrs. Münch in Baltimore 3.00.

For inner mission in the vest": W. Gram 2.50.

For college building in St. LouiS: Cohocton congregation, 4th Sdg., 41.00. Baltimore Jmm. congregation, 8th Sdg., 350.00 (of which 50.00 from Women's Association). Cong. in Cumberland subsequently 1.25. Cong. P. Weidmann's 8.00. P. Lindemann's Cong. 45.00. St. Martin's Cong. in Baltimore, 8th Sdg., 50.00. (S. -495.25.)

For Emigrant Mission in Baltimore: Mission Festival Coll. in Accident & Cove 7.00.

For poor students in St. LouiS: Bequest of sei. Fränl. Bertha Rölting in Richmond 100.00.

For sick pastors: Bequest of the blessed Fräul. Bertha Rölting in Richmond 100.00. P. Kanold .18.

For college maintenance: comm. in Rew Uork 8.25.

For Heathen Mission: R. R. by P. Körner 5.00.

For the congregation of Hudson: congregation in Paterson 8.00. Mrs. Em. Rothe in Boston 2.50. 8. H. Wächter 2.00. G. Vogel 1.00. Gem. in Schenektady 8.00.

For poor students in Fort Wayne: By P. Stürken vy" N. N. 1.00. By F. R. 5.00.

For Negro Mission: Mission Festival Coll. in Accident & Cove 12.50, also in Erie & North East 20.00.

New Uork, Nov. 5, 1882. i. Birkner, cashier.

#### Receipts into -the Southern District treasury:

For the Widows' Fund: From P. Mödinger in New Orleans -5.00. By H. Nehrling in West Pegua, Tex. by P. Maisch 2.00, sent at the wedding of Miss Maria Wunsche 8.00. N. R. in Houston, Tex. by G. Kühn 1.00. P. Stiemke in New Orleans 5.00.?. Geyer in Algiers, La., 4.00. Mrs. Anna Ellerbusch in Rew Orleans by P. Rösener 1.00. Of N. N. in New Orleans, found in the bell-bag of St. John's parish by H. C. Lind, 5.00. (S. -31.00.)

For the deaf and dumb: By Fr. Kaspar in Giddivs L", Coll. sr. Gem., 8.25.

For theRubauin St. Louis: By teacher Keyl, signatures of Zions congreg. in Rew Orleans 255.50.

For the Progymnasium inRewOrleans: Krau Fanny Sienknecht in Wartburg, Lenn., 5.00. By Fr. Kaspar in Gid- dings, Tex., Coll. sr. Gem. 12.00, by the Virgins' Association of Zion's congreg. 6.00, of St. John's congreg. 5.00. (S. -28.00.)

For the building of a Negro church at Rew Orleans: T. R. at Baltimore, Md. by 2.00. By P. Kaspar at Giddings, Tex. sent at the infant baptism of the same, 3.00. N. R. at Houston by G. Kuehn 1.00. By P. Geyer at Serbin, Tex. by infant baptism coll. at Aug. Steglich, 2.00. (S. -8.00.)

For Rew Orleans Regents School: By C. Grahl at Ft. Wayne 18.60.

For inner mission in the South: Mrs. Wragge in Rew Orleans 1.00. R. R. in Houston, Tex. by G. Kühn 3.00. By Mr. I. Scherer in Hockley, Tex. by Bro. Geyer in Serbin, baptismal coll. at A. Urban, 2.35, desgl. at I. Becker 8.25. By Bro. Stiemke by R. R. in Houston 2.50, Sunday school coll. in Houston 5.00. Coll. at ordination of I". Trinklein, traveling preacher for Texas, 21.75. Coll. of St. Paul parish m Serbin by teacher Kilian 50.00. Coll. of parish at Rosehill, Tex. 96.88. (S. -185.68.) Saddle, bridle, blanket & saddle flap, for use of retse preacher, a gift of Mr. I. Scherer at Hockley, Tex. worth 25.00.

For the traveling preacher in Texas: By Bro. Geyer in Serbin, Tex. coll. sr. Comm., 23.00.

For aged and sick pastors: from R. N. in Houston through P. Stiemke 2.50.

For the burned in Michigan: Marg. Schulz in Rew Orleans by P. Mödinger 1.00.

For the Parish m Fenton, Iowa: By Fr. Stiemke in Rew Orleans, Coll. sr. St. John's Parish, 4.00.

For the orphanage in New Orleans, Fr. Kaspar in Giddings, Tex. 1.75.

For the Ge", in Housto", Tex.: By L. Grahl at Ft. Wayne 11.20.

Rew Orleans, La., Nov. 18, '82, G. W. Frye, cashier.

38 8t. 8tr.

#### Et "gek "m "ex m the Saffe de- WiSronfi" - District:

For "poor" students in Springfield: Wedding collection at F. Brendemühl in Freistadt -7.51.

For the support of the Progymnasium in Milwaukee: By Mrs. Wilh. Damköhler in Milwaukee 10.00. P. HieberS St. Paulsgem. in Sheboygan Falls 7.00. Et. Petrigem. in Wilson 9.00. R. R. in Logansville 1.00. Baptismal cov. at Mr. Schmidt's by Teacher Falch 2.31. Reformattonsfest collection of Trinity congreg. in Milwaukee 44.00, of St. Stephen's congreg. 27.50. Fr. Georgtis congreg. in Cedarburg 8.00. Fr. Markworth's congreg. in Laledonia 10.00, at Rat River 2.55, at Wolf River 7.88, at Fremont Road 6.35, at Schroeder's Corner 3.45, at Fremont 2.28. Fr. Ebert's parish at Bonduel 4.25. Fr. Schneider's parish at Wayside 9.00. Cross parish at Milwaukee 14.50. Fr. Osterhus' parish 6.40. Fr. Wambsganß' parish at Adell 18.00. I?. Barth's parish, 4.00. I?. Hild's Gem. at Herman 21.51. Strasen's Gem. at Watertown 48.45, at Lebanon 9.09. P. Keller's Gem. at Racine 13.09. P. Walker's Gem. at Bear Creek 2.34, at Union 1.84, at Manawa 2.01. (Summa -295.24.)

For the establishment of the Progymnasium in Milwaukee: I>. Präger 10.00. K. and F. Langner 1.00 each. Jmm. congreg. in Milwaukee 90.00. From the Trinity congreg. there: G. Sckweik- hard 80.00, W. Schmidt 25.00, H. Kalloge 25.00, P. Petersen 10.00, Fr. Richter 50.00, Aug. Ktkcbusch 2.00, Emil Clausen 5.00, W. Wagner 2.00, G. Fromming 5.00, I. H. Schäfer 5.00, Gottl. Laudon 5.00, H. Hauch 50.00. Et. Petrigem. tn Wilson 15.00. P. Eberts Gem. 15.25.?. Döhlr's congregation at Forestville 5.55. From Fr G Löber's branch 13.25, Friedericke Dobberphul5.00, wedding coll. at F Gade 7.00. Fr Schlerf's congregation at Janesvttle and Hanover 9.00.?. Arnold's congregation at Calumet 7:00. Dickes St. Paulsgem. in Washington 5.00. k. Georgiis Gem. at Cedarburg 53.00. Fr. Ruetzel's Gem. at Oshkosh 2.50. Aug. Koehler's at Watertown 3.00.?. Gruber's Gem. at Golden Lake 8.50. From P. Keller's Gem. at Racine 75.35. By P. Ledebur from H. Handel 1.00, E. Koehler 1.50, H. Thtesfeld 1.00, Mrs. Sachse 1.00. (P. -487.90.)

For the orphanage in Addison: wedding coll. at G. Reitzel 7.25, at G. Hilbert in Adell 10.35. F. Köhn in Sheboygan, for Christmas sprinkling 1.00. (S. -18.60.)

For the inner mission of the Wisconsin district: supplements to the mission festival coll. of the Jmm., Kreuz and Hl. Geist congregations in Milwaukee 1.00. Mission festival coll. of the Dreieinigk. congregation in Milwaukee 120.00, of the Stephans congregation 70.50. Fr. WambSganß' congregation in Adell 30.00. Fr. Winter 1.69.?. Wichmann's parish in Freistadt 28.58... Damms' community in Weyauwega 4.65.?. Plehns front comm. at Nellow River 5.94, rear 2.14, tn Chippewa Falls 4.11. P. Döhler's comm. at Forestville 2.00. k. Markworth's Gem. bet Manteufel 3.90. p. Rathjens Gem. 6.00. p. Wambsganß' Gem. in Hancock 7.20. f. Herbst in Milwaukee 2.00. mission festival coll. in p. Nützel's Gem. in Oshkosh 32.75. p. Pröhl's Gem. 15.00. p. Leybe's Gem. 6.00. k. Walker's Gem. in New London 4.07, at Maple Creek 1.06, on Mosquito Hill .50. (p. -349.11.)

For the widow's fund: Boa den kk.: A. S. Winter, G. Barth, H. F. Pröhl each 4.00, 8. Aulich 1.00, Ch. H. Löber, G. Löber, G. Küchle, I. L. Osterhus, H. Sprengeler, I. Strasen, Prof. Huth 4.00 each. Of the teachers: W. Bock, P. Ebert, A. Pritzlaff, F. Rix, P. Rüge, G. Steuber, I. Wegner and Eh. Weigle 4.00 each. St. John's parish in Plymouth 18.00. C. Schubert in Milwaukee 1.00. W. Reitzel in Watertown 5.00. L. Grasmarr in Sandusky, thank offering for help of the Lord experienced, 10.00. Mrs. N. N. in Racine 4.00. (S. -111.00.)

For the deaf and dumb: By P. Hagedorn in Doty ville 25.00. Jmm.- Gem. in Milwaukee 17.10. Teacher Weigle's pupils 4.20. Rudy Latsch 1.00. H. Koch 1.00. P. Damms Gem. in Bloomfield 20.00. Chr. Schmidt, thank offering, 2.00. Mrs. Pühu in Racine 1.50. P. Sageborn's Gem. 5.50, H. Schmalenberg .75, I. Voß .25, I. Femmann .50, I. Behnke Sr. 5.00, H. Hedrtch 1.00. (S. -84.35.)

For Fr. Wyneken: Fr. Wambsganß' Gem. in Adell 5.00. Wedding coll. at L. Bruß' in Freistadt 7.40. (S. -12.40.)

For student Th. Hinz in Abdtson: From St. Stephen's parish in Milwaukee 30.00.

For W. Schmidt in Springfield: wedding coll. at F. Stolper 11.65.

For the congregation at Rockville, Conn: P. Winter 1.00.

For the comm. in Fenton, Iowa: P. Keller's comm. in Racine 14.22.

For the Negroes in New Orleans: F. Koehn in Sheboygan, for the Christmas benefit, 1.00.

For the synodical treasury: Harvest Festival Coll. of Bro. Schumann's congregation at Waterford 5.50. Bro. Georgti's congregation at Cedarburg 6.05. Trinity's congregation at Sheboygan 21.50. Congregation at Vortage 6.00. Bro. Georgi's congregation at Fredonia 8L0. Bro. Nützel's Sem. in Oshkosh 11.16. (S. -59.11.)

To the seminary building in St. Louis: St. Petrigem. in Wilson 14.00. I". Ebert's congregation 30.00. Fr. Wichmann's congregation in Freistadt 15.00. Members of the congregation in Portage 8.50. Herm. Ahlers at Grafton 3.00. P. Schlerf's congregation at JaneSville and Hanover 27.00. P. Winter 2.00. (S.-99.50.)

For poor and sick pastors: P. Wambsganß' Gem. in Adell 7.00. Mrs. El. Lüders in Reedsburg 1.00. H. Ahlers in Grafton 10.00. By P. Ledebur of H. Handel 1.00, W. Milbrath 1.00, E. Köhler 1.00, Mrs. Luck 5.00, Mrs. Sachse 1.00. (S.-22.50.)

For the orphanage at St. Louts: P. Nützels Gem. in vshkosh 9.88. Laufkoll. at W. Meyer's in Portage 4.07. Mrs. R. N. in Racine 1.00. F. Köhn in Sheboygan, for the Christmas gift, 1.00. (S. -15.45.)

For the Negro Church in New Orleans: Young Women's Society of Milwaukee 10.00.

For Negro Mission: Fr. Wambsganß' Gem. in Adell 14.00.

For the St. Louis Asylum: F. Koehn in Sheboygan for the Christmas gift of 1.00.

For the Regers in Little Rock: F. Koehn in Sheboygan for the Christmas benefit, 1.00.

For the orphanage in Boston: F. Köhn in Sheboygan, for the Christmas gift-giving ceremony 1.00

Milwaukee, Nov. 20, 1882. c. Eissfeldt, cashier.

**FSr da- lattz. Waiseahaas Hei St. LarriS, ">.,** received since Sept. 22: Harvest Festival collection of the parish k Weselohs in Kimmswick, Mo., -12.00. From N. in Crete, Ill. by Fr. Brauer 1.00. Bon Hartmann & Debus in St. LouiS a bill of 13.50 given. From the "worthy" Women's Club in the comm. P. B. Stever-' in Cape Girardeau, Mo., 3 quilts, 5 dresses, 2 aprons, 7 pr. pants, 15 shirts, 8 pr. petticoats, 2 petticoats, 4 WaistS, 7 pr. stockings. Bon R. N. at Renault, Ill, 1.00. Bon of Fr. Süß's SalemS congreg. at Black Jack, Tex, 6.10. Subsequent by Fr. Biltz at Concordia, Mo, 1.60. Christian teaching collections of Fr. Quehl's St. John's congreg. at Last Minneapolts, Minn, 2.00. Bon of Fr. Betters' branch congreg. at Babbtown, Mo, 5.10. Fr. Roschke's congreg. at Pierce City, Mo, 9.75. N. R. by?. I. Schaller in Arkansas 1.00. F. by?. Polack in Uniontown, Mon., 5.00, of B. & s. three oldest children 1.00 each. P. Krämer's comm. in Independence" Kans, 19.75, in Humboldt 10.75. Harvest Festival collection by Fr. Gräbner's congreg. in St. Charles, Mo., 12.50. Mrs. KretSler, Sr. by Fr. Rethtng in Lincoln, Mo., 1.00. by?.. Muller in Beaufort, Mo., coll. sr. Gem. 4.30, by Bro. Kappelmann 2.00. N. N. in Wittenberg, Mon., 1.00. Mrs. Lerch in k Weseloh's Gem. .50 and a lot of children's clothes. Mrs. Geisel at St. Louis .50, Mr. Heilbrink 1.00. R. N. tn St. Charles, Mo., 1.00. From Serbin, Tex. by A. Wünsche 2.00, R. R. 1.00. From Central, Mo." by P. Winkler from W. Wiebracht .25, Augusts Wiebracht.85. By P. Demetro at Perryville, Mo., 5.00. P. A. H. T. Meyer to Indian Creek, Mo, .50, by his wife 2.00, B. Mueller .25, H. Sckumacher Sr. .30, Jr. .50, Claus Stelljes .50, D. Bruns .25, Haßfur- then .25, Wilshusen .10, L. Mueller .25, Heinr. Lütjen .25, Dö- scher .20, Dietrich Lütjen .50. by Mr. Riebrügge at Des Peres, Mo., 8 Bush. Apples. Martin Sonntag at Ellisville, Mo., 9 Bush. Beans. From St. Louis: from Mr. Tepe, 1 sack of mebl, from deceased. Nettmann 1 parcel of clothing, also from N. N. Mrs. Wiebracht at Central, Mo. 2 kegs of apple butter, 1 bush. Beans, 1 Bush. Potatoes, 1 bush. Cucumbers. Ernst Lindemann in Addison, Ill, 1 bible. From the Jmm. congregation in St. Louis: by Th. Guenther 5.60, also from Adolph Hermann to the school building 8.00, by Henning 8.85, from W. Westermann 4 pairs of stockings. From P. E. Lenks Gem. by F. Schlichting 14.30, by F. Hörmann 6.70. From P. Links Gem. by Gebner 12.40. From P. Stöckhardt Gem. by teacher Körner 4.00, by I. G. Schumann 5.40. From the school children of?. Bergholz in Naugart, Wis. 2.25. From P. Hanser's Gem. in St. Loms: by F. Senf 3.25, wedding coll. at Reinb. Guenther 10.80. P. Schroeder's parish in Macrdonia, Ill, 4.75. E. F. W. Frank's in Richmond, Ba., 5.10. By P. Bartels in West St. Louis, wedding coll. at Bro. Wolter's, 7.65.

Correction.

In my receipt of 1 October the following was missing: Bon H. Ehlers u. Elise Frerking 2.00 each, von Mich. Merz .50 and from P. Grtmms Gem. it should be 16.35 instead of "6.35".

Warmly thanking all dear donors in the name of the orphans and wishing them God's blessing

St. Louis, 8th Rov. 1882. I. M. Estel, cashier,  
before. 3ä L Kötzer Street".

#### FSr -the Taaßstammea-Anstalt in Narrt-, "I.:

By cashier Schmalzriedt in Detroit -18.86. By k. Melcker in Menno, Dak, from the congregation at Heilbrunn 25.30, at Friedrichsthal 6.00. By P. Hügli, part of a bequest from the bl. Johann Heß, 83.35. By Mrs. Johanne Striker 1.00. Johann Schröder 1.00. H. Henicke at Magnoteke, Iowa, 2.00. Durck?. T. Pechtold at Long Green from some members of the former congregation at Bayonne City 3.00. Durck H. Bartling at Addison 28.60. By P. Grüber at Golden Lake from Mich. Loy 2.00. Durck?. Franke in Leslie, O., by sr. Thomas comm. 9.00, by Ph. Germann 1.00. D. Jung's comm. in Mascoutah 7.40. P. Estel's comm. in Pierce, Nebr-, 1.75. By Treasurer Grahl in Fort Wayne 322.00. Durck P. Jäkel in Macon City, Mo, by H. Magnus .50, Mrs. Gitte .25, Tr. Brakmann .25. by Fr. Meier in Oshkosh by Mrs. Vogt 1.00. by Treasurer Grahl in Fort Wayne 611.50. by Fr. Flach in Detroit by Mrs. Sckwemsberger 1.00, Clara Flach .50, Krau Haupt 1.00. by Treasurer Schmalzriedt in Detroit 28.00. by Treasurer Eißfeldt in Milwaukee 84.87. by Treasurer Bartling in Addison 31.27. by Durck P. Steyer in Ahnapee, Wis, 6.50. By P. Ramelow at Arlington Heights, Ill, Ernfest coll. 22.38, for Becker's pamphlets 5.00. By Treasurer Schmalzriedt at Detroit 27.25. Durck H. Tiarks, Treasurer of the Iowa Dist, 75.00. by Treasurer Menk at St. Paul, Minn. 29.58. by Fr. Schadrge at Prescott, Wis. by Frtedr. Krumfleg 2.00. by Fr. Goldammer's Gem. at Wilmot 2.25. by k. Pfotenhauer at Odessa, Minn. coll. sr. Jmm. and Bethle- Hems. comm. 13.20.

To Bonds was given by: Heinr. Tonfing at Rewburg, O., 10.00. Peter Zalaw at Detroit 5.00, Peter Pramer 5.00, Ferd. Schulz atHowards Grove, Wis. 5.00, Alb. Chope sel. in Detroit 5.00. Mr. Ketel, interest, 1.00.

C. D. Strubel, cashier. 207 ^elldrson  
Detroit, kckiok.

#### An" Se "inor - Hau stop in Springfield:

By Mr. Heinrich Kriel from the parish of Hrn. k. Mertner in Rew Berlin a wagonful of food, consisting of apples, potatoes, cabbage, onions, sweet potatoes, dried apples, beans and meat. A second wagonful, delivered by Mr. Düver, consisting of apples, potatoes, cabbage and meat. From the comm. of Mr. P. Häbnels in Tallula 4 sacks of potatoes, 1 bushel of wheat, 9 pieces of chicken, -1.00 worth of rice and 1.00 worth of coffee. From Springfield: from Mrs. Selle, 30 heads of cabbage; from Mr. Winskey, 1 sack of potatoes and Bu. Onions.

Many thanks to the kind donors. G. Pfau.

The undersigned received with heartfelt thanks for his son Samuel from L. Schlaudraff 5.00 and from H. Adrens, G. Schmidt, Ph. Dönges 1.00 each. Traugott Glaser, teacher.

H. W. Schröder.

**Fiir^armr Stvtzirrestze from Nebraska.**  
The following gifts have been received by the undersigned: By k. Müller, ges. at the Nebraska Pastoral Conference -13.10, at the wedding of l. B. Müller in Lyons 18.46. Bon Fr. l. Frese 1.00. Fr. A. Leuthäuser 1.25. Fr. l. Htlgendorf 8.00. By Fr. Leuthäuser, ges. at A. Pasewaik's wedding, 4.50. By Fr. Estel of his "St. Johannis-Gemeind" 3.15. By Fr. Müller's Trinity congregation 5.25. By Fr. Leuthäuser, on H. Buckenthal's Hockzert, 6.25. By Fr. Bergt Jr. communion collection sr. Gem., 2.05, surplus from conference travel money .75. From the kk.: Bürger 2.00, Tönjes, Hoffman", Adam each 1.00, Müller 1.60, Harms 2.00. By P. Bergt, communion coll. sr. From Müller's Trinity congregation 4.66. Through Father Hilgendorf from his congregation 45.50, surplus. Gem. 45.50, surplus from conference travel money .50, half of surplus from travel money, at Nebraska District Synod ges-, 20.25. By Bro. Mueller of sr. Trinity congreg. 5.84. By Joh. Schwanke 5.00, surplus from conference travel money .30. By k Leuthäuser, ges. at W. Bokelsmann's wedding, 8.60, by N. N. .40.  
With sincere thanks to l . P. Müller.

**For poor students at- Michigan**  
has been received since July of this year: From the congregation in Roseville (especially for Alfr. Görlach and O. List) -9.02. Wedding coll. with M. Kränzletn in Ameltht 6.50. Part of the Misflonsfestkoll. in Adrian 14.00. Reformationfestkoll. in Mika 3.63. Wedding coll. with Mr. Kaps in Uttca 4.84. Wedding coll. with Mr. Bauer in Amelith 11.18. Wedding coll. with Mr. Körner in Amelith 1.60. Child coll. with Mr. St. Roth in Monitor 2.00.  
The undersigned is compelled to inform the dear congregations and pastors of this district that at present there is nothing in the caste, and several requests for support have already been received, which therefore had to remain unconsidered until now. No doubt, this reminder is all that is needed, and the charitable gifts for the support of poor pupils will soon flow more abundantly again.  
Roseville, Nov. 20, 1882. l. List.

**Receive"**  
For Student Otto Gemmingen at Springfield: Communion collection of Christ Church at St. Louis, Mo., 4.50, by the Singing Choir of the same 4.60. Collected at an evening party 1.60. By Bro. Mary's, wedding collection on Mr. H. Tem- mes wedding, 6.00.  
St. Louis, Nov. 3, 1882. l. A. Mayer.

**New printed matter.**  
Just left the press and is available from "Concordia-Verlag":  
**Proceedings of the Ninth Session of the Evangelical Lutheran Synodical Conference of North America** at Chicago, Ills, Oct. 4-10, 1882. - Price 35 cents.

**Third Synodal - Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.**  
This report contains a discussion on two important subjects, namely, 1. on the right use of the means of grace in the work of conversion, according to 6 theses, and 2. on the question: "What is to be thought of associations whose purpose is exclusively or partially **life insurance**? It is stated with 4 reasons that they are sinful and displeasing to God, and that therefore one must work against them by word and deed. The Lord of the Church let this synodal report also bring much blessing for the sake of His name. Price, postage paid, 20 Cts. G.

**Life and work of the Hon. Ernst Gerhard Wilhelm Keyl,** former pastor of the Synod of Missouri, Ohio, etc. St. At the request of his survivors and many others, submitted to print by J. F. **Köstering**, Lutheran pastor at Altenburg, Perry Co., Mo. with the portrait of the blessed Keyl. St. Louis, Mo. Printing office of the "Luther. Concordia Publishing House." 1882.  
This work of Mr. Pastor Köstering is not only an exceedingly interesting, but also a very valuable one: an important contribution to the history and prehistory of our Synod. The same Pastor Keyl was one of the Saxon pastors who immigrated in 1839, and afterwards with other like-minded brethren from Bavaria 2c. met in 1847 as the Lutheran Synod of Missouri, Ohio, and other states. He served the Lord faithfully and untiringly in the church for 42 years. For a long time he was President of the "Eastern" District of our Synod, and as such also ministered beneficially. He was an eminent connoisseur of the writings of Luther, and contributed much to the advancement of the study of the same, leaving as a flight of his Luther studies two splendid works, "Catechism Interpretation from Dr. Luther's Writings and the Symbolical Books." 4 vols. and, "Draft Sermons on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations." We agree with the author when he says in the "Preliminary Remarks," "The life and work of the weiland Ehrm. Pastor Keyl was all the more significant because it occurred at a time when important and significant events were taking place in the Kingdom of God on earth, and especially in the Lutheran Church, in which the Blessed One himself took the liveliest part. Therefore, in the history of the church of the 19th century, but especially in the history of the American Lutheran Church, his name will be among those dear men of God. of those dear men of God

And shall be called those that have hearkened unto the word of Psalms: Make yourselves round about Zion, and compass her, number her towers; put diligence upon her walls, and exalt her palaces; that they may declare of them unto their seed, that this God is our God for ever and ever. He leadeth us as the youth.' In the course of our narrative, we will see that the blessed Keyl helped to build the walls of Zion with such diligence and activity-even in miserable times, in storms of tribulation, and in hard strife-that it is well worth the effort to tell posterity about it and to inspire the servants of the church in particular to emulate his example. Through his faithful service many were added as living stones to Zion's walls, that is, were converted to Christ. He has pointed many to righteousness. Therefore he has also obtained the promise which is written: 'But the teachers shall shine as the brightness of heaven; and they that direct many to righteousness as the stars for ever and ever.'" Certainly many will know thanks to Father Köstering for taking on the work and setting up a monument of honor to the faithful, untiring worker. The first chapter directs us to Keyl's youthful and student years; the 2nd tells us of his peculiarly blessed nine years' labors in the Saxon State Church; the following describe his emigration, his faithful labors in Perry County, Mo., in Milwaukee, in Baltimore, and in Willshire, O.; the 8th chapter portrays him as a preacher, presider, and theologian; the 9th gives an account of his private and family life, and the last of his last days and blessed end."  
May the Lord of the Church also accompany this writing with his blessing.  
The price of the type, bound in handsome canvas, is 50 cents, with postage 55 cents. G.

**Comfort and refreshment for the sick.** By Hugo Hanser. St. Louis, Mo. "Concordia Lutheran Publishing House." 1882. 97 pages, together with an appendix of 6 pages. Price 25 cents. Sent by mail 30 cents.  
This booklet, which was first published in 1865, is now available in a second edition. After a short introduction, in which Matth. 8,14-17 is given as the text on which the following treatise is based, the author moves on to his subject and now deals in an easily understandable, genuinely evangelical manner with the three main parts into which he has divided his subject: Disease, Physician, Recovery. In this second edition, each of these main sections has also been divided into smaller parts by means of special headings, an improvement that will be of particular benefit to weaker patients. The section "Doctor", for example, is treated in the following subsections: Man cannot be his own physician; so-called good works do not heal; JESus Christ is the only physician; JESus bore our pestilence; JESus suffered our punishment; how JESus becomes our physician; the remedies of this physician; wherein his cure consists; but his eyes look after faith. To the scripture is added an appendix of prayers for the sick.  
It is an extremely rich booklet and will "be a welcome gift to all sick people in general. It will also provide preachers with material for wholesome conversations with the sick during their visits to the sick," as stated in the advertisement of the first edition of this booklet ("Lutheraner" 22, 39.).  
This second edition is distinguished, apart from the already stated division of the subject into subsections and the appendix now added for the first time, by the equipment before the first edition. The booklet is printed in larger clear type on good paper, bound in canvas and bears on the front cover in gold print the words: "Comfort and refreshment", surrounded by a tasteful gold ornamentation.  
This is a Christmas gift for the sick, not expensive, but very precious.  
**The "Lutheran Concordia Publishing House",**  
Oor. üHauck 8tr. rmck luckirm"

**The office of pastor as superintendent of schools. A paper** by C. A. T. Selle. Second edition. St. Louis, Mo. "Lutheran Concordia Publishing House." 1882.  
This paper deals with the subject stated in the title in 10 theses with more detailed reasoning, scriptural evidence and testimonies from the church. In order that the readers may see what an important subject is offered to them in this pamphlet, we share some of the theses: "1. Although parents are required to instruct their children in God's Word and to bring them up in discipline and admonition to the Lord, yet the church cannot do without the school for its blessed continuance. 002 If the instruction of children in the word of God be entrusted to another person, that person, being an official, teaches also publicly, and therefore here administers a part of the public ministry of preaching. (3) Since the preacher is entrusted by God with the public ministry of preaching to all the souls of his congregation, that is, also to those of the children, the care of Christian schools is first of all incumbent upon him. (4) Already in the first church the instruction of children in God's word was considered a matter of the care of the church servant. (5) In the Lutheran church of the sixteenth century and thereafter, therefore, the schoolmaster, inasmuch as he teaches the children the Word of God and performs ecclesiastical functions, and thus administers a branch of the public ministry of preaching, has been reckoned as belonging to the so-called clergy. 6j, the branching off of the Christian school office from the preaching office does not release the pastor from his responsibility in regard to the Christian instruction and education of the youth, for which reason the office of overseer over the school belongs to him and its faithful exercise is a sacred duty." The following theses now show how far this superintendence extends, how the pastor is to conduct himself in it, and what the duty of the school teacher is. "No preacher," said the "Lutheran," in the announcement of the first edition of this splendid work, "no school teacher, no churchwarden, no member of the congregation at all, who has any interest in the right organization of our church in America, should ignore this paper.

and leave it unchecked. We are convinced that only if the principles laid down therein concerning the mutual relationship of school and church, of school teacher and preacher, come into effect, will school and church here remain in indissoluble union and the former bring to the other the blessing which this union should bring according to God's will and order."  
The pamphlet contains 43 pages and will be sent by the "Concordia-Verlag" on receipt of 15 Cts. G.

**Der Heiden Weihnachtsen.** A Steeling of Life in the Far West. By **Hermann Fick**. St. Louis, Mo. Published by Reitz and Jung. 1882.  
With this booklet, our dear friend Pastor Fick in Boston once again presents young and old with an exceedingly lovely fruit of his magnificent gift for storytelling. The tale describes the strange experiences of two immigrants who have established a new home in the far West. **One** of the principal characters of this story is a former officer who, having fallen into grievous sin, long labors in vain to convert himself, but who at last despairs of all his will and running, and finds in God's free mercy the peace which this world cannot give. At the same time, in simple but noble language, a whole host of different attractive scenes in a newly settled region are described to the reader in the most vivid and lively manner. Whoever begins to read the booklet cannot get tired of it, and will not easily put it down until he has read it through. It is suitable for all ages, and is as inspiring and attractive to young, inexperienced Christians as it is to old, experienced ones. We could hardly recommend a more suitable booklet for a Christmas present. It contains 84 pages in small paperback format, and, neatly boxed (with a tasteful title on the paper cover), costs 25 cts. for the copy, and -2.65 for the dozen. It may be obtained at the following address: 8vttr L ^anx, Soouü "ock "lod Printers, 2923 ^vttvrsou ^ve., 8ti. Douls, Eo. W. [Walther]]

**Luther's Reformation and its influence on America. A lecture by Rev. Adolphus Biewend.** Sullivan & Parsons, Printers of "The Lutheran Witness." Zanesville, O. 1882.  
This interesting lecture by Pastor Biewend, which was published in the "*Lutheran Witness*", is now also available in pamphlet form and will thus find an even wider circle of readers. The extra proceeds will go to the treasury of the English Mission. Price 10 cents. To be obtained from the "Dutderrur Mlt- usss," LnnesvÜls, O.

**Flowers.** Stories for children. Six different numbers, each with 2 pictures, in chromo cover. Published by F. Dette. Price 5 Cts. each. 12 copies 45 Cts. Postage 5 Cts.

**Bouquet of Flowers.** Stories for the youth. 3 volumes with 4 pictures each. Published by F. Dette. Price 15 Cts. each. 12 pieces \*1.40. Postage 13 Cts.  
Mr. Dette has again organized a collection of stories for the youth for this year's Christmas table. The 6 "Flowers" booklets (each 32 pages) contain 27 stories that can be put into the hands of Christian children without hesitation. Each 2 numbers of the "flowers" form "in beautiful "8 volumes "bouquet" of 64 pages. One addressed to Llr. U. Dette, 710 b'ruuklin ^vs." 8t. Douis, ülo.

**JESUS, the friend of children.** A Christmas booklet. For children ages 3 to 7. Reading, Pa. Published by Pilgrim Bookstore.  
A rather pretty booklet in small paperback format of 38 pages. Each page contains on one side a picture, on the other side the text in rhyme, describing the life of the Saviour up to his Ascension. The pictures are nice, the whole decor friendly and clean. PriS: 1 single copy 10 Cts, by the dozen 8, and by the hundred 6 Cts. W. [Walther

====>> Due to lack of space, the church dedications and mission festivals indicated, as well as the receipt of the orphanage in Addison, had to be left behind.

**Be r""sterte "stresse":**  
krot. Otto Duussr, jr." 19 Last 7tk 8tr." l7srv?ork, 7.  
Rsv. O. M. SrueAmnon, Ooockrivd, Lnnknks" Oo." III.  
Rsv. L. ble^r, Srackkorck, Hurrllsoa Oo., lock.  
Rev. P. ülueller, Sox 69, 8oridoer, Dockte Oo." Aedr.  
8. kapke, 8. L. vor. ok Natural LrickM Ronck L Olnsxorv ^vs." 8t. Louis, no.  
L. Okr. Lrovkled, 890 11 td 8tr., Nilrvnokee, Mls.  
The 'Lutheran' appears every month two times for the lLHrichlm subssrip. tnonepri" of a dollar for the au "w "rigen signers" bathing the same "orauHub ^ablen where the same is brought in" "Hau" by LrLgern, the Ndonnennn have 25 Leut" r'agerlohn ertra z" bgablen. Räch Dentschlaad will send the 'Lutheran' by mail, postage prepaid, for dd.25 "er sandt. Rnr you letters, which contain notices for "the" paper. Ad to the editor, but all others containing "business," orders, cancellations, funds, etc., at the address: „Dutd. t^mooräla-Voi^aU" <5l. 6th Sartiel, ^xeot), Oorner ok Ltumi Street L loäiao" ^vemav. St. lxmis, Alo. anher.usende". - 3n Germany is this" sheet," refer """" Heinrich Z. Naumann, 36 Pirnaische Strasse, Dre ^den.

Lutereck "t tds cost OLo" at 8t. Louis, ülo." "s SHcoyck-vlass rykttvr.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 38. St. Louis, Mo. the 15th of December, 1882, No. 24.

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| <p><b>The Christmas Gospel. *)</b></p> <p>Luc. 2, 1 - 14.</p> <p><b>Augustus.</b></p> <p>There on Roma's hills Augustus is enthroned proud and noble, He looks with ruler's gaze far over land and sea.</p> <p>At his feet lies the vanquished world</p> <p>And millions listen to what pleases his word.</p> <p>Since from the emperor's mouth a command of power resounds, That all the world at once stand to estimate.</p> <p>He would know the greatness, the weight of his power...</p> <p>And looked with pleasure deeper into his kingdom's splendor.</p> <p>O mighty lord, thou dost well esteem the world...</p> <p>And know not the Most High, who bears and holds all things: He hath long since weighed thee, and esteemed thee too light.</p> <p>How poor is thy greatness and glory at last!</p> <p>You are but a tool in his hands;</p> <p><b>Mary and Joseph.</b></p> <p>We descend rapidly from the heights to the depths:</p> <p>Two people we see walking on a simple walking stick, it's Mary and Joseph, they go to Bethlehem;</p> <p>That which is despised in the sight of the world is acceptable unto the LORD.</p> <p>Maria probably sprouted from a princely line,</p> <p>Another Daughter of David by all rights;</p> <p>But for the sake of sins all the glory is gone</p> <p>And only a few sprouts bloom in deep silence.</p> <p>Mary was such a sprout, whom the Lord chose, that of the pure virgin the Saviour was born;</p> <p>He hath highly pardoned and highly blessed them:</p> <p>The fruit of the chaste body is our bliss.</p> | <p><b>God in the manger.</b></p> <p>O mercies so great, O wondrous love so holy, That in the deepest misery's bosom from purest impulse lowers itself!</p> <p>O deep mysterious night,</p> <p>Who has brought us the greatest treasure, O gift of all things, Before thee all things must depart.</p> <p>O most abject lowliness, into which the Lord has risen!</p> <p>Who was eternal before all time, Will lie in the manger!</p> <p>The God of God and light of light, The eternal Father's face, Who rules over all, Who lies in a stable.</p> <p>The great God a little child, God Son a man born, Christ for us made sin, For us all' lost!</p> <p>Who should this love council</p> <p>And this great deed of God, Of which the heavens bear witness, Bend justice to the dust?</p> <p>Yes, God became man, too good for me too, In faith I will grasp it.</p> <p>God takes on my flesh and blood:</p> <p>O love without measure!</p> <p>God in the manger, God on the cross:</p> <p>This is the end of my sorrow, This helps me from sin, Makes me God's child.</p> <p>Thou great wisdom of this age, Go away with thy scribbling!</p> <p>You will stand on the Rock of Eternity</p> <p>Truly shake in vain!</p> <p>God and man, he alone can be my saviour, my reconciler, him I hold fast in faith, him no enemy shall rob from me.</p> <p>O Lord JESUS CHRIST, let me only abide in the right faith and let no world or creature drive me from thy word.</p> | <p>Thou true God and virgin son, Let me stand before thy eternal throne As thy redeemed one, And behold thy clarity.</p> <p><b>The shepherds.</b></p> <p>Who first heard the great word of joy:</p> <p>The Saviour is born, the sinner's comfort and refuge?</p> <p>Whom hath the messenger of heaven greeted with such delight?</p> <p>Are they great men of this earth, honoured and learned at the same time?</p> <p>Is it the Pharisees, is it the priests who were ready to sacrifice in the holy temple?</p> <p>Oh no, to poor shepherds asked in the holy night</p> <p>The wonderful tidings of the angel's mouth brought!</p> <p>The last before the world, whom the LORD hath chosen.</p> <p>And poor shepherds' servants numbered with the first.</p> <p>His mercy embraces the poorest and the least:</p> <p>The Saviour is born to bear the iniquity of all.</p> <p><b>The heavenly host.</b></p> <p>O what a brightness from heaven, the clarity even of the Lord Illuminates the earth's darkness and shines near and far!</p> <p>What can Augustus offer against this glory?</p> <p>Before such majesty all earthly greatness fades far away.</p> <p>The gates of the eternal city of God open, We see in the Christmas light what delights it has.</p> <p>The host of holy angels descends from on high, Before their blessed choruses the earth's woe melts away.</p> <p>Hark, how mightily it sounds: To God in the highest be glory, To men peace on earth, - No more the spell of sin!</p> <p>And God's good pleasure to them that are reconciled, Doth he in his Son crown with salvation and grace!</p> <p>We join with the shepherds in that hymn of praise...</p> <p>And in the holy church many-voiced harp sound:</p> |
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\*) The following songs about the Gospel on Christmas Day are taken from the wonderful collection of songs: 'Harp and Sword. Poems left behind by F. Weyermüller. Jena, by Schloßmann. 1881.'



History of Concordia Seminary.

(Continued.)

On June 11, 1850, the solemn inauguration of the institution building, the Concordia Collegium, took place. At the inauguration ceremony, after an adagio had been performed by a music choir and a psalm had been sung by singers, the blessed pastor F. C. D. Wyneken first held a German speech, then, after the intonation of a song composed by pastor H. Fick, Professor Walther held a Latin speech. After the hymn "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God") had been sung in Latin (*Turris Deus fortissima*), Pastor Schieferdecker gave an address to the Jünglingsverein, which among other things had set itself the purpose of supporting poor students, and the blessed Pastor Bünger concluded with a heartfelt prayer of thanksgiving and supplication. On the morning of the following day a post-celebration was held. School speeches were held in the classroom. Studiosus O. Eißfeldt spoke first in German, then Rector Gönner in Latin. The celebration closed with the old hymn: .

The staff of the institution moving into the new building, in the south wing (42 feet long and 36 feet wide, containing 2 floors in addition to the ground floor) consisted of 2 teachers with families, the house administrator with family, and 16 pupils (6 students of theology and 10 high school students). Despite the limited circumstances, the joy of those moving in was a great one. The building cost \$4266.58, leaving a debt of \$684.45.

In this year the institution made a good requisition in the person of the blessed Prof. A. Biewend, who had held the second teaching position at the practical seminary at Fort Wayne on an interim basis and was called here as professor of philosophy and English.

At the synodal assembly held in October of the same year, the formal transfer of the institution took place on the part of the congregation in Altenburg and the local congregation. Among other things, the following conditions set by the congregations were accepted by the Synod: "1. that it (the Collegium) serve the Lutheran Church forever and educate only its preachers and teachers. 2. that the German language be adopted as the sole means of teaching in the college and remain unbreakable. However, we are content that the use of the Latin language, which takes place in the grammar schools and universities in Germany, is also used in the seminary for certain lessons. That the institution remain what it is at present, namely a grammar school in the sciences preparing the study of theology and for the training of teachers for higher and lower schools, in connection with a theological seminary, in which the pupils devoting themselves to scientific theology receive their final training." In the following it is also stipulated that young people who do not intend to devote themselves to Lutheran theology may also use the Gymnasium, but that the bequests and donations made to the institution are to be used only for the benefit of those who are preparing themselves for the service of the Lutheran Church, and that if the institution were to be expanded to include other faculties, the present purpose would always be kept in mind and would not be disadvantaged in any way, but that all property would remain with the Lutheran theological institution and would be used only for its benefit. The Synod drafted

at the same time appointed a Board of Supervisors, whose members were also to serve as Trustees.

The grammar school, which had hitherto only served the theological seminary in preparing young people for entry into the same, was now designed in such a way that those who later wished to devote themselves to other specialist studies could also be admitted. Therefore, already since 1851, some boys, also some of English tongue, entered, who did not want to prepare themselves for the preaching profession, among others also the present Mayor of our city, Mr. . [Will. Lane Ewing](#).

Already in the second year after the completion of the first wing, the need for more space became apparent. The staff of the institution at that time consisted of three teachers with families, the house administrator with his family and 34 pupils. Blessed Prof. Biewend with his family and 8 pupils were forced to live away from home. The building commission then proceeded to erect the second wing, the northern one. In the autumn it was completed, also like the southern wing, with two floors in addition to the ground floor, and the entire staff now had the pleasure of being together in the institution. The southern wing was designated for teacher's quarters, and the northern wing was occupied by the students and high school students and the superintendent. On February 23, 1853, "Concordia College" was incorporated by the legislature of the State of Missouri.

The first dismissal after the first St. Louis triennium took place in April 1853. Six had completed their studies: M. Stephan, O. Eißfeldt, G. Volk, C. Metz, M. Günther and Th. Grüber.

The growth of the institution soon made the need for more teachers felt. The synod therefore decided at its meeting in 1853 to employ a second teacher of theology in the seminary as soon as a suitable man could be found.

Since the steps taken for this purpose were unsuccessful, the discussion of this important matter was resumed at the Synodal Assembly of the following year (1854). As necessary as it was considered, according to the information given to the synod, to employ two teachers, one at the Gymnasium and one at the Seminary, it was nevertheless decided, in view of the costs, to be content with the employment of only one teacher, and that at the Gymnasium, who for the time being should also fill the gaps in the Seminary. At the same time, it was decided to establish the office of a president and that of a director of the Gymnasium for a better internal organization of the institution. The former was assigned to Prof. Walther, the latter to the newly elected high school teacher.

Meanwhile the number of pupils had grown again. There were 9 students in the seminary and 36 in the grammar school. There was again a lack of space, and in addition housing had to be found for the expected director. The two wings were no longer sufficient. The building commission therefore issued a call for contributions for the construction of the middle building (56 feet front).

Pastor Hoyer, who had been appointed director, declined the appointment. The Synod now turned to Prof. Biewend and asked him whether he would be inclined to take on the directorship in addition to his professorship at the seminary, if another Konrektor were placed at Rector Gönner's side. Prof. Biewend agreed and the electoral college carried out his election in the fall of 1855.

Pastor G. Schick appointed. Both were solemnly installed in their offices on March 31, 1856. Until then - during the winter - Mr. Cand. A. Hoppe, who had come to St. Louis in the fall of 1855, had helped out in the grammar school.

After a considerable sum had been received for the new building and the number of pupils had increased to 52 (9 in the seminary and 43 in the grammar school), the building committee decided to get down to work, but to carry out the construction of the middle building - in a larger way and in a way more worthy of the purpose than had originally been intended. The beginning of the construction was made in spring 1856.

In May (1856) 5 students had finished the course in the seminary: C. Groß, F. A. Ahner, G. S. Löber, J. A. Hügli, H. Hanser. Already in October of the year before, a student of the same class, J. P. Beyer, had entered the preaching ministry after passing his exams.

Around Easter, Rector Gönner was asked by the local Bible Society to provide the correction for the printing of the Altenburg Bible. He accepted the request and the supervisory authority provisionally hired Mr. A. Saxer in May. In July, Dr. G. Seyffarth, formerly Professor of Archaeology at the University of Leipzig, arrived here and offered to help work at the Seminary without claiming a salary. The supervisory authority gave him an interim appointment. Both appointments would be confirmed by the general synod in the fall of 1857. Mr. A. Saxer received the title of Subrector.

The construction of the middle building had progressed so far in the fall of 1856 that the second floor could be used as a dormitory in the winter. The complete extension was delayed until late autumn 1857, so that the living and school rooms could only be occupied in November. The whole building, which consisted of three houses, now contained 5 family apartments for teachers, apartments for the pupils (48 in all), school rooms and all the necessary utility rooms. There was also an apartment for the caretaker.

(To be continued.)

(Sent in by Dr. Sihler.)

What alone does true faith have to do with the promises of God in His words?

(Conclusion.)

A fourth example of this faith is found in the life story of the prophet Elijah, as far as the Scriptures record it from 1 Kings 17 to 2 Kings 2.

As is well known, the ten tribes, the kingdom of Israel, had all godless, idolatrous kings from Jeroboam I, who established the calf service, to Hosea, the last, when the Lord put an end to the kingdom of Israel through Salmanassar, the king of Assyria, who carried away most of the people captive with him. One of the most wicked of these princes was Ahab, who also took Jezebel, the daughter of the pagan king of Sidon, as his wife. She was fanatically devoted to the idolatrous service of Baal and also seduced her husband into it, so that Ahab did more to anger the LORD God of Israel than all the kings who had gone before him.

In this time of horrible apostasy from the God of their fathers and of sinking into the grossest idolatry in the kingdom of Israel, the LORD now awakened

Elijah, the prophet, who was a terrible instrument of God's vengeance and a reformer of his time in his burning zeal for the Lord and His law, in his bold testimony before hostile kings, in which firmly forbade the children of Israel to fellowship with the Gentiles. the fervour of his prayer, in his sharp sermons of punishment, in his killing of the Baal monkeys in the name of the Lord and at His command.

What was the first prophecy and the announced judgment of God against the idolatrous Israel, king and people, from the mouth of this mighty prophet? Of this it is 1 Kings 17:1. thus:

"And Elijah the Thishbite, of the citizens of Gilead, (that is, not the son of any priest, neither did Amos the prophet, the heifer, speak later,) said unto Ahab: As the LORD God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years (viz., according to Luk. 4:25. and Jam. 5:17. three years and six months), I say."

These words along with their content, the predicted drought, flowed from a prayer that was extraordinarily worked by God in Elijah and that excluded all doubt of the answer (Jam. 5, 17.), and accordingly this judgment of God proclaimed by Elijah was literally fulfilled. And only on his prayer, according to 1 Kings 8, 42, "the heavens gave rain and the earth brought forth its fruit", Jam. 5, 18.

What did Elijah have to deal with from Ahab and especially his idolatrous murderous wife Jezebel, who, according to 1 Kings 18:4, cut off the prophets of the Lord? Nothing but persecution and murder. Therefore, according to 1 Kings 17:2, "the word of the LORD came unto him, saying, Depart from hence, and turn thee toward the east, and hide thee by the brook Erich, which floweth over Jordan. And thou shalt drink of the brook: and I have commanded the ravens to feed thee there."

What did the natural reason of the prophet say to this promise of God? It could not but say that it was quite impossible, and contrary to all experience and the common course of things, that ravens, those greedy birds that even eat carrion, should bring fresh meat.

But what did Elijah do? He trampled under foot such doubtful thoughts as rose up in him, and in faith and obedience held fast the promised good of bodily sustenance in the word of promise; for we read in v. 5: "And he went and did according to the word of the Lord, and departed, and sat down by the brook Crith, which floweth toward Jordan."

And behold, the actual fulfillment of the divine promise was not omitted; for v. 6 reads thus: "And the ravens brought him bread and meat morning and evening, and he drank of the brook."

This was the first test in which the faith of the prophet, by God's grace, proved itself by holding fast to the divine promise, and was thereby strengthened.

But there was yet another in store for him. For when the brook dried up because of the continuing drought, the word of the Lord came to him again, saying, "Arise and go to Zarpach, which is near Sidon (that is, in pagan, idolatrous Phoenicia), and dwell there; for I have commanded a widow there to provide for thee."

Was not this a strange new command, a whimsical promise, and very offensive to reason and its thoughts? Yea, in part, as to abiding with the heathen widow, during the time of the

The persistent drought and famine, which extended to the neighboring Phoenicia, was even contrary to the divine law, it, and appear to it the greatest nonsense, even madness, that God had died, that the Jews had slain the Prince of Life, and crucified the Lord of Glory?

Furthermore, with regard to the promised provision by this widow, who was presumably poor, as experience also showed afterwards, it could hardly be otherwise than that various anxious misgivings and doubtful thoughts of the old man arose in his heart.

But the prophet pressed them down, holding fast the word of the Lord, according to command and promise, in obedience and faith. For we read in v. 10, "And he arose, and went to Zarpach." Now at the gate of the city he met a widow, who was gathering wood; and when he desired of her a morsel of bread, she told him that she had but a handful of flour left in the cad, and a little oil in the crucible; so that she would prepare this last pastry for herself and her son, and then die.

But how did Elijah come to desire of the widow that she should first make him a little bread, and then feed herself and her son? This seemed to be a very unreasonable request, that she should first feed him, the stranger, while she would thereby be in danger of not being able to satisfy her and her son's hunger. But since the widow did not object to this request as unnatural and unjust, and was well disposed to comply with it, Elijah perceived from it that it was the widow through whom the Lord wished to supply him, and to whom he had thus directed in faith to do it willingly; for he, the Lord, directs all men's hearts like streams of water.

And thereupon God put into Elijah's mouth, from a special revelation, the comforting promise to the widow: "Thus saith the LORD God of Israel, the flour in the cad shall not be consumed, neither shall the crucible of oil lack anything, until the day that the LORD shall cause it to rain upon the earth."

And as Elijah himself trusted in this almighty promise of the Lord, so at the same time, contrary to all appearance, it kindled faith in the heart of this heathen widow; for she raised no doubt or even contradiction, but "went and did as Elijah had said. And the flour in the cad was not eaten up, neither was the crucible of oil wanting, according to the word of the LORD which he spake by Elijah."

From these four facts from the sacred history in the Old Testament, then, my dear Lutheran reader, you can clearly see that true faith is always and everywhere of the same nature, namely, that in the word of the divine promise which works it, it grasps and holds fast the good promised in it against all objection of reason, against the appearance of things, against common experience and the ordinary course of things.

But the same is the case with the historical facts in the New Testament, which are given by God to faith.

For is it not utterly contrary to the reason of the natural man, and, according to 1 Cor. 2:14, a foolishness to him, that in Christ God and man, the Creator and the creature, should be one person, since, in their judgment, both exclude each other? Does it not seem to her most absurd and absurd that the infant Jesus in the stable and in the manger at Bethlehem should be the almighty Son of God?

And again, does not this reason most grievously overthrow that he who is called the God-man, by a meritorious life, suffering, and death in the place of men, and for their salvation, redeemed Adam and all his children from the guilt of sin, and procured forgiveness of the same for all, and rose again as a proof and testimony of it?

Can it do otherwise than declare it to be the greatest folly, that this vicarious twofold satisfaction of Christ in his fulfillment of the law and his endurance of punishment should be imputed to the individual sinner through faith, as if he had performed both himself, and that Christ, the God-man, dwells in the heart of every believer?

Does it not further appear to this reason as the greatest folly that this vicarious twofold satisfaction of Christ in his fulfillment of the law and his endurance of punishment should be imputed to the individual sinner through faith, as if he had performed both himself, and that Christ, the God-man, dwells in the heart of every believer?

What then, my dear reader, are you to do in the face of this objection and contradiction of natural reason, which also dwells in you? If you are not yet a truly believing Christian, you must not resist the office and work of the divine law, and thereby come to a penitent confession of your sin, and thereafter not resist the Holy Spirit's kindling in your heart, through the gospel, this word of grace, the true faith in Christ as your Savior, and capturing your reason in obedience to this word of gracious promise.

But if you are already a believer, it is necessary to hold fast in faith to these divine salvation things in Christ, which have been decided in the word of grace, against all kinds of objections of unbelieving reason, which has not yet completely died out even in the believer.

And there is one more thing to which I wish to call your attention. We are living in a time of morbid emotional faith, since many believers, good Methodists but bad Lutherans, believe only as far as they feel, and hold more to the lovely impressions of the gracious gospel than to this word itself. If they feel particularly well, if they taste the kind Word of God and how friendly the Lord is in it, they will jump over the wall with their God and say, "I will never lie down." But if the Lord withdraws the sugar and the sweet savour therein, wherewith he lured them as children into his school, and made them feel and taste the difference between the joy in the world and the joy in him by his word, they feel dry and arid, and they have the sensation as if the Lord had not made a difference between the joy in the world and the joy in him, If they feel dry and arid, and have the sensation that the Lord has hidden his gracious face from them, without their having knowingly fallen back into sin, they are frightened, complain, and tremble, and infer from their feelings the attitude and heart of their God toward them, as if he did not want them and had closed his mercy against them in anger.

But what is the gracious purpose of God in this? He wants to direct them to his word and teach them without, even against the feeling of clinging to it, to trust this word from the heart and to conclude from it alone the attitude and the heart of their faithful and true Father in Christ towards them.

But as a consolation, a remedy, and a succession for the sickly emotional believers, e.g. also the Methodist Lutherans or Lutheran Methodists, the Holy Spirit has then also, besides the example of King's John 4, the two glorious histories

The Roman centurion of Capernaum Matth. 8. and the Canaanite woman Matth. 15. who were both born Gentiles.

Against this the Lord declared himself willing to come into his house and make his servant well, who was seriously ill. The centurion, however, first testified to the deep humility of his heart, for he said that he, moreover, being a born Gentile, was not worthy that the Lord, the Son of God and of David, should come under his roof. But then he testified as much to his sound and strong faith, saying, "Speak but a word, and my servant shall be healed"; as if to say, Thou art indeed the Almighty Son of God and David, who hast no need to come into my house and make my servant, who is sick to death, well by bodily touch, but speak but a word, and my servant shall be made well. And in this shows his faith, that Christ's will and word work even in the regions.

This faith of the centurion, as a born Gentile, received the mouth of Christ a praise that put his disciples to shame; for the Lord said to those who followed him, "Verily I say unto you, I have not found such faith in Israel."

No doubt equally glorious was the faith of the Canaanite woman, also a born Gentile. She lived outside the Jewish country in the region of Tyre and Eidon. But from the same, as Mark 3. and Luke 6. report, also people had come to Jesus in Galilee to obtain healing from their diseases and pestilences and deliverance from unclean spirits from him, which also happened. At the same time they had the opportunity to hear his sermons.

So it was impossible that these healed Gentiles, after their return to their homeland, should not have told their countrymen about the mighty and gracious miracles of this Jesus of Nazareth. These words kindled in her heart the faith in this Jesus, as the promised Messiah of the people of Israel, of whom the news had already reached her, and whom she later called by the traditional name "Son of David".

But in order to keep this faith alive and active, God caused the heavy cross to come upon them, so that their daughter was physically possessed by the devil and afflicted with evil. Then the Helper appeared, for the Lord Christ came to the same place. When the poor afflicted woman heard this, she cried out to him, saying, "O Lord, Son of David, have mercy on me; my daughter is afflicted with the devil."

How did the Lord react to this cry for help and fear? Was he as willing to help this distress as he was to help the Roman centurion? Not so. And why not? Because he, the heart's proclaimer, who knows what is in man, recognized a strong and powerful faith in the heart of this woman, which he wanted to let come to a full outbreak through his apparent resistance. For at first he acted as if he did not hear the woman's cry of distress, for it is said, "And he answered her not a word." Now when the disciples put themselves in the means, he gave a negative answer, that he was not sent to the Gentiles, but only to the Jews. At last the woman comes, and falling down before him, maketh way for him, and crieth upon him anew, "Lord, help me!" But what does Christ do? He gives her a seemingly harsh and thoroughly dismissive answer, such as is never given to a suppliant from his own lips.

Then it is important that you, against all your feelings and thoughts, cling firmly and unwaveringly to the word of grace, to absolution, and say to yourself: "I believe what Jesus promises, I feel it or I do not feel it," and likewise: "Even if my heart says no more loudly, your word shall be more certain to me. Then you are no longer a morbidly emotional Methodist, but a sound Scripture-believing Christian, or - a righteous Lutheran.

But what does he answer the woman? "It is not fitting to take the children's bread and throw it to the dogs," that is, it is not fitting for me to deprive the children of Israel of my favors and give them to the Gentiles. What would this woman have done if she had given room to her feelings and had deduced from them with her thoughts the heart and the will of this Messiah, who is otherwise so gracious and merciful to all wretched people? She would have returned to her house in despair, thinking to herself, "I am too great a sinner for him not to help me," and her feelings and thoughts would have suffocated her faith. But what does she do? Against all her feelings and thoughts she holds fast in faith to the word of grace, that this Jesus is the gracious and merciful Helper and Saviour, and catches the Lord's words. For she answers him: "Yea, O Lord," that is, I am indeed a thoroughly unclean heathen, and guilty of eternal wrath and judgment; "But yet the little dogs eat of the crumbs that fall from their masters' tables," that is, though I am an unclean heathen, and not a daughter of the house of Israel, thou dost not deprive the latter of the abundance of thy spiritual and bodily benefits and blessings, if thou grant me poor, miserable woman the crumbs of bread, and help me out of my distress. At last she received not only the help she had longed for, but the glorious testimony from the mouth of the Lord, "O woman, great is thy faith!" - a testimony that none of his disciples, who were still of little faith, could receive at that time.

Now behold, my dear believing reader, you must follow this example, especially in the distress of sin, when you are fearful and anxious because of the multitude and greatness of your sins, and moreover the devil is at work to drive the law into your conscience with his cursing and condemning, to kill your faith, and to tear Christ out of your heart, so that you feel no other way than as if your sin were greater than God's grace. Then it is important that you, against all your feelings and thoughts, cling firmly and unwaveringly to the word of grace, to absolution, and say to yourself: "I believe what Jesus promises, I feel it or I do not feel it," and likewise: "Even if my heart says no more loudly, your word shall be more certain to me. Then you are no longer a morbidly emotional Methodist, but a sound Scripture-believing Christian, or - a righteous Lutheran.

(Submitted.)

Dedication of the new church for our Negro Mission in New Orleans, La.

The "Lutheran" and all other church bulletins of our Lutheran Synodal Conference have already brought many reports about church dedications. And we rejoice in them. They are a sign that the Lord Jesus, according to his promise, always keeps a people who eagerly receive his message of grace and who, full of thanksgiving for his grace, erect houses of worship, so that in them, through the preached word, more and more people may be brought to the eternal truth and be preserved in it.

However, the willingness of our Lutheran Christians to make sacrifices is not only for themselves and their next neglected fellow believers, but God's grace, which they themselves have experienced, moves them to let the bright light of the Gospel shine even further into the land. Eternal praise is due to the love of God which, especially in this last, sorrowful time, makes our Lutheran Christians willing to take a lively interest in the work of the mission. The inner mission is casting its nets ever wider over almost all the states of this country. But a strong hand has also been laid to the work of the English and Negro missions. And it is the latter of which a cheerful report is to be made. On the first Sunday of Advent, the new church purchased for the Negro Mission was dedicated to the service of the Triune God. How wonderfully God's promises have come true in our negro mission, and how all the scornful prophecies of our enemies have been put to shame! While our enemies looked down contemptuously on our missionary work, while some triumphed that we were only working into their hands, since no Negro would remain with our firm confession of the truth, but all would soon fall into their hands, while others sneered that the stiff-necked and orthodox Lutherans would not win even one Negro for the Word of God, the work here has gone on quietly and without appearance, - and God's Word has accomplished great things. If ever it could be said of men that God's Word has converted them, this must be said of the negroes who have fallen to the eternal truth of the pure Word of God. This could be seen quite clearly at the dedication of our new Negro church. It was indeed a celebration of joy for everyone, for the dear missionary, for his helpers, for his Negro congregation and for all the Christians of our local congregations. It was already a great joy that in place of the old, dilapidated, dirty and unhealthy building, in which the "Zion Community" of the Negroes had previously had to hold their school lessons and church services, a large, respectable house of worship had been erected. The Negro Missionary Committee have made such a cheap purchase in this new church as they will not easily make a second time. Not only is the place commodious, and situated on a fine, broad, pleasant street, and in a city neighborhood very convenient and accessible to the Mission, but the church building itself, after some repairs, is so handsome that it may be put to the head of the best and most splendid churches the Negroes have here. Eighty feet long, thirty feet wide, with tall, gothic windows, and simply but graciously furnished within, it has room for so many hearers that a missionary would have work enough if all were under his pastoral care. If the former, disreputable place had frightened the better class of the negroes away from attending our mission services, this is no longer the case with the new church.

The dedication service had been moved to 7 o'clock in the evening so that our local white congregations could also participate. At the door of the church, which was illuminated from the east, each person arriving was greeted by some Negroes who volunteered for such service, and then led to a seat. Such a service was all the more necessary, as in a short time the whole church was filled, and those who came a little late could only find a seat by the skin of their teeth. In sweet unanimity sat black and

white listeners of the divine word next to each other, on one side the women and girls, on the other the men and boys. The demeanor of the negroes was quiet, there was nothing ostentatious about their demeanor, and their dress was very decent. Notwithstanding the very large attendance of our white congregations here, many of whom were women and men, boys and girls, in response to the invitation proclaimed from the pulpits, there were still at least three times as many negroes present as there were white people. It was, without doubt, the largest gathering of Negroes that has yet come under the sound of pure doctrine here in the United States.

The service began with the song: "Allein Gott in der Höh' sei Ehr". Mr. Th. Stiemke then read out the dedication form. After the song: "Wie soll ich dich empfangen" (How shall I receive you) Missionary Bakke held the sermon on the Gospel of the first Sunday of Advent. His theme was: "Stand, your King is coming to you. 1. Who is coming? 2. to whom is he coming? 3. how will he be received?" With the hymn: "Praise the Lord, the mighty King of Glory," closing prayer, benediction and doxology, it was concluded. As far as the singing was concerned, there was no trace of wild shouting; the festive songs rang out in an exceedingly sweet, solemn manner, strictly according to our rhythm, with clear, pleasant voices. Blacks and whites united sang with one mouth to the King of honors, and bowed their heads in prayer before the Lord of hosts, who made his entrance by his gospel of grace. During the sermon there was a soundless silence, interrupted only here and there at particularly strong and moving passages by a soft sign of applause. And this must be granted to our dear missionary, that by the grace of God he has the right gift to grasp the poor negroes by the heart and conscience. Though in a lively and vigorous language, as the negroes love to hear, yet he delivered the eternal, delicious truths of salvation clearly, plainly, and intelligibly, and kept his hearers so tense and captivated, that they followed him with the greatest attention, and did not take their eyes from him. In former times it would have been thought almost impossible to keep so large a crowd of restless negroes riveted in almost hours of preaching; the negroes here would gladly have listened longer, and from many a lip, after the close of the service, fell the words, "Here I always want to go to church." After the service many negroes remained behind to be introduced to the various pastors of our white churches who had attended the dedication. There one also heard many a declaration that by God's grace they wished to remain firm in the pure doctrine of the Lutheran Church. These Negroes are also aware that they are our fellow believers and belong to us. When our missionary recently wanted to confirm and admit a Negro to the Lord's Supper after he had been instructed, the members of his congregation explained that this Negro had once been drunk without the missionary's knowledge and had been seen in this state by a woman from one of our white congregations. Therefore they could not permit him to become their communion companion until he had repented and had lifted the given offence through repentance. These are indeed pleasant fruits of the mission. They are also pleasant for our dear missionary, who has to work under great difficulties and has to struggle with the darkest superstitions and the most terrible sins and vices, especially among the Negroes. He needs the consolation

stes wohl. The more the work of the mission increases, the more the enemies grate and rage. The prince of hell cannot accept that just now, when he seems to triumph as the God of the world, the poor Negroes should enjoy the blessing of the Lutheran church reformation, after they have so long been exposed partly to the fanaticism of the idolatrous papacy and the works-hallowed sects, partly to the most horrible superstition and unbelief. All the more should we all be moved not to grow weary in promoting this missionary work among the Negroes, without detracting from the other missionary works. We should do the one and not leave the other. And especially the holy Advent and Christmas message should make us quite willing and cheerful to do this. Only look deeply and devoutly into the joyful message: "Unto us a child is born, unto us a son is given, whose dominion is upon his shoulder; and his name is Wonderful, Counsellor, Strength, Helv, Everlasting Father, Prince of Peace"; consider the "us," to which the negroes also belong; and you will then gladly help that this Kinvlein JEsu Christ's dominion may be great also among the Regem; you will help not only with sighs and shouts of Hosanna, but also with willing offerings of your poverty or your wealth.

But unto him, our Lord and King, be glory for all that he worketh out by his word, which he hath graciously given and committed unto us. Amen.

P. R.

## To the "ecclesiastical"

**From the "English Lutheran" Conference of Missouri we** have to bring our readers one sad and one happy news. The sad news is that the young, zealous pastor, J. E. Räder, has been afflicted by the dear Lord with weakness in his body, and has been compelled to resign his office for a short time, God grant. The happy news is that the vacancy could be filled again by the candidate of the holy preaching ministry Mr. A. S. Bartholomew. The same has studied in the Seminary of the Ohio Synod at Columbus, but for conscience' sake could not accept office in that Synod, on account of its rejection of the pure doctrine of election by grace, and therefore accepted the call of the congregation at Springdale, Ark. On the 24th Sunday after Trinity, he was ordained according to the form of our agendum, and on the 28th of last month, he took charge of the parish school. The congregation has voted to meet on Sunday evenings to go over the Augsburg Confession. G.

**Luther.** A correspondent of the "*Lutheran Observer*" (General Synod) takes exception to the fact that the "Lutheran" in No. 21, in the heading of the poem, called Luther a saint. The man does not seem to believe that Luther is now a saint; he seems to assume that only he whom the pope canonizes (canonizes) is a saint. G.

**Jews and Baptists.** On "Thanksgiving Day" the various American sects usually hold communal services. In Philadelphia, they went even further this time. Listen and be amazed! The Baptists held a communal "service" with the Jews, these declared enemies of the Lord Jesus. The Baptist preacher Magoon preached in the Jewish synagogue. He was introduced by the Jewish rabbi. In the opening of his sermon, he declared that the call to preach here (in the Jewish school) was an "innovation which denotes a lovely epoch in religious progress." He further stated that by asking the Jews to preach in their synagogue, the Jews were

preach nothing of their faith, as the Christians who attended gave up nothing of their faith. He preached that God was the Father of all men, and that all men were brethren. - What a terrible denial of the name of our Lord JEsu Christ! G.

**Among the Unitarians, who** deny the mystery of the Holy Trinity, the deity of Christ and the Holy Spirit, the redemption of sinners through Christ, and yet refer to the Holy Scriptures and therefore distort them, - there is at present no small excitement. One of their vocal leaders, Dr. G. E. Ellis, has declared in the Unitarian Club at Bostor that after 50 years of Bible study he has come to the conviction that one does violence to the Bible if one wants to prove the Unitarian doctrines from it, that the Bible, as it stands, is against them - and for those who believe the mystery of the Holy Trinity 2c. It is true that Dr. Ellis now by no means professes to be a Christian, but remains a Unitarian, but his statement will doubtless serve with many Unitarians to prevent them from impudently appealing to the Bible for their unbelief. With some non-Unitarians, too, this concession will probably serve to make them realize what the Lutheran Church has ever and ever recognized and confessed, namely, that the deniers of the mystery of the Holy Trinity are not Christians, that they are, as our Apology of the Augsburg Confession says, "idolatrous, blasphemers, and outside the Church of Christ." (Art. I.) G.

## Christmas thoughts, taken from Luther's collected sermons.

"The preaching of the angel is the first and best preaching, because it is the first that happened in the New Testament, and from which the others are all taken in the whole New Testament." (XU, 2137.)

"Should not this make one's heart to hear the angel call Christ a 'Lord'? For verily he calleth no man a Lord, except he be greater than he is." (XII, 2143.)

"Though no more than one angel hath brought this message, yet there have been more angels with it than there are now men upon the earth." (Ib.)

"If Christ had come with trumpets, and had a cradle of gold, it would have been an excellent thing. But that would not be comforting to me; but he should lay himself in the lap of a poor maiden, and be lowly in the sight of the world; then can I come to him." (XII, 2141.)

"St. Augustine says that Mary was much more gracious and blessed in receiving Christ in the heart by faith than in the flesh." (XII, 1458.)

"Every man must take hold of the child, saying and believing that the child is his, as the virgin did when she conceived it; every man must act as if it were born to him alone. He that taketh not the child thus, in him is that birth utterly lost. Thus the prophets, especially Isaiah, wrote: "A child is born to us, a son is given to us. This man (Isaiah) takes care of the child, just as the mother does; and all who do not take care of him and say the same things to him must be converted or perish. We find this spirit now, alas, in very few people. It is almost extinct. In times past, it may well have been in those who sang the Christian hymn: 'A little child so lionly is born to us today'" 2c. (XII, 1458. f.)

"It must be a great seriousness, and God must love (human) nature very dearly, that he would make such a

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| <p>This work makes us hear that God not only loves me, but draws so near to me that he becomes one man with me. He enters into nature and becomes what I am. Before this all hearts should melt with love." (XII, 1217.)</p> <p>"O that I also might be in the stable where my Lord is laid for lodging!" (XII, 2130.)</p> <p>"Christ shall never make thee sweet, except thou be bitter to thyself first." (XII, 1462.)</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <p>On the 22nd Sunday after Trin. the newly built church of the German Lutheran congregation of St. Paul at Mattoon, Coles Co, Ill, was dedicated to the service of the Triune God. S. F. Brunn preached in the morning in German, and S. W. Lewerenz in the afternoon in English. F. W. Schlechte.</p> <p>On the 28th Sunday after Trin. the newly built Lutheran Church (30X40) at Andersen, Grimes Co., Tex. was dedicated. Mr. P. Trinkletn, traveling preacher in Texas, was the celebratory preacher. Undersigned said the dedicatory prayer. Fr. Klindworth.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | <p><b>Notice.</b></p> <p>Our college building here is now so far completed that the day of the dedication can be fixed. This will take place, s. G. w., on Wednesday after New Year's Day, January 3, and the solemnity will commence in the afternoon )^2 o'clock. We expect our dear brethren, especially those from the Illinois, Wisconsin, and Minnesota congregations, to attend quite numerously.</p> <p>In the name and on behalf of the Supervisory Authority Milwaukee, December 7, 1882, C h. H. Loeber.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p><b>Inaugurations.</b></p> <p>In accordance with orders received, Mr. S. H. Hunziker, having accepted a call from the churches at Edgerton, Williams Co., O., and at Mark Centre, Defiance Co., O., was introduced on the first Advent by undersigned.</p> <p>G. W. Schumm.</p> <p>Address: Rsv. U. SuorUcer, SckKertoo, IVllllnws Oo., v.</p> <p>Mr. S. H. Cämmerer, after having been without office for 3 years on account of his sickly condition, was installed in the congregation at Battle Creek, Madison Co-, Nebr. by order of Mr. President Hügendorf on the 23rd Sunday after Trin. by the undersigned, assisted by Mr. S. Leuthäuser.</p> <p>I. Hoffman." Address: Rev. Uuxo Onemwerer, Sattle Oreek, Llaüisou Oo., Nebr.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | <p>The Lutheran Zion congregation at Town Olive, Saline Co, Nebr. dedicated their little church (18X26) to the service of the Triune God on the 23rd Sunday after Trin.</p> <p>S. Meeske.</p> <p>On the 23rd Sunday after Trin. the Lutheran congregation at St. Ansgar, Iowa, consecrated their church, which had been purchased from the Baptists. The speakers were S. Grumm and the undersigned. The former preached in English. - The church is a nice frame building, 22X54. G. Mezger.</p> <p>On the 24th Sunday after Trin. our new Immanu- els Church at New Haven, Ind. was dedicated, a beautiful brick building (36X72) with a tower 100 feet high. The festival preachers were: Mr. S. Sauer in German, Prof. Dieterich in English. The consecration ceremony was performed by undersigned. F. Kleist.</p> <p>On the 24th Sunday after Trinity, the Lutheran congregation of Lonaconing, Md., dedicated their new church to the service of the Triune God. The former pastor of this congregation, Mr. S. C. Lauterbach in Johnsburg, Pa. preached in the morning, and the undersigned in the afternoon.</p> <p>W. Hanewinkel.</p> <p>On the 25th Sunday after Trinity, the Lutheran congregation in Washington, Mo., had the great joy of being able to consecrate their newly built church (42 x 75, with tower and bell) to the service of the Triune God. In addition to many guests from the neighboring parishes, a large number of them - probably about 400 - had rushed from St. Louis on an excursion organized by worthy young men's associations to rejoice with us. In the morning Fr. O. Hanser from St. Louis, in the afternoon S. W. Matuschka, the founder of the congregation, in the evening S. A. W. Frese and at the end of a conference on Monday evening S. A. W. Müller. The confessional address was delivered by S. W. Sandvoß. A. G. Grimm.</p> <p>On the first of Advent the church of the Trinity Lutheran congregation at Erie, Pa. was dedicated to the service of the Triune God. The building is 28X44 feet. The dedicatory sermon was preached by S. Joh. Steck, S. E. Leemhuis said the dedicatory prayer, and in English preached H . Sieck.</p> | <p><b>Conference displays.</b></p> <p>Buffalo Pastoral Conference held January 3 and 4, 1888 tn Buffalo. A. S.</p> <p>The General Teachers' Conference of Milwaukee, Wis-, will meet, s. G. w., Thursday, Dec. 28, at the Grace Parish School. Main Subject: Does an Evangelical Lutheran parochial school teacher administer any part of the parochial office?</p> <p>All out-of-town colleagues are kindly invited.</p> <p>S. I. Judge.</p> <p>The New York Distrtct Pastoral Conference will meet, s. G. w., January 9-11, 1888, at S. Körner's Church, Williamsburgh, N. A. The conference will commence January 9, in the morning, 10 o'clock. G. A. Henkel.</p> <p>The La Porte Special Conference will meet, s. G. w., January 3 and 4, 1883, at South Bend, Ind. P. Heid.</p> <p>The Southern Michtgan Conference will meet at the home of Mr. S. K. L. Moll, in Detroit, January 8 and 4, 1883.</p> <p>H. G.</p> <p>The Indianapolis-Seymour Special Conference will meet, s. G. w., Jan. 9 and 10, at Jonesville, Ind.</p> <p>F. Meyr.</p> <p>The Arkansas and Tennessee Conference will meet, s. K. w., Wednesday, Dec. 27, at the residence of Mr. S. Obermeyer, at Little Rock, Ark.</p> <p>F. W. Herzberger.</p> <p>Bom Dec. 27-29, the Missouri Teachers Conference of New Uork, Albany, Philadelphia 2c. will be held in New York City at the corner of Broom and Elizabeth Sts.</p> <p>For quartering contact Warden E. Bohm, 298 Lroom 8tr, U. 15. A. Bräuhahn.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <p><b>Church dedications.</b></p> <p>In the rapidly flourishing town of Logan, Hocking County, Ohio, there is an old Ohio Synod congregation, formerly served by Mr. H. Henkel. Unfortunately, the same congregation allowed itself to be miserably deceived and seduced by some of the Columbus professors last year, and in spite of the earnest remonstrances of their pastor, who had remained faithful to the Lutheran truth, accepted the new, false doctrine of the apostate Ohio Synod. There was nothing else for Mr. k. Henkel had no other choice but to resign from his office in the deceived congregation, and in the face of a number of "congregation members" who would rather lose their church property than fall away from the word of God and his true church, he immediately proceeded to found a new, truly Evangelical Lutheran congregation. In spite of the rage and bluster of the enemies, and regardless of the disgrace and blasphemy they had to taste in abundance, three dear fellow believers, strongly supported by their Lutheran fellow Christians, soon strengthened to such an extent that they were able to erect a new spacious "Backsteinkrrchle". On the 24th Sunday after Trinity, November 19, they finally had the great joy of being able to consecrate it for worship. This was a day which the Lord had made, and our brethren irk Logan were rejoicing in the faithful God who had kept them by grace at his dear word, and helped them hitherto above asking and understanding. Their festive joy was attended by many fellow believers from the surrounding country, ^so that the church could not contain the devout audience. The sermon was preached by Mr. S. Brand of Pittsburgh, President of the Loncordia Synod, to which the Logan congregation also belongs, on Eph. 2, 19-21. In addition, Mr. S. C. A. Frank of Zanesville preached in the morning in English on Rom. 1, 16, in the afternoon the undersigned preached in German on Phil. S, 18, and in the evening Mr. S. Rauh of Sugar Grove on Ez. 11, 86 in English. The consecration prayer was said by the local pastor. Praise and thanks be to God for preserving his orthodox church even in that hopeful field. The Hocking Valley is a large mission area, one part of which Mr. S. Henkel is cultivating with praiseworthy eleven. There is much promise that several more "Lutheran congregations" will be built there by and by. May the Lord bless the efforts for the expansion of His kingdom in that region as well, and may many godly hearts be awakened so that they may continue to remember the dear Logan congregation, which is still in urgent need of support, with active love. E. W. K.</p> <p>On the 22nd Sunday after Trinity, the Lutheran congregation of St. Paul's near Chenoa, Ill, had the joy of consecrating their newly built beautiful church with tower and bell to the Triune God. In the forenoon the undersigned, and in the afternoon his son, preached in English on justification by faith alone. C&gt; H- G. Schliepsiek.</p> <p>On the 28th Sunday after Trin. the congregation of the undersigned at Belvidere, Goodhue Co., Minn. consecrated their newly built church (26X42), with a tower 58 feet high, altar ntscke and vestry, to the service of the Triune Godc. The festival preachers were the Rev. G. Schaaf and I. Horst.</p> <p>Chr. Mäurer.</p> | <p><b>Mission Festivals.</b></p> <p>On the 23rd Sunday after Trin. the congregations of the undersigned, the First Lutheran Trinity Church at Wellsville, N. A., and St. Paul's congregation at Allen Centre, Allegany Co., N. A., celebrated their joint mission feast at Wellsville. Festival preachers were prevented from coming, and of guests from neighboring sister congregations only four had arrived. The collection was -63.30. Of this, -38.10 was given for the mission at Erie, N. A-, and -30.20 for poor students. G. Buch, S.</p> <p>On the 5th of November the Lutheran Church of the Holy Trinity at Oshkosh, Wis. celebrated its annual mission feast in fellowship with the dear congregation of Mr. S. Dowidat of the Wisconsin Synod. Mr. S. Löber juo. and Prof. Hamann of Milwaukee preached on this occasion. The collection, intended for inner mission, amounted to -32.75. I. G. Nützel.</p> <p>On the 20th Sunday after Trinity the Lutheran congregations of Wilberforce, Alice and Gratton, Ontario, Canada, celebrated a mission festival. In the morning Mr. S. R. Eifert preached on external mission, in the afternoon the undersigned on internal mission. Col lects: -83.00. H. Bruß.</p> <p>On October 18, my congregations at Madison and St. Bernard, Nebr. celebrated their community mission feast at Madison. The congregations at Battle Creek and Norfolk participated in large numbers. In the morning S. Baumhöfener preached, in the afternoon SS. Leutbäuser and Tönjes. The collection was -40.00 after deducting traveling expenses. I. Hoffmann.</p> <p>St. Stephen's congregation at Milwaukee, Wis. celebrated their annual mission feast on the 19th Sunday after Trin. In the morning Prof. E. Hamann of the local Progymnasium preached, in the afternoon Mr. S. I. G. Nützel of Ojhkosh preached, and Mr. S. Sprengeler of here gave a nnssions- geschichtlicken lecture- The collection, intended for inner mission, bekam -70.50. Lh. H. Löder.</p>                                                                                                                                                                                 | <p><b>Eiv-eko""e" iu the coffee of the Illinois district:</b></p> <p>For the synodical treasury: Collections at W. Gübert's silver feast in Rev. Bud 5.00. By S. Mueller's congregation in Ehester 6.80. Communion coll. by S. Sckurichl's congregation in St. Paul 17.45. Part of the communion coll. by S. Schalter's congregation in Red Bud 15.00. Communion coll. by S. Schröder's congregation in South Litchfield 8.50.S. Schroeder's congregation at South Litchfield 8.50. By Jens Johnson of S. Katt- hain's congregation at Hoyleton 9.00. P. Bartling's congregation at Chicago 8.00. Communion coll. of S. Flachsbart's congregation at Dorsey 4.50. S. Hememann's congregation at Okawville 9.00. Reform.Coll. of S. Wolbrecht's congreg. at Okawville 13.95. Lebrer Rosen's contract at Addison 2.00. (S. -111.20.)</p> <p>For inner mission: Coll. at W. Gübert's wedding in Red Bud 5.00. Part of Miss. coll. by S. Schalter's congregation there 20.00. By S. Noack in Dalton, Ermefest coll. sr. Congreg. there, 2.00, Thanksgiving offering by Mrs. L. 3.50 and by R. 1.00. (S. -43.50.)</p> <p>For inner mission in the West: S. Bötticher's congregation in Mount Pulaski 10.00.</p> <p>For Emigrant Mission in New York: S. Böttichers Gem. in Mount Pulaski 10.00.</p> <p>For emigrant mission: S. Kollmorgen's congregation in Rash-"ille 3.35. By S. Succop in Chrcago of Joh. Köh" 2.00. (S. -5.85.)</p> <p>For poor students in St.Louis: S.Wolbrechts Gem. at Okawville for C. Skubkcgel 15.00.</p> <p>For poor students m Springfield: By S. Succop tn Chicago from the Virgin Society 20.00 and by S. Schieferdecker in Reu-Gehtenbeck from G. Steinmann 2.50. Ges. at W. Güberts filb. Wedding in RedBud for F. Skballer &amp; H. Hansen each 5.00. Coll. of F. Trelde's wedding in S. Litchfield for E. G. Schröder 14.20. Durck S. Schieferdecker in Reu - Gehlenbeck from L. B. for M. Grüber .50. (S. -47.20.)</p> <p>ToHousehold in Springfield: Part of Miss. coll. of k. Schalter's congregation at Red Bud 10 a.m. Harvest Festival coll. of S. Hahn's congregation at Staunton 9 a.m. (S. -19 p.m.)</p> <p>For poor students in Fort Wayne: Through S. Winter in Hampton for F. &amp; G. Möller 14.75.</p> <p>For poor students in Addison: By S. Trautmann in Adrian, Mich-, for F. Prange 17.00. Part of Mrff. coll. of k. Sckallers Gem. in Red Bud for Th. Deffner 4.00. By S. Wagner in Cbigago from the Jungfrauenvere n for R. Erdmann 20.00. Durck Treasurer I. Birkner in New Dort for ". G. Frincke 25.00, for F. Klein 5.00. (S. -71.00.)</p> <p>For sick pastors and teachers: By S. Schieferdecker in Neu-Gehlenbeck from N.N. 1.00.</p> <p>For Regermilsson in New Orleans: Ges. bei W. Güberts silb. Wedding in Red Bud 5.00.</p> |



For heathen mission: Ges. bei W. Güberts silb. Wedding in Red Bud 5.00. Teacher Ttmß' student in Danville 4.70. (S. -S.70.)

For the Negro church in New Orleans:?. Bötticher's parish in Mount Pulaski 6.75.

For Negro mission:?. Kollmorgen's church in Naihville 3.38. Te I of Miff. Coll. of 1?. Schaller's church in R,d Bud 15.00:?. Bötticker's Gem. in Mount Pulaski 15.00. By k. Engelbrecht in Cdicago by Jod. R idlke 1.00. (p. -34.35)

For the widow's fund: By?.Kollmorgen in N,shville from Mother Oblemeyer 5.00. Durck C. L. Wi-ite, R-form. coll. of?. Strich's congreg. in New Minden, 14.00. Ges. at W. Gübert's silb. wedding in Red Bud. Noack, Harvest Festival Coll. of Lanstng, 16.50. By Schroeder, South Litckfield, N. N., 5.00, by N. N., 1.00. By Bötticher, Mount Pulaski, by several members of his church, 5.00. Gem. 5.00. Contribution by?. Flachsb,r,t in Dorsey 5.00 and wedding coll. at E. Zimmermann 3.90. Contribution by?. Wmter m Hawpton 2.25. By?. Sckaller in Red Bud by Chr. Gübert 5 00. Contribution by?. Bergen in Prairie Town 5.00 and by sr. Gem. 31.00. (p. -103.65.)

For the Milwaukee Progymnasium:?. Miller's church in Chester, 25.00... Dear congregation at Wine Hill, Harvest Festival coll. 25.05, Reform coll. 9.45. For the household:?. Schröder's congregation in South Litchsteld 9.75. For leather income: by G. Brauns of?. Brauer's congregation in Crete 23 27. For construction: from Cdicago: by?. Wunder of C. F. Woblhüter 25.00, H. Brockickmidt 25.00. W. Köhnke 5.00, I. Kruse 2.50; of?. Engelbrechts congregation 117.00:?. Succop's compound, 2nd line, 120.75; I' Hölter's compound, 2nd line, 54.00:?. Bötticher's comm. at Mount Pulaski, 10.00. Du ch?. Roeder in Anington Heights by W. Kir "hoffs.00, A. R. 1.00, W. 1.00, E.B. 1.00. By H. B. in Addition 2.00. By G. Brauns in Crete by?. Brauer" Gem. 113.00. Durck?. Baumgärtner by sr. Gem. in Belvedere 6.35, in Hampshire 2.75. (p. -583.87.)

For the deaf and dumb:?. Kollmorgen's meeting in Nasb- ville 5.55. Meeting at Wm. Güberts silberner Hockzeit in Red Bud 5.00. By?. v. Schenck m Rockford from Mrs. Schmidt 1.00. Part of the Miff. coll. by?. Sckallers Gem. in Red Bud 8.00. By?. Bartling in Chicago from Herm. Skippiock 2.00. Through?. Wagner there from Mrs. Riepel 1.00. (S. -22.55.)

For the orphanage in St. Louis: Ges. at Wm. Gübert's silver wedding in Red Bud 5.00. Part of Miff. coll. from?. Schaller's congregation there 10.00. Durck Jens Johnson from?. Kattbain's congregation in Hoyleton 9.00. Durck?. Flaxbeard in Dorsey from C. Bohlmeier and H. Fl. each.50. (S. -25.00.)

For the Gem. in South Chicago, Ill: By Jens Johnson of?. Kattbain's Gem. in Hoyleton 6.00.

For the commun. m Logan, O-:?. Schurichts Gem. in St. Paul 10.25. For the parish in Omaha, Nebr.:?. Schurichts Gem. in St. Paul 11.10:?. Flaxbeard in Dorsey and C. Bohlmeier there .50 each. (S.-12 Oct.)

For the community of Rockville, Conn...: By?. Greats in Harlem 1.00. From Chicago: By?. Hölter from Mrs. Haver- land and F. Arndt 1.00 each; By?. Engelbrecht from Emma and Alwine Blumboff .50 each. (pp. -4.00.)

For the student A. Grambauer in Milwaukee: By ?. Wagner in Chicago from N. N. 5.00.

For new construction in St. Louis: Ges.beiWm.Güberts silberner Hochzeit in Red Bud 5.00. From Cdicago: through?. Bartling von H. Pfister. Second number, 10.00, H. Jockim 25.0">, Karl Banderner, Ferd. Schulz. 2. Zahlg., Ludw. Boldt and Lubw. Metz 5.00 each, Karl Scklafкке 10.00; by?. Hölters Gem., 9th Z>, 25.00; by?. Succop by Joh. Redmann 25.00, Wm. Conser, 2nd T., 5.00. Karl Plümmer, 2nd T., 5.00. Albert Hään, 2nd T., 10.00; by?. Wunder from H. Brockschmidt 25.(X), W. Ködnke 10.00, I. Kruse 2.50:?. Bökt chers Gem. in Mount Pulaski 100.00:?. Eiricks Gem. at New Minden, 1 st Zadlg., 10t.OO:?. Wolbrechi's commune at Okawville, 4th printing, 104.00. By G. Braun's of ?. Brauer's commune at Crete, 2nd printing, 271.50. By ?. Winter's at Hampron, 8.00. By Durck Grnst Kaiser of ?. Scurickt's apartment in St. Paul, 225.00. Krebs' compound in Aurora 35.00. (8th-1021.00.)

Addrson, Ill, Dec. 1, 1882. h. Bartlrng, treasurer.

**Entered the coffee of the Java - district:**

To the synodical treasury: From?. Crämer's congregation at Fort Dodge -7.59:?. v. Strohe's congregation at Monticello 15.70:?. Maaß's congregation at Fenton -7.20... Trust's compound at Dubuque - 5.25. Herrmann's parish of State Centre, 3.25. Siro- bels Gem. in Bauer 5.00. (Summa -43.99.)

To the new building in St. Louis: By ?. Guenther in Boone, 2nd Sendg. both parishes, 30 00, 3rd Sendg. 25.00. By ?. Grafelmann nackträglich of sr. Congregation in Freach Settlement 4.00, by August Boehme 3.00:?. I. Fackler at Lyons 10.00. By ?. Baumhöfener, 3rd Sdg. sr. Gem. at Homestead, 23.32. (p. -95 32.)

For inner mission, through... Baumhöfener from Herm. Wttbold 2.00. By?. Guenther at Boone, part of a mission festival coll., 32.30. By?. Brust at Dubuque, part of a mission festival coll., 12.30" part of a mission festival coll. at Lowden 38.00:?. Stephan at Waverly, part of a Mr. Missionary Festival, 25.70. L. White at Fort Dodge, 2.00. Guenther at Boone, harvest and thanksgiving offering by some members of his church, 11.25. Grafelmann of August Boehme, 1.00. (p. 132.14.)

For the English Mission: By?. Günther in Boone, Coll. sr. Gem., 10.28.

For Negro Mission: Marg. Edzards in Monticello 1.00. By?. Brammer in Lowden, thank offering by N. N., 5.00. Durck?. Stepban, part of mission feast coll., 12.50. Durck?. Zürier by Einst Rickier 1.00. By?. Bretscker in Demson, part of mission feast coll. sr. Gem., 8.25. (p. -27.75.)

For the Negro Church in New Orleans: Through?. Gün- tber in Boone, part of the Mission Festival Coll., 4 p.m. Durck?. Brust in Dubuque, part of the Mlision Festival Coll., 6 p.m., part of the Mission Festival Coll. in Lowden 8 p.m. (p. -42 00.)

For the emigr. mrssion in New York: By? Ste.

phan, part of Mission Fest coll, 12.50. Heinr. Vogel in Sher- rills Mount 1.00. (S. -13.50.)

For the emigrant mission in Balt'more: Durck?. Zür- rer of Mdrtha Richter 1.00. F. L. Weiß at Fort Dodge 2.00. (S. -3.00.)

For heathen mission: By?. Studt from Joh. Krummer 1.00. By?. Mattfeidt from sr. Gem. in Centre Tshp. 1.87. (p. -2.87.)

For Jewish mission: Heinrich Vogel in Sherrills Mount 1.00.

To the Hausbalt in Springfield: By? Stephen at Waverly, part of Mission Fest coll., 12.50.

For old & sick pastors and teachers: By?. Günther from Widow Goeppinger 2.00.

For the widow's fund: By?. Baumhöfener from H. Schäfer 1 00. By?. Gütntber from N. N. 1 00:?. Sessler and Mattfeld, contribution, 4.00 each. By Zürrer from Georg Rickker, 1.00. Studt, Britr., 4.00. W. B. Hanken in Mon- "cello 5.00. Georg Vogel in Dubuque 1.00:?. EvlerS, Baumhöfener, Herrmann, Beitr., 4.00 each:?. von Strohes Gem. in Montteello 13.65. (S. -46.65.)

To the orphanage, Sr. Louis bet: By?. Gütntber in Boone, from s. Skulkkind rn ges-, 2.00:?. Strobels Gem. (for the extension of the orphanage) 7.00. By?. Aron, Kollekte sr. Gem. 8.72, by Hermann Sallach 2.00:?. Reinhardt's congregation, 10.00. Georg Vogel, Dubuque, 1.00. Relsin- ger, thank offering for recovery of sr. Frau, 5.00, Reformation Festival coll. sr. Gem. 9.10, Hockze,ts coll. 5 50. (S. -50.32.)

To the orphanage at Addison: By?. Stretchfoot at Davenport, by Mrs. Maria Meyer 5.00.

For the deaf and dumb: By?. Stretchfoot from Bertba Stahmer's piggy bank 1.52. By?. Reinhardt from Elia Bröndel 2.00, Confirmation coll. 27.00:?. Reisinger, thank offering for recovery of sr. Wife, 5.00, wedding coll. 1.30. By ?. Stephan, part of missionary feast coll., 12.50. By ?. Seßler from Sheridan Township congregation, 8.83, from Grant City congregation, 2.60. By ?. Mattfeldt from C. Bahls, 1.00. By ?. Streckfuß from Krau Maria Meyer, 5.00. By ?. Studt, Rrformarronsfest coll. of Sr. Gem. in Luzerne, 12.35. Durck ?. Eblers von Gliedern sr. Congregation 1.00. (p. -91.60.)

For poor students from Iowa: By?. Gütntber from the Women's Association ir. Congregation in Boone 8.00, Coll. at Karl Stoll's wedding 10.50. Part of Mission Festival Coll. in Lowden 8.00:?. Grafelmann's church at Sherrills Mount 6.00. (p. -44.50.)

For poor students in St. Louis: H. Heinecke in Magnoketa 3.00. By?. von Strohe from August Töl 5.00. (S. -8.00.)

For poor students in Addison: H. Heinecke in Magnoketa 2.00.

For?. Niemeyer:?. Fackler at Lyons 1.00:?. von Strohe at Monticello 1.00. (p. -2.00.)

For the Fenton, Iowa commune, through cashier Bartling, 122.95:?. Grupe's parish in Eisleben, Mo., 13.50... Strobel's parish of Bauer, 7.00... Händsvke's church, Leroy Township, 9 a.m.? Horn's congregation at Maxfield, 11:00. Through ?. Löber in Niles, Ill, by Konrad Groh 1.00. By ?. Günther by Widow Goeppinger 2.00, Koll. sr. Gem. at Boone 10.50. By cashier Bartling 51.93:?. Studt's congregation in Luzerne 12.75. By cashier Paar of Trinity congregation in St. Paul 37.40. By?. Crämer of members of Fort Dodge congregation 34.65, by?. O. Spedr 2.00. By treasurer Grabt 21.00...? Matrfield's comm. in Pomeroy 6.64, in Lincoln Townsh. 4.85, in Centre Townsh. 2.11, by F. Ram- Ihun .25, by Treasurer Bartlrng 52.70. by?. Mallon, ges. on s. Prebigt place in Bornrer Townsh. 7.00. By Treasurer Barrling 16.90. By?. Grumm of St. John's Parish 25.00. (p. -452.13.)

For the Davenport congregation: By Treasurer Grahl 10 a.m. By Treasurer Bartling 8 a.m. (S. -18 p.m.)

For dre Gem. in Logan, O.: By L. White of St. Paul's Gem. in Fort Dodge 14.70. By?. Stephen of?. Häntscкке's Gem. 1.00. (S. -15.70.)

Kür die Gem. in Friedensau, Nebr.: Durch?: Gün- th r von H. Buchwald 1.00:?. v. Strohes Gem. bei Montt- cello 13.65. (S. -14.65.)

For the commune in Omaha, Nebr.:?. Baumhöfener's comm. in Homestead 10.25.

For the congregation in Rockville, Conn.:?. Baumhöfener's church in Homestead 9.00.

Monticiclo, Iowa, Dec. 1, 1882, H. Tiarks, cashier.

**Proceeds to the treasury of the Minnesota - "vd Dakota" District-:**

For inner mission in the Northwest: Misfions - Kollekte tn?. Rädeke's parish in Carver -11.50. From?. Schultz's parish in Courrland 27.73:?. Handeck's congregation 10.00... Mül ler's branch commune at Lake Crykal 1.40... Ross' compound at Arling ton, R.formation coll... 13.00:?. Krumstieg's parish, 55.75... Clöier's comm. 19.48. Harvest coll. of? Skulenburg's comm. in JoSco 15 50. Desgl. of? Sprengeler's comm. in Wüten 13.00:?. Sievers in Mm- neapolis 1.00. Hoist Korta in Mm- neapolis 1.00:?. A. Dubberstein's congregation at Wykoff 5.75... Zahn's St. Peter's congreg. at Eiyasian 7.00. By?. Horst of Mrs. H. Helmke at Hay Creek 2.00. Reformation - Coll. of?. Skultzes Gem. in Courtland 21.64 and from Krau L. Bode 5.00. Harvest Festival Coll. from ?. Ahners Gem. in Grien Jsle 7.60. From T. H. M. in St. Paul 2.00. (Summa -220.35.)

For the synod treasury:?. Landeck's congregation, 10.00... Kollmorgen's congregation at Anvarer 6.88. Reformationist congregation at St. Paul 14.00:?. Dubberstein's congregation in Waltham 4.25. (p. -35.13.)

To the seminary building in St. Louis:?. Ross' parish in Arlingron, 1 st sendg., 25.00...? Pfotenhauer, 2.00.... Sievers' commune, M nneapolis, 50.00. Friedrich Streick, Mounville, 5.00...? Clöters Gem. 27.00. (L. -109.00.)

For Negro mission:?. Streckfuß' Gem 2.50. By?. Müller from Mrs. Krause .25. (p. -2.75.)

For the deaf and dumb: By?. Schultz of Mr. Dopping in Farrbault 5.00:?. Rädeke's comm. at Spring Lake 11.60.... Koches Gem. at Lewiston 10.00. (p.-26.60.)

For the Milwaukee Progymnasium:?. Hitzemann's Gem in Long Prairie, Mtssions-Coll., 5.00:?. Landeck's comm. 7.00...? Friedrich's Gem. at Waconia, 10.50. Mueller's parish of Willow Creek, 5.00.... Dubberstein's parish to Wykoff 10.00. Parish to Aaltbam 6.75. Mr. W Meyer 10.00...? Pfotenhauer 1.00...? Skultze's congregation at Courrland, Harvest Festival coll. 26.72. C Harms m Benton 5.00. Thanksgiving Day coll. of Zion's congregation at St Paul 13.50. (I. -100.47.)

For the widow's fund:?. Sieoers 5.00. Gek. from H. Weaig's h.chzeit m Courtland 7 27. DeSgl. on John Preiss' wedding in Waconia 15.75. ?. W. Friedrich, contribution, 4.00. ?. Landeck 10.00, deff n Gem. 9.00. ?. Pfotenhauer 2.00. ?. z. Horst 4.00. August Stvlt in Courrland 5.00. ?. A. Müller 2.00. (S. -64.02.)

For poor students:?. Streckfuß's Gem. for J. Harsch in St. Louis, 2.50.... Hitzemann's Gem. m Long Prairie, Mission Coll. for Minnesota students, 7 85. T. H. M. in St. Paul 2 00:?. Clöter's Gem. 1.50. (p. -13.85.)

For the Addison Orphanage: By?. Schultz from Mr. Döppmg in Faribault 5.00.

For the household in Springfield:?. Mueller's branch comm. at Perck Creek 4.20.

For the orphanage near Boston:?. W. Friedrich 10.40.

For the orphanage at St. LouiS:?. Clöters Gem. 4.33.

For parsonage building in Jrckson Co., Minn.:?. Horst's parish on Hay Creek O.OO:?. Johls Gem. at Hart 4.00. (S. -9.00.)

For heathen mission: By?. Johl of I. M. Erdmann 1.00.

Correction.

In my previous receipt ("Luth." Ro. 21.) instead of "for the church building in Atwater 1.74" read: From?. Kollmorgen's congreg. in Atwater for the church building in Jackson Co., Minn.

St. Paul, Mmn. i.Dec. 1882, T. H. Menk, cashier.

188 Last! 5tl" Street.

**Proceeds to the Western District treasury:**

For the synodical treasury: From F. W. Butzke at Webster, Minn., -1.00. Collection of the congregation?. Blrkners at Sordonsville, Mo., -5.00. From Trinity Dist. in St. Louis, 14.00:?. Mießler's congregation at Des Peres, Mon, 6.25. Bequest of weil. Kaspar H. Plackmann in Port Hudson, Mon, 50.00. Coll. of the Gem.?. Sappers in S. St. Louis, Mon., 9.50:?. Grimm's Sem. at Washington, Mon., 10.00. Coll. of the Gem. ?. Germanns at Fort Smith, Ark., 7.80. Coll. of the comm...? Zschoches at Atchison, Kans., 9.50. (Summa -125.05.)

For inner mission:?. Lenks Parish at St Louis, 10.00:?. Rohlfing's congregation at Alma, Mo., 9 a.m. Miss Jdler through?. Germann at Ft. Smith, Ark., .50. (p. -19.50.)

For external mission: Gottf. Mertz through?. Mreßler in Des Peres, Mo., .50.

For the 'Taudstummen: Coll. of the comm... Lohr's in Jackson, Mon., 5.55:?. Michels' Gem. in Franklin Co., Mon., 6.00. Ges. on Selig's Hockzeit by?. Germann in Ft. Smith, Ark., 4.60. (S.-16.15")

For poor sick pastors: Konr. Stünkel by?. Biltz m Concordia, Mo., 1.00:?. Brandt at Clarmda, Iowa, 5.00:?. Ponitz at Sigel, Ill, 1.00. R. N. at Falls City, Nebr., 3.00. Coll. of the Gem:?. Matthias' at Paola, Kans., 10.95. (S. -20.95.)

For emigr. mrssion in New Dork:?. Janzows Gem. in Frohna, Mon., 14.20.

To the construction fund:?. Roschke's comm. to Pieree City, Mon., 6.85.

For the new building in St. Louis:?. Biltz's congregation at Concordia, Mon, 4:00 p.m. Fritz Melzer's at Goldendale, Washington, 3:45 a.m.? Köstering's church, Altenburg, Mon, 3:00, 291.00. Rohifing's compound at Alma, Mon., 2nd line, 4.00...? Mießler's parish at Peres, Mon, 2nd line, 48.00. John Hacker >n Tipton, Kans., 5.00:?. Rich ers Gem. at Ellisville, Mon., 2nd T., 40.00:?. Wtlles Gem. at Brownsville, Mo., 4th T., 30.00. (p. -436.45.)

For the seminary in Addison: Ges. auf Seligs Hockzeit durck?. Germann in Ft. Smith, Ark. to purchase an organ 4.60.

For the Omaha commune:?. MichelS' Gem. in FranNtn Co., Mo., 6.50.

For the church building of the community in Planitz, Saxony: Collection of the community?... Polacks in Marshall Co., Kans., 11.39.

On the building of the church in Chemnitz" Saxony: C. A. Hermann in St. Louis 5.00.

For the widow's fund: Contributions:?. Lohr in Jackson, Mon, 4.00.... Jben in Farmington, Mon, 2.00. Prof. Pieper in St. Louis, Mon, 4.00:?. Skcwemley in Ford Co, Kans., 1.50. H. L. Schw-n in Cleveland, O., 10.00:?. Nützet in West Ely, Mo., 5.00. Gifts: From R. L. Ronnenmacver >n Lock Haven, Pa., 5.00. From the jingle bag in?. Biltz's parish in Concordia, Mon, 10.00. H. Miesner through?. Janzow in Frohna, Mon, 2.00. Coll. of?. Proft's parish in Sole Co., Mon.... 5.50:?. Proft .50th F. R. in St. Paul, Minn., 1.00. M. Friedrich in Bellevue, Ill., 8 90th?. Grimm's Gem. in Washington, Mo., 8.00. 8.00. Dr. Schade in St. Louis, 5.00. H. Stetnker through?. Hafner in Leavenworth, Kans., 1.50. Mrs. C. H. in Carondelet, Mo., 1.00. August Gast in St. Louis, 10.00. Coll. of?. Pennekamp's Gem. rn Topeka, Kans., 9.50. F. Werfelmann through?. Germann in Ft. Smith, Ark., 1.00. ?. Schwemley's comm. in Ford Co., Kans., 2.40. Ges. on K. Lingarten's hock time durck?. Falcon in Glasgow, Mo., 5.25. ?. Nützels Gem. in West Ely, Mo., 5.75. Mrs. Johanna Körner in St. Louis 5.00. Coll. of?. Willes Gem. near Brownsville, Mo., 15.90. (S. -124.70.)

St. Louis, Mo. 8th Dec. 1882, E. Roschke, cashier.

For poor students from the Women's Association of the Lutheran Trinity Parish in St. Louis 1 dozen bust shirts. Bon Frau Schramm Dutz. Bustier shirts, Dutz. Undershirts, doz. Collars and 1 dozen. Underpants. From the Virgin Club-10.00.

St. Louis, Dec. 11, 1882. C. I. Otto Hanser.

**Entered the Sofie of the Nebraska District:**  
For the seminary building: By Fr. Häßler from I. Sckeve -50.00. By Fr. G. Endres from his St. Paul's parish 21 00. By I. P. Müller from Fr. Drämel 3.00, from Wilb. Ueke 10 00. by Jacob Froster of Hampton, Nebr. 5.00. (Summa -89.00.)  
F. C. Festner, Treasurer.

**Freestyle d "orphanage in Addison, Ill.,**  
in gifts of love have grown cold since March of this year: From Chicago, Ill: From "Anna" 4 woolen shawls, from N. N. 1 package of aetraaener dresses; from P. Wunders parish from R. N. 1 Rott, 8 pairs of gloves and several Spieliacben, Fräulein Zach and Frau Schütler each 5 Dd. Muslin, Mrs. Stumpfhaus 2 tr. hats, 1 dozen bl ifers, 4 spools of twine, 1 box of playthings, 2 tr. caps, 6 ge "r. Dresses, 2 pairs of boots, 7 dresses, 5 aprons, 6 shirts for boys and 6 for girls, Mrs. Kaier 2 patele tr. garments, Mrs. Kirchhof's 2 kiffen. 4 weed covers, 5 dd. Mysl.n, 7 Sbawrs, "0 Pr. Stockings, 1 Pr. Skcube R. N. 12 Ho. Gingham, 2 petticoats, 2 nuthatches, & miscellaneous kle'd ngs; from LouiseWetstedt 5 woolen cloths, 12pocket- cloths Mrs. D fib calicoats to 2 dresses; from P. Waanei's Gem. from Mrs. Howalt 1 parcel getr. Mrs. Kunig 1 quilt Mrs. Uiercb 10 pounds of coffee, Mrs. Zutter- meister 8 pieces of woollen yarn, Mrs. Bruns 1 dress and 1 coat Mrs. Schramm 8 caps for girls and 8 hats, N. N. 2 separate skirts & 1 cap, by Mrs. Zut ermeiker of John York 12 sfid. Trouser stuff & 1 parcel aetr. K e dungs pieces; from P. Bar>- 1 ngs Gem. by H. Wasdausea 2 Pr. stockings, Mrs. Heß 12)H Dv. Muslin. 10 Ao. cotton flannels & 1 dress, Mrs. Greie 12 Dd. Muslm and 10 Dd. botton flannels, Mrs. Tb Reinhard 1 Qu "lr, 2 shirts & 2 Pr. stockings, Wm. Jakobs 125 cabbages, Fritz Jakobs 125 koblheads, W. Genellig 100 cabbages, 1 sack of onions & 1 s. of roots, Karl Scklaffke 80 cabbages & 1 s. of onions, F. Schütte 25 koblheads, Karl Kemnitz 25 cabbages, Mrs. Sickmann 1 parcel of separate clothes, 3 dd. stuff and 1 pair of stockings, D. Wrocklage 5 dd. Zeug u. 1 Sbawl; from k. Suceops Gem. of N. R. 6 aprons, Frau Düsing 3 Pr Strümpfe 1 Pr. Skcube 1 Sbawl u. 1 Unterrock, Frau Krickow 9 Dd. Kattun; from p Engelbrechts Gem. of Mrs Plabm lo Dd. Kattun u. 2. caps, Mrs. Pinnow 1 parcel tr. dresses. Mrs. Engel 3 pr. stockings, 3 undershirts & 17 dd. calico, Mrs. Redmann 11 dv. Kattun u. 4 shirts for girls; from ?. Reinkes Gem. from Mrs. Krock 1 package of separate clothes; from the St. Vetri-Gem. from the Frauen-Verein 12 bed sheets, 9 towels, 17 K'ssenüberzüge and 4 jackets for boys, from C. Bräस्क 1 basket of grapes, 3 towels and 5 Dd. Calico. From Addison Ill: from Av. Buckbolz 3 shirts & 1 package tr. boots, H. Nrebus 1 pr. stockings, Eh. Heitemann 6 p. potatoes, H. Rokenw'inkel 4 p. potatoes, F. Mesenbrink 30)H Dd. Bedding, Ferd. Bartling 2 sacks of potatoes, H. Werner 1 pair of boots. Wm. Fiene 1 parcel of separate clover, Bro. Gehrke 11 gal. of canned beans and 6 sacks of potatoes, H. Heuer 1 sack of apples, Widow Stünkel 1 p. of apples, N N. 2 p. of turnips. From P. Traub's comm. in Peoria, Ill: from the Woman's Club: 3 quilts, 2 dresses, 10 aprons, 3 pants, 2 west.n. 2 shirts, 2 pr. boots, 1 woll. Sbawl, 2 combs, 3 collars, 2 handkerchiefs, 3 wool. Caps. From Oak Park & Hard, Ill: G. Forrest 4 scraps of stuff, A. Westfabl 1 box of soap, Wittwe Wood 1 skirt and vest, Mrs. Amling 1 shirt & 1 S. apples, Mrs. R. N. 1 receipt. From ?. Mangelsdorf's comm. in Geneseo, Ill, from women's club 6 pr. Hosea for boys & 4 gingham shirt-n. From Fort Wayne, Ind: by the Women's Club in P. Gross's congregation, 13 pr. stockings, 2 bosom shirts & 16 gingham sock aprons; by the Women's Club tn St. Paul's congregation, 10 bed sheets, 21 pillow covers & 8 pr. stockings. From Reynolds, Ind.: from N. N. 3 pants 3 vests. 1 skirt, 1 jacket, 3 caps, 4 bonnets, 3 box collars 2 Pr. braces and 4 bows. From some women in k. Nuvffer's Gem. near Eagle Lake, Ill: 8 Pr. stockings, 2 pieces of woollen yarn, 2 remnants of calico and 1 remnant of muslin. Bon H. Bade at York Centre, Ill.: 4 shirts, 4 aprons. From k. Braueis Gem. in Crete, Ill.: from the Women's Club 16 shirts & 3 pr. stockings, Mrs. Winter 16 MLockendüte, I. O. Piepenbrink 58 lbs. cheese and from the sewing club 2 shirts. From k. Brauer's Gem. in Beecher, Ill: from Mrs. Cd. Kölling 2 quilts: from P. Abners Gem. in Pittsburg, Pa.: from Mrs. N. N. 25 Dd. Calico & 20 Dd. Gingham. From the women's club in?. Rades Gem. near Dorkv ille, Ill: 8 shirts, 1 pair of trousers. 2 jackets, 2 pr. stockings, 1 sheet, 2 kiff covers, 3 sckür zen and 1 kle'd. From Matteion, Ill: by N. N. 100 dd. Calico, 26 dd. Gingham, 24 Dd. Trousers. 15 Dd. Cotton- Flannel. 15 Dd. Cambric, 10 Dv. Muslin, 12 handkerchiefs, 8 pr. shoes, 2 pr. stockings, 25 siroh hangers, 5 felt hangers (for, scratching), for fairy tales 9 hats, 1 box flowers, 4 rolls ribbon u.  
1 Box Kraaen. From Betiy & Helena Schmidt in Cleveland, O: 2 aprons. Bon Cd. Hiebentdal in Bensenv ilbe, Ill.  
3 Prar Schube. From L. Rackow in Elm hurst, Ill. 1 pair of shoes", 1 petticoat a. 3 remnants of calico. From P. Steeges Gem. tn Dundee, Ill.: from L. Jürs, A. Möllert, I. Sckartow S. Sernberg u. W. Lemke 1 S. potatoes each, I. Wollentzerg 5^ Busv. Potatoes, 8. Düvel 1 S. Potatoes & 8 Cabbages, Cd. Sternberg 1 s. potatoes & 1 s. apples, F. Sernberg 1 s. mebl, Ch. Föl chow 1 sack mebl & 1 sack potatoes, S. Betkke 1 s. potatoes & 1 s. mebl, S. Luthber 1 remainder unbleached white stuff, I. Fölschow desgl. and 2 pr. stockings, I. W e "ke, S. Ediert clothes stuff, S. W. Rackow 1 pr. Schube 6 cabbage heads & 1 pr. tr. boots, Mrs. Rackow & Mrs. Grö- ning 1 gest-ppteBettdecke. Bon Lucian White at Fort Dodge, Iowa: 1 quttt, 4 pairs of stockings and 1 barrel of butter. From k. Gcupes Gem. in Rodender", Ill: from widow Cbarlotte Geistfeldt 1 sack of potatoes and 1 p. of oats, H. Hmze 1 p. of potatoes, 1 p. of oats and 1 p. of grain, and from widow E. Meyer 2 p. of potatoes. From?.Röters Gem. in Arlington Heigbts, Ill, from the Kiichw id Committee 6 loaves of bread, 6 p "es and several kicks. From I^ N rden's Gem at Hinckley. Ill. from theWomen's Ve one: 17 Pr stockings, 6 dress r, 7 Pr. trousers for girls, 3 Qnits and 4 Kiffen covers. From "unknowns": 6 dd. Muslin.  
Hey z'icken thanks to all il'ble heretics!  
Add.son, 14 Nov. '82. I. Harmening, orphan father.

**For the Lutheran Orphanage at St. LoniS, Wo.,** received since  
November 8: By Fr. Biltz in Concordia, Mo., from the Women's Association there -15.00, from the collection box of his parish 10.00. choirs. For each type of church celebration, one can find a whole quantity  
From Miss Lydia Wolläger in Milwaukee .50. Martin Sonntag in ElliSville of one song composed for it and, in addition, an equally large supply of  
9 beech! Beans. From North St. Louis: from W. Walcke 5 boxes of soap, general choral songs desired for any occasion. The gentlemen collectors  
from I. G. Haas and Co. 5 boxes of se>fe, from N. N. 2 bags of soap. and arrangers have spared neither effort nor expense to create for our  
From C. Willbardt in St. Louis 12 hats and 1 cap; by C. H. Betderwieden Lutheran Church a lasting rich treasure of good church music of this  
in P. Links Gem. for skul building 8.00; likewise by H. Hartmann for genre." Since the above was written, the third improved edition of the work  
maintenance 24.50; durck I. G. Schumann in Kreuzdistr. 2.00; by C. has already appeared, and it has thus proven to be highly  
Willhartt in the Jmm.-Distr. 3 00; from the Norw. Gem. P. Johansens to recommendable. - Price -1.75; for dozen -18.00.  
the Skulbau 15.00; from the Dre e.nigk. Distr. durck C. Brockmeier 3.30.  
By ?. Nething at Lincoln, Mo. 1.00. Ed. Mattbias and Clara Kruger at  
Decorah, Iowa, 3.00.. P. Grieb-Is Gem. in California, Mo., 5 22. P. Lobs  
Gem. in Jackson, Mo., 3.50. Mrs. Stienhaus m Washington, Mo., 1.00.  
Mrs. M. Sckaap in St. Louis 5.00. P. Hüस्कens Gem. in Drake, Mo.,  
10.30. k. Nickels' Gem. in Franklin Co, Mon, 6.50. Fr. Matuschka in New  
Welle, Mon, 1 keg apple butter. Mrs. Dietrich (corner of l6th and Norrb  
Market SirH m St. Louis, 7 gal. bunches; G Beckmann, 2 sack flour;  
Brockmeier and Sieving, 4 p. Mebl H. Steinkr in Leaoenwvrch, Kans.,  
1.50. P. Alexander's Gem. in Clinton Co., Iowa, 4.50. P. H. C. Senne's  
Gem. in Alma, Kans., 3.50. Women's Club in Collinsville, Ill: 12 boy-  
hemts and 4 pairs of srrvvrch; from the Maiden's Club 10.00. E. Ambrose  
for happy!!! Delivery of sr. From the Kreuzdistr. in St. Louis from H.  
Ellermann 5.00, Mrs. Hage 3.00. St. George Sewing Society in St. Louis  
24 boys' undershirts, 8 boys' uniforms, 14 waists, 3 tights, 4 underpants  
for asylum men, 9 sheets, 8 pairs of stockings, 4 towels.  
Sincerely thanking all the "side givers" in the name of the orphans '  
St. Louis, Dec. 7, 1882. I. M. Estel, Treasurer.  
cor. 3ck L RutFer 8trs.

**For the preachers' and teachers' widows" vud Waisen-Kafie**  
(of the Illinois District)  
have been received:  
1. contributions:  
Bonden kk.: F. Wolbrecht -6.00; P. Baumgart, H. H. Succop each 5.00. From the teachers: F. Fathauer, I. H. Rade- macher each 4.00; L. Waschilewsky, A. Dorn each 2.00; from the Chicago Teachers' Conference 27.00.  
Two. Gifts:  
By P. Succop: by A. Franke, H. Hedder 5.00 each, H. Studtmann 1.00. Bon A. W. by P. Wagner 3 00. By L ourck P. Engelbreck t 2.00. P. Grupes Gem. 21.00. Mrs. N. N. in Chicago 2.00. H. Obermann durck P. W. Heinemann 2.00. By P. M. Große: D. Kornbaas 2.00. F. L. Weiß, W. Knüppel each 1.00. P. L. Lochners Gem. 25.00. Durck k. Eißfeldt: from the poor box of the parish 9.05, coll. at a fa" lienfest 6 00, from L. Wenzlaff 1 00, from Lottcken's piggy bank .75. Mrs. R epel through P. Wagner 1.00. P. Piffel's parish 9.50. St. Paulusgem. in Chicago 26.15. - Durck Hrn. treasurer H. Bartling 93.20 were delivered. (S. -271.65.)  
Chrcago, Ill, Nov. 30, 1882. h. Wunder, treasurer.

**Cold for the seminary household in St. Louis:** From Messrs. Melzer and Bruckhäuser, two barrels of flour. From Messrs. Gardeners Robling, Frerck, Müblebof and Lindemann, various vegetables. Bon to Mr. Skürmann in Jefferson Co, Mo, 5 bush. Apples. Durck Mr. P. Matuschka, collection from his parish on Thanksgiving Day -16.00. From the parish of Mr. P. Grupe -4.50. From Mr. P. C. H. Becker's parish from Wm. Lansckil 30 lbs. of butter. From Mr. Lerck in Jefferson Co, Mo, potatoes, apples, corn and cabbage, 1 bag each; from Mr. Huber there 1 bag of potatoes and 1 bag of turnips.  
God's blessings to the dear givers!  
St. Louis, Dec. 8, 1882. H. Jungkuntz.

For poor students received with heartfelt thanks by Mr. P. F. W. Brüggemann in Darmüadt, Ind. from his Vreieinigketts parish the Thanksgiving collection in the amount of -18.45 and from his Petrus parish the same in the amount of 5.70. By Mr. P. C. F. Voigt in Perry Co, Mo., collected at the wedding of Mr. Heinr. Lüders in Diffen, Cape Girardeau, Mo., 9.00. C. F. W. Wa! ther.

For poor students  
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